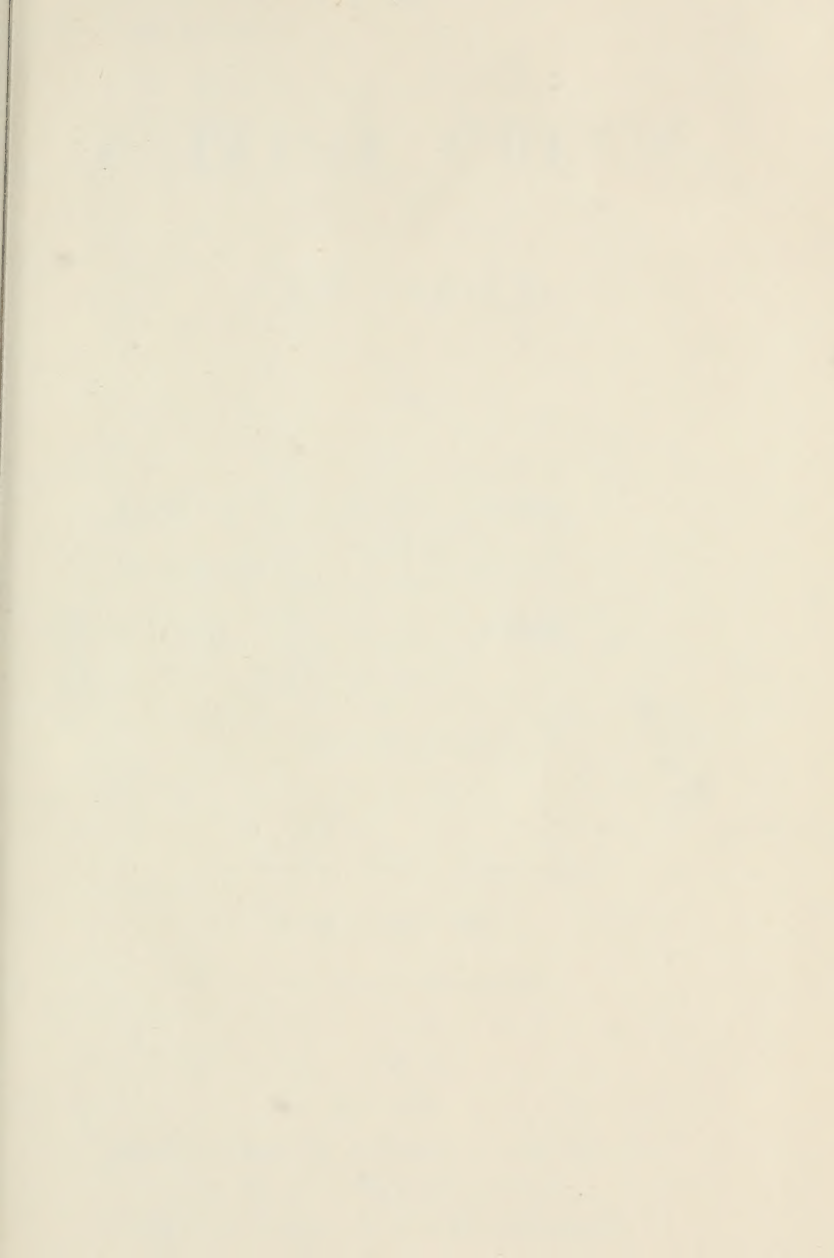




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THE

BRITISH CRITIC,

NEW SERIES:

FOR

JANUARY,

FEBRUARY,

MARCH,



APRIL,

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THE
BRITISH CRITIC,

FOR JANUARY, 1817.

ART. I. *Journal of a Tour in Germany, Sweden, Russia, Poland, during the Years 1813 and 1814. By J. T. James, Esq. Student of Christ Church, Oxford.* 4to. 528 pp. 3l. 3s. Murray. 1816.

THE portfolio of a scholar and a gentleman never can be wholly devoid of interest, even though his tour should have been confined to regions which every foot has traversed, and his attention to objects which every eye has seen. But when the sphere of his observation has been carried beyond the beaten track, and has been extended into countries which are familiar to us by little more than by their name, and the magnitude of their territory, his claims on our attention are of no ordinary nature. With Sweden, and Russia, the generality of our countrymen are, comparatively speaking, very little acquainted. Though daily accustomed to survey their positions on the map, to calculate their national strength, or even to watch their political movements, of their manners, customs, and prejudices, of their learning, their religion, and their government, of the face of the country and the condition of the inhabitants, we must confess ourselves in general to know but little. If we except the valuable and scientific volumes of Dr. Clarke, no attempt has been made of late from any very high quarter to attract our attention to these distant portions of the Continent. It is with much satisfaction, therefore, that we take up the journal of Mr. James, as a work which promises us a store of knowledge beyond that which the ordinary route of a cockney traveller can commonly afford, aided by all the subsidiary interest which the observation of a man of acknowledged scholarship and taste can supply.

B

Mr.

Mr. James set sail from Harwich in the summer of 1813, and soon after landed at Gottenburg. A more fortunate opportunity of surveying the peculiar temper and character of the nations through which he passed, could not have been offered, than that which the summer of this eventful year afforded. There are peculiar features in the disposition of a nation no less than of an individual, which are not to be discovered in a state of repose, there is a spirit and an animation which irritation alone can call into sensible and apparent action. The traveller may consider himself peculiarly happy who passes through a country when this irritation shall be excited from without rather than from within; when he shall view the action of pure and fervid patriotism unalloyed with the foul and fermenting spirit of intestine rebellion. Such was the temper of the Swedish nation when Mr. James first landed upon their shores, nor could he have approached them at a season more favourable, or under auspices more propitious.

After having viewed the cataracts of Gotha, our travellers set out through the University of Lund to Ystadt, from whence they set sail for Rostock, and entered the territory of Mecklenburgh; from thence they passed rapidly onwards, till they arrived at Berlin. The description of this capital and the details of its principal manufactures, is given with much fidelity. From thence they made an excursion to Potsdam, on their return they found that Moreau had just arrived on his way to the headquarters of the allies at Prague. On the 16th of August, the day when the celebrated armistice concluded, they were still at Berlin, and a more interesting, we would almost say, a more fearful period could not have been passed in that celebrated city. To Berlin the eyes of the whole of Europe were turned.

“ On the 22d of August, the utmost consternation prevailed at Berlin; Oudinot, with 80,000 men, had advanced within ten English miles of the gates. The regiments on duty had been marched off by beat of drum during the night, and at break of day the roads and avenues to the town were blocked up with the crowds that were pressing within the walls to seek an asylum; carts bringing in from the army the wounded, dying and dead; peasants flying from the neighbouring villages with their wives, their children, their bedding, and whatever moveables they were able to save from impending ruin. An anxious crowd of citizens awaited them in the streets, that pouring in from every quarter, wandered about in uncertainty, half amazed, half appalled, each one seeming to dread the solitude of his own home. Meanwhile a thousand stories inundated the town: our commander in chief was a Frenchman—every manœuvre was a measure preparatory to a retreat—our left flank was turned, and the north of the city totally defenceless—Buonaparte had directed his whole strength upon Berlin—the armies

mies of the south were deceived in their calculation—the enemy desperate—our allies uncertain. But these were told only as transient rumours: order was observed, and no idle or factious people sought to profit by the public consternation.

“Towards evening a cannonade was heard in the distance, announcing the approach of the enemy: the hills near the Halle gate, as we rode out, were covered with a throng of people, some conveying ammunition or food, others labouring hard at the redoubts, others again traversing with painful curiosity the vast plain that stretched below, checquered as it was with the wreck of burning villages, and the clouds of dust and smoke that rose from the armies.” P. 51.

With the affairs of Grosbeeren, where the French were repulsed by Bulow, our readers are well acquainted. On the day after the battle Mr. James had the satisfaction to spread among the soldiers the news of the victory of the Pyrenees, which had been communicated to him by Lord Aberdeen on his way to Vienna. We shall not attempt to follow Mr. James through his animated description of the awful succession of events to which during his short residence in this city, he became a witness. They cannot be read without the liveliest emotions, nor remembered without the deepest interest. We shall join him therefore on his arrival at Stralsund, where he found 3600 British troops, under the command of General Gibbs; from which place he set sail for Sweden, and again arrived at Ystadt. From thence he proceeded through Carlsrona, Calmar, and Jonköping, (which is a sort of metropolis for the south of Sweden) to Stockholm. Of this celebrated capital Mr. James speaks in terms of the highest admiration, not so much from the splendour of its palaces, as from the beauty of its natural position. The rocks with which it is surrounded, and the lake on the borders of which it is built, add even to ordinary buildings an advantage and a charm, which no magnificence of architecture can of itself supply. From a description of its capital Mr. James proceeds to consider the population, habits, and manners of the country. The population is but thinly scattered over an immeasurable tract of land; this may be ascribed partly to the difficulty of rearing children in a climate so intense, and partly to the very hard and poor fare of their parents.

In many of the provinces, during a hard season, the only food of the peasants is a cake made of the inner bark of the birch or the pine; and even in better times, they appear contented to derive their subsistence from coarse leaven bread of rye. In consequence of this, upon their first arrival at Stockholm, they are very commonly seized with the most dangerous attacks of plethora, from the sudden improvement in their fare. An anecdote

dote is given of an alarming mortality in a whole regiment of militia, which arose from this very cause, and made great ravages in their body, until the allowances of wheaten bread and meat were stopped, and the soldiers returned to their accustomed poverty of diet. The agriculture of the country may be considered as rapidly improving, partly from the exertions of the Scientific, of whom Sweden can boast an ample share, and partly from the encouragement afforded to their labours by the Crown Prince, who has applied himself with the utmost assiduity both to the improvement and to the extension of husbandry. A paper circulation prevails through the whole country, and maintains its credit: of silver and gold there is but little; a copper coin of base metal appears to answer the purposes of a general medium. Of the peasantry of Sweden a rough and inbred honesty appears the chief characteristic, insomuch that charity-boxes, placed often in the most exposed situations by the roadside, are never known to be plundered. Parochial schools are universally kept up, and the maintenance of the poorer classes appears to be provided for, as in England, by a species of rate levied on the parish, in which is generally to be found a poor-house somewhat resembling our own.

The history and character of the Crown Prince are not forgotten. Of the whole batch of new created royalty he is the only one who still maintains his ascendancy. In our minds the reason for this is obvious. He was the only one who incorporated himself with the country over which he was placed. From the moment Bernadotte was engrafted into the royal family of Sweden he became a Swede. The rest were French in their origin, and French they remained in their exaltation; French in their politics, French in their treachery, French in their servility to the power which advanced them: with the extinction of that power they also vanished, and the rapidity of their fall most unequivocally declared, in how slender a degree during their reign, they had planted themselves in the affections of their subjects. Into the rough rock of the Swedish heart Bernadotte appears to have struck a deep and a lasting root. Their interests were his. He refused to enter into the views of his late master respecting colonial policy, and by his refusal he gained for the country, Norway, Guadaloupe, and a free commerce. He has raised Sweden in the rank of nations, and he appears to have been repaid with her affection and gratitude. How long this may continue, we cannot pretend to foretell, nor how far the Swedes upon the demise of the crown may be inclined to receive him as their monarch. If we may hazard a conjecture, we should say that if his power should decline, that will be the time of his fall. There is a point beyond which national, no less than individual, attachment, will

will not advance, and when an attempt is made to force it beyond its boundary, it recoils with the most rapid force. The Swedes have given him power, influence, and authority paramount; they have given him their confidence and their affections; they may not choose to give him the throne of their native monarchs, and even in the attempt to wrest it from them, they may withdraw all that their bounty has already lavished upon him.

The observations of Mr. James on the Swedish constitution are excellent, he has given us also a general abstract of its form as determined in the diet of 1811. The following is his comparative view of the influence of the four estates.

“ The House of Nobles consists of about twelve hundred members, the head of each family being by inheritance the legal representative: they are divided into three classes, the *Herra classen*, consisting of counts, barons, &c.; *Riddar classen*, of knights, &c.; *Swena classen*, of gentlemen without titles, but possessing letters patent of nobility. A regular faction in opposition to the government always displays itself in this house each session, but of late the court party has been constantly gaining ground

“ The House of Clergy consists of the archbishop, the bishops, and a certain number of deputies elected from the ecclesiastical body. In party questions they generally take the side of the government.

“ The House of Burghers consists of deputies chosen from the towns, every freemen paying taxes being allowed to vote: still very little stir or anxiety is shewn on occasion of the election, and the honour of a seat in the house is not eagerly coveted. This body acts with perfect independence.

“ The House of Peasants is not a meeting of that description which its name would seem to import, but rather a selection from a minor class of country gentlemen. They are called, as proprietors, the free peasants, in contradistinction to those who hold land on a similar tenure with that of the German peasant; and their title either to vote or to sit in the house arises from the possession of certain lands belonging to the crown, for which a small acknowledgment of the nature of a quit rent is annually paid. Their qualifications resembling so far that of the electors in Scotland: but we must remember indeed, that in England it was the tenants in chief of the crown who were originally summoned to the king's parliament. It is curious to remark that here, as was at one time the practice with us, the expence of attendance at the diet is, in many instances, defrayed by the subscription of their constituents; a dollar is given to some members of the House of Peasants *per diem*: and where this appears too high a charge upon the electors, two or three districts unite together for the sake of economy, and send one deputy to represent the whole; so that the numbers of the house are never actually filled up.

“ The

“ The nobles, while in the enjoyment of their full power, were always extremely anxious to keep down this rising class of people ; they were prevented by a certain degree of jealousy from being able to exert any great influence at the elections ; but in order to exclude men of spirit and weight in the country from a seat in the house, they procured the enactment of a law, which declared no person to be legally eligible as a deputy to the fourth estate who assumed the address of herr, or was habited in any other dress than that of an ordinary peasant. Occasionally it has happened that men of talent and respectability have submitted themselves to these nominal degradations ; and being returned to the diet, have been enabled to raise a feeling of party in their favour : but the want of a proper understanding in the body at large has hitherto rendered such efforts in great measure unavailing.”
P. 172.

Before Mr. James left Sweden the cold weather set in, the thermometer being 23 below Zero of Fahrenheit. It is remarkable that a stranger is enabled to bear the extreme sharpness of the climate with much greater success the first winter than the second. It would seem as if the constitution was drained by the exertion, and in each succeeding winter was less and less able to exert the necessary resistance. On the 13th of February, Mr. James left Stockholm for Upsal, the great University of this part of the North. The number of resident students is about five hundred, besides a great number, who though non-resident, are allowed their terms, (as we should say in England) and at the end of three years come forward with the rest to the examination for their degree. No one can be employed in Church or State without a degree from one of the Universities.

From Upsal Mr. James proceeded to the Russian frontier, having passed over the gulph of Finland, which was of course, at this season frozen.

“ It was an extraordinary sight : although the streights lying between the islands and the coast of Finland are frozen every year and made passable to travellers, yet this grand channel of the Häf, that separates the Aland group from Sweden on the west, is very seldom completely covered : being upwards of forty miles (English) in breadth, and of a great depth, it is not probable that such a circumstance should often occur except by chance from the accumulation of masses of ice floating down from the north : this year, however, in consequence of the severity of a single night, the whole surface at once became fixed, and was congealed, a phenomenon that had hardly ever happened before in the memory of the oldest man living. Being spread over by the falling weather that succeeded, it was now to appearance a smooth immeasurable desert of snow, gradually changing its hues from the sparkling white beneath the feet, till it faded on the horizon
with

with tints of azure exquisitely delicate. One spot only appeared on this spacious waste ; it was a caravan of peasants bound with their cargoes of wood for Stockholm, whom, on our meeting afterwards, we discovered to our surprise to be near thirty in number. We enjoyed a still quiet day, without a breath of wind, and felt the ray of a bright sun that raised the thermometer * some few degrees above the point of congelation. The line of our road, from the tracts of former travellers, remained visible in almost every part, nor were we at any time obliged to have recourse to our compass for the sake of ascertaining our bearings." P. 197.

He crossed first to the Aland Islands, now within the territories of Russia ; the scenery of these islands is so admirably painted by our traveller that we cannot forbear from presenting the following description to the reader.

" The island scenery appeared, as we journeyed, even at this time, beautiful ; the dark lush of the fir formed a strong contrast with the silvery fleeces of snow that roofed the forest, and the whole seemed to have assumed a new charm in this livery of winter. Our road was an undeviating line from place to place, no obstacle presented itself ; we passed over the fields, through the woods, across the ice ; hill and dale, land and water, were all alike : sometimes we traversed the rocky channel of a deep bedded river, at other times wandered among the inlets of a lake, at others again steered our way between the islands over the open sea ; the path was traced out on shore by large poles headed with straw, over the ice by boughs of trees, stationed at intervals, that drew a long thread over its surface to the very edge of the horizon ; we were skirted, indeed, by one of these hedges in our passage across the Delet, for the distance of more than twenty English miles. The burden of providing these necessary marks, is a duty that falls upon the inhabitants of the several parishes respectively ; notice is given at the church as soon as the ice may be reckoned secure, and certain distances are allotted to the share of each individual. Without such an arrangement all communication would be entirely at an end, not only during the long winter nights, but every time that the snow was falling, or that a mist should arise to intercept the sight.

" The cottages of the islanders were rough-hewn log houses, and they were themselves people apparently of such simple manners and habits, as their secluded situation and scanty number might lead one to expect : each rustic household was provided with the tools and implements of a dozen necessary arts or professions, performing for himself with equal address the duties of carpenter,

" * Of Celsius thermometer 5°+ in the sun, 5°— in the shade. The population of Snilgar consists of about nine souls."

carpenter, shoemaker, tailor, fisherman, baker, miller, &c. So little was the division of labour studied, or the appropriation of means, that we observed the corn-mills almost equalled in number the houses of the villages; they were cheap and of simple form, acting by sails constructed of wooden planks, and their mill-stones, shaped like the *querne* or old Celtic machine for grinding with the hand." P. 210.

After four days passage he arrived at Abo the great University of Finland. On Sunday Mr. James attended divine service in the Lutheran Church. Before his concluding prayer the minister not only proclaimed to the congregation the births, marriages, and deaths of the preceding week, but gave notice of sales of houses, letters lying unclaimed at the post office, and other matters, which in Great Britain it is the province of the bellman rather than the curate to announce. The people of Finland, especially those of the higher classes, according to the account of Mr. James, appear well reconciled to the change of their sovereign. Among other advantages resulting from this change, they are delivered from that greatest curse which can descend on a country, to be fought for and to be fought upon.

From Abo Mr. James proceeded to the fortress of Helsingfors, from thence to Fredericksham, near which town is the celebrated bridge which divides Finland and Russia. This bridge, as our historical readers well know, was the immediate cause of the long and dreadful wars between Russia and Sweden. Half of it belonged to Russia, but Gustavus Adolphus chose to paint the whole with Swedish colours. This unnecessary act of irritation was the spark which kindled the latent fire, and plunged his country in a contest, which had well nigh proved fatal to her existence.

The first town through which Mr. James passed was Wyborg, the white houses of which with their green roofs and oriental cupolas, so different from what he of late had been accustomed to see, not a little surprised him. Nor was the dress of the inhabitants less singular to a stranger; long castans, bare necks, flowing beards, red caps, sashes, and boots. On quitting the town he was again transported in his sledge through forests, rocks, and plains of snow to St. Petersburg. The description of our traveller's approach to this metropolis of the North shall be given in his own words.

"A wild uncultivated tract was now traversed for about twelve versts, when on a sudden we found ourselves ushered into the *fauxbourgs* of the town, and again enjoyed a glimpse of Russian grandeur. Here all that we saw was on a great scale indeed; and on passing to the banks of the Neva we came at once in sight of the glory of the fairest city of the world. It was a scene at once

gay, lively, and sublime ; replete with every fancied ornament that taste and wealth could bestow, it united in the same view all the elegant symmetries of Grecian and Roman art, with the gorgeous pride of the East.

“ The Marble Palace, the Imperial Winter Residence, the Admiralty, the Isaac Church, the Academy, the Fortress, and a thousand other sumptuous edifices, rose on either side over the quays of granite, and lined the long perspective till it was almost lost in the distance. Their colours were varied but harmonious, and the white surface of the river lying between them was spotted with a thousand figures, which flitted in rapid succession before our eyes. To add to the pleasure arising from this spectacle, we were fortunate in the state of the weather ; it was a serene and tranquil sunset, the departing ray glancing through the avenue of a lofty colonnade that rose in our front, shed a blaze on the gilt spires and domes around us, and brightened with fresh lustre the gloomy splendour of a winter evening.

“ It is not possible to give an account capable of pourtraying faithfully the surprise and astonishment generally experienced by the stranger, who, after the wild country he has just quitted, enters the city of Petersburg : its effect would be stupendous even without the aid of this contrast : whatever beauties may have been shadowed out by imaginary anticipation, every idea falls short of the excellence of the original, and every former relation one has heard seems to describe it in terms of admiration far too cold. It is a city of new-built palaces, where the residences of individuals vie with the effusions of imperial magnificence, and where the buildings, destined for public works, hold a rank of ostentation still more striking, and are of a magnitude well agreeing with the mighty concerns of this vast empire.” P. 226.

In entering upon the manners and habits of the Russians, we are very sorry to find that Mr. James makes a cautious but not a very good humoured allusion to the opinion of a former traveller.

“ Having here alluded to the progress of civilisation, I must add, that it is not intended to convey any undue satire upon the Russian people, who have been already calumniated more than enough, both by English and French writers. General conclusions have been drawn from particular instances of misconduct or meanness ; habits common to all the continent have been quoted as peculiar to them alone ; and manners and usages that really were their own, and from that circumstance deserved a milder judgment, have been exaggerated into heinous crimes, with the most indecent acrimony. In other instances different ranks have been confounded, and sketches of high life given by those who appear seldom to have mixed with even the better classes of society ; while facts which only appeared in a bad light from the temporary irritation of the traveller's mind have been misquoted and applied as
evidences

evidences of the real Russian character; although nothing could be more out of place than the idea of *generalising* on the subject." P. 235.

It is evident that the book of Dr. Clarke is the object of Mr. James's animadversion. That the opinion of the Doctor should be controverted, we have no objection, but against a sneering and disrespectful attack upon that very ingenious and animated traveller it is our duty to protest. In common with all those of an ardent and an excursive mind, Dr. Clarke feels strongly, and expresses what he feels in glowing language. It has been much the fashion of late to consider the character which he has given of the Russians as wholly unsupported in fact, and to condemn his censures as unfounded and unmerited. Mr James has followed the general cry; he complains of the calumny "and indecent acrimony" which has been lavished upon the Russian people; and considers it improper that the impressions made upon the traveller's mind by temporary irritation should be embodied into permanent misrepresentation. The Russians are very much obliged to Mr. James for advocating their cause, we must however confess that the line of defence which he has taken is somewhat remarkable.

"A stranger perpetually meets with a similar sentiment of opposition in the most ordinary occurrences. If they can impose upon him, they exercise their craft as another mode of satisfying a temporary feeling of superiority. The temptation of money itself is often unable to move their stubbornness, when they know he has no right of compulsion. But let them be once possessed with the idea that he has, and no farther trouble ensues. In England, pay a man, he will do whatsoever you require: in Germany it is necessary to add, that he must; and in Russia to give a blow.

"Such is the the moral state of man under this system of degradation: these miserales are as much depressed below the ordinary conditions of humanity, as their lords are elevated above their natural rank; and each (for all here is in extremes) are furnished and cultivated in a scale according to their respective ranks: the noble is ever a man of external polish, the slave a beast unredeemable." P. 233.

And again,

"The arbitrary dominion of their masters, their power of taxing the industry of the peasants, is productive of as much debauchery and fatal extravagance in the higher orders by the temptations it holds out, as of wretchedness and poverty in the lower, by the calamities it creates.

"In another point of view, this iniquitous system does not fail to operate in a mode highly prejudicial to the accumulation of national wealth. The pressure of the hand of extortion acts very differently
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from that stimulus of ambitious industry which urges a constant and well-regulated exertion: its very nature is forbidding, its want of order destructive, and in the rough mind of a Russian peasant it displays itself in any thing rather than a beneficial feeling. Who indeed would work uncompelled while aware that the increase of his possessions can only afford fresh temptation to the rapacity of his master? Let him be forced, and all is well. Suppose the owner of an estate has lost money at the gambling-table, his wants must be supplied, and the *obrock* of his peasants is raised. Upon this the wretched rustic will weep and stamp, and tear his head, but it avails nothing, he has not a soul to whom he can pour forth his complaints, and he gives a vent to his farther violence in the passion and ardour with which he pursues his work." P. 244.

"The police, from its inquisitorial nature, has infinite sources of gain; they sell the liberty of the press, defraud the stranger, plunder robbers of their stolen goods, and receive fees alike of the accuser and the accused. Provincial officers favour the wealthy merchant with the permission to introduce contraband goods; and again, out of the number of slaves sent by the seigneur for the imperial levies, they select the empty-handed peasant for military service: in the former case, the agents of the custom-house step in also for their due share of pillage; in the latter, the surgeons and procureurs follow *pari passu* the example of their superiors. It would be endless to attempt a catalogue of these enormities, all of which, nevertheless, custom has sanctioned with, as it were, a prescriptive right. The sums paid are regarded only as regular fees or perquisites of office: the functionaries themselves have been bred up with the knowledge of no other system, and are surprised to hear a foreigner say that acts which are done openly every day can savour of illegality or injustice; in fact they do but follow the principle and common basis of every branch of the Russian government.

"It will be sufficient for illustration of these circumstances to relate an anecdote or two connected with the administration of justice, as being the most material of the several public departments.

"An American merchant sought redress by law for some unfair dealings on the part of a Russian trader; the lawyer whom he retained came to him on the second day after his application—'I have,' said he, 'opened the prosecution, and will fairly relate the present state of your case: the judge says your cause seems fair and equitable, and you offer 5,000 R. to the court; he would, he admits, wish to incline to your side, but, on the other hand, the defendant offers 10,000. What can he do?' The American laid down immediately 10,000 R. it was taken to the *Tribunal of Justice*, and he triumphed over his opponent.

"Another gentleman instituted a suit for the recovery of a debt, but offering no bribe, the case was of course held to be perfectly clear, and he was nonsuited; the defendant in the plenitude
of

of victory, then commenced a process against him for defamation, and damages were found to the amount of 300,000 R. with a farther punishment of a sentence to clean the sewers, because, forsooth, it was a Russian magistrate whose fair name had been thus brought into question by the object of the action. Upon this the gentleman appealed to a superior court, but with ill success; they confirmed the verdict, and still farther added to its iniquity by sentencing him to undergo flagellation. The matter now grew serious, and he made application through an high quarter to one of the presidents of the senate; the cause was heard again, but the result was of another nature: the sentences of the former tribunals were instantly reversed, the debt recovered, and the officers that had set in judgment on him came in a body submissively to beg his forgiveness, and entreat him to pursue the enquiry into their conduct no farther.

“ These acts of injustice were not, however, committed merely because the appellants were foreigners; for the ordinary conduct of the courts towards the native Russians is of a stamp precisely similar. A few years since a relation of Prince ——— came from Moscow to claim his patrimonial inheritance, that was withheld from him by his guardian. Arrived at Petersburg, he met by accident with one of the highest officers of the law on a visit at the house of a relation, and after some conversation on indifferent matters, ventured to open his case to him; he received for answer, that his suit might probably occupy eight or ten years consideration, but, added he, follow my advice, sacrifice a part of your property to save the rest, and you shall be put in possession in the course of as many days. He then wrote down a list of fees to be paid to the several members of the court, (himself included) and gave it to the young nobleman, who, on his part, obeying this friendly monitor, came on the following day as plaintiff to the senate with his petition, and presented each of these functionaries with the sum specified, wrapped up in the body of his papers. The event exceeded his expectation; in four days time an award was given in his favour.

“ A similar looseness of principle is displayed in many other public acts, that seems by long habit almost to have become essential to the nature of the Russian government. The police, the guardians of the press, and censors of the literary world, extend their dominion over another department, and limit the notification of political events to such a degree, that their mode partakes of the nature of a falsification, rather than of a concealment of facts, while they draw long inferences by misconstruction, which prevent the appearance of many an useful work, in its nature perfectly harmless. They suppress, on the most ungrounded suspicions, the manifestos of foreign courts, and in their own domestic state papers cause a new gloss to be given to the statistical reports as well as to the dispatches received from the army; in the latter, the returns of killed and wounded are never suffered to be made known;

known ; and the general detail is of a description, that seldom meets with much credit with the people." P. 256.

Such is the state of a people, whose cause Mr. James would advocate against misrepresentation. Such are the representations of a traveller, who accuses those who have preceded him, of heightening their descriptions of the wretched state of the Russian people with calumny and exaggeration. Does Mr. James " call this backing his friends." We know that all which Mr. James has asserted in these and in other passages is strictly true ; we are only sorry that he should have spoken so disrespectfully of a preceding traveller for giving the same account with himself, though perhaps not in such guarded language. Of the two descriptions we consider that of Mr. James as really the most unfavourable to the Russian nation, inasmuch as it is the most general, and expressed in terms the most measured.

It is not long however, that we shall be out of humour with our very entertaining and instructive traveller, we are assured that his candour will both see and correct the misrepresentation into which he has perhaps unconsciously been led.

The description which Mr. James has given us of the sacred week, is excellent. On the eve of Easter day he was in the great Cathedral Church of the Holy Virgin of Casan. The ceremonies were magnificent and imposing, beyond almost the power of imagination to conceive.

" A representation of the sacred tomb is exposed to the people during the whole of the evening, and at night the resurrection is announced formally in all the churches. We entered the Casan church at a late hour ; the nave, the aisles, in short every part was crowded to suffocation with an host of devotees ; thousands of lighted tapers (for each bore one in his hand) glittered over the whole area, spreading an illumination as bright as noon. As the hour of twelve approached, all eyes were earnestly bent on the sanctuary ; at length it opened, when there issued forth a long train of banners, crosses, &c. ; with archimandrites, protopopes, and priests of all ranks, dressed in their sumptuous robes of embroidered silk, covered with gold and silver, and jewels ; they moved slowly through the crowd, and went out from the doors of the church as if to search for the body of our Lord ; in a few minutes the insignia were seen again, on their return, floating above the heads of the mob, along the nave ; and when the archbishop had regained the altar, he pronounced, with a loud voice, *Christos volseress*, ' Christ is risen.' At that instant the hymn of praise commenced, and a peal of ordnance from the fortress echoed the joyful tidings through the city. The world of Mongiks now saluted and congratulated one another in turn ; the days of fasting were at an end ; tables spread with provisions in a short

time made their appearance in the church : the forbidden meats were tasted with eager appetite, and a feast of gluttony, that annually proves fatal to some of the followers of this religion, took place of penance and prayer.

“ A second carnival of one week succeeded this day, and afforded, though in a different way, an equally gratifying spectacle. The Isaac Platz was filled with people, drinking quass and kislitchi, visiting puppet shows or rope-dancers, enjoying themselves in the tcherkeli or round-about, and following each other in succession, down the slope of the summer-hills. This last is one of the most favourite amusements ; the apparatus consists of a scaffold between thirty or forty feet high, with an inclined plane in front, constructed in imitation of the ice-hills, the ordinary diversion of the winter season. It is tastefully adorned with flowers and boughs of trees, amidst which an amateur of the sport is hurried in a small narrow cart with four wheels ; descending the steep, and traversing with the impulse a level stage below, of some hundred feet in length, though not quite so securely as in the case before mentioned.

“ The infinite variety of gay colour and costume exhibited by a Russian mob adds to the pleasure of the scene, and besides the novelty of the aspect in this point, it is the most extraordinary sight to a foreigner to behold these stout majestic men, with solemn beards and placid countenances, sliding down these hills in go-carts, or whirled round one after another in the light round-about, or (as permission is universally given in this week) jingling the church bells as an act of serious devotion.

“ But still more singular is the charm produced by the sight of so vast a concourse of people all still and quiet. An universal face of merriment and good humour unceasingly prevails, but it is every where accompanied with the same noiseless appearance. A sight that forms a strong contrast with the loud mirth of an Italian, or the joyous boisterousness of an English mob. But with the forced and artificial Russian, even their quantum of gladness is regulated by the strict order of the police.

“ The presentation of an egg in sign of the termination of the fast, is the usual compliment of the season among the people of all ranks, high or low ; the handsomest are made of porcelain, and it is a gift generally made to the fair sex. The lady in complaisance grants the donor permission to kiss her hand, which, on his rising, is returned according to the graceful mode of Russian salutation, on the gentleman's cheek. By old established custom, no lady of any rank whatsoever can refuse the salute to the meanest person in the streets that does but make her the offer of an egg.”

P. 318.

(To be concluded in our next.)

ART. II. *The History of Persia from the most early Period to the present Time, containing an Account of the Religion, Government, Usages, and Character of the Inhabitants of that Kingdom. By Colonel Sir John Malcolm, K. C. B. K. L. S. late Minister Plenipotentiary to the Court of Persia from the Supreme Government of India. Two Volumes. 4to. 8l. 8s. Murray. 1815.*

THE Empire of Persia has ever borne an interesting part in the history of the world, and yet of its earlier periods as little perhaps is known, as of any region which has given rise to events so great, characters so illustrious, or usages so peculiar. When the primitive documents of a nation, however subsequently great, are only to be traced to the perplexing obscurities of fable, or the embellishments of poetic description; a long succession of years must pass away, before the patient diligence of the historian can find a secure and permanent resting place. That there hitherto has been no history of Persia in any European language, considered as of indefeasible authority, may have been the cause that particular curiosity has been less directed to the investigation of Persia, than of many other nations. We are actually brought down to the thirty-first year of the Hegira, and the reign of the Caliph Omar, before the historian's path becomes clear and unobstructed. All which precedes is a mixture of fable and of poetry.

The subject would probably still have been neglected by our countrymen, had not local and incidental circumstances made familiar and frequent intercourse with Persia a motive of political necessity. The author of this curious, and it may be truly said, important work, although he appears to have had the subject long in contemplation, and though in an eminent degree qualified for the undertaking, would in all probability still have deferred the filling up of this blank in English literature, had not the intrigues of Buonaparte rendered amicable negotiations with the Persian Monarch essential to the security of the British government in India. To this cause perhaps altogether, we are indebted for some of the most entertaining of our modern publications, more particularly for the entertaining account of Persia by Morier, the almost complete geographical survey of General Kinneer, the description of the mission to Caubul by Elphinstone, the travels of Pottinger in Beloochistan, and finally to this elaborate history by the present author.

Yet after all, and having perused these works, and this the most considerable, with no common earnestness and attention, we turn, as Christian readers, from the pictures presented to our
contemplation

contemplation with more uneasiness than pleasure, with disgust rather than with gratification. The painful task of beholding so large and so fair a portion of the world at this late period, so defamed with vices, which would disgrace the extremest state of barbarism, so totally buried in ignorance of the true religion, so immersed in sensual gratifications of the lowest and most erroneous character, must fill every ingenuous mind with the most melancholy impressions. The historian, however, appears to have executed his office with fidelity and vigour; it must be ours to place before our readers a general outline of what has been performed, passing slightly over those of less interest and importance, and expatiating more largely on others, which appear to deserve serious consideration.

The historian of every country necessarily must divide his work into the two portions of ancient and modern. The ancient writers of Greece and Rome threw no extraordinary light upon the history of Persia; the present author, therefore, has judiciously consulted for the more important facts, Eastern authors in preference. For his knowledge of the early history of Persia, Sir John Malcolm confesses himself principally indebted to a work, known by the name of the "Dabistan," composed by a Mahomedan traveller, called Mohsan, a native of Cashmere, and which is spoken of in the highest terms of commendation by Sir W. Jones. This, with other books of similar antiquity and authority, is described at length in the seventh chapter. The portion of the work to the commencement of this chapter, is occupied in detailing the different Dynasties, from the first King, whose name it seems was Mahabad; a dry subject, but which the author has ingeniously contrived to render entertaining, by numerous anecdotes and quotations from Persian authors. His task also was rendered less arduous and more agreeable, from his intimate knowledge of the language, and from his familiar acquaintance with the country, having visited it three several times, and had personal knowledge of almost all its different provinces.

A very neat statistical account of Persia precedes what perhaps may not improperly be termed its fabulous history. Yet in a work of this kind, fables, when they become national legends, are not altogether to be rejected. Yet it will naturally excite a smile from the gravest countenance to read, that when one of these early barbarous monarchs proceeded to take revenge on his enemies, his army was joined by all the lions, tigers, and poultry in his dominions. This is circumstantially related by Ferdosi, the celebrated Persian poet, from whose elaborate productions the author has contrived very much to enliven

liven his own. One or two of these fairy tales may amuse the reader.

“ We are told by Ferdosi, that the Devil first persuaded Zohauk to murder his virtuous father Murdas, and afterwards tempted him to eat flesh, which was in those days considered as a very great sin. As a reward for the enjoyments he had obtained him, Satan entreated Zohauk to permit him to kiss his shoulders, which his lips no sooner touched, than a hissing serpent appeared on each. These were expected to produce his immediate death; but the monarch was assured by the Devil, who had assumed the garb of a physician, that if the voracious serpents were fed with the brains of human beings, he need apprehend no danger. The remedy was tried, and proved successful: and Persia, but for the courage of Kawah, would have been depopulated by this diabolical device.”

This Kawah was the famous blacksmith, whose apron was afterwards converted into the royal standard of Persia, by Feridoon, who succeeded Zohauk on the throne. The apron was richly ornamented with jewels, to which every monarch in succession made addition. It continued to be the royal standard of Persia till the period of the Mahometan conquest, when it was taken in battle and sent to the Caliph Omar.

Another of these tales is inserted, after which, we shall leave the period of poetry and fables, and accompany the author through the more cultivated and secure paths of modern Persia.

“ It is related that Zal, when taking the amusement of the chase, came to the foot of a tower, on one of the turrets of which he saw a young damsel, of the most exquisite beauty. They mutually gazed and loved; but there appeared no mode of ascending the battlement. After much embarrassment, an expedient occurred to the fair maiden: she loosened her dark and beautiful tresses, which fell in ringlets to the bottom of the tower, and enabled the enamoured prince to ascend. The lady proved to be Roudabah, the daughter of Mehrab, King of Cabul, a prince of the race of Zohauk. The love which this extraordinary interview gave rise to, ended in a marriage, which was approved both by Sam and the royal father of the Princess: and we are assured all was happiness, till the pains of Roudabah threatened her husband with the loss of his beloved. The griffin, who had nurtured Zal on the mountain of Elburz, had given him, at parting, some of her feathers, and directed him to burn one whenever he was in extreme distress. He did so at this moment, and his kind nurse appeared. She told him that it was necessary to make an incision in the side of Roudabah, and gave him some intoxicating drugs, which, when administered to the Princess, would make her insensible to pain. Zal did as he was directed, and the giant child was

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cut from the side of his mother, who was soon restored to perfect health. The infant was named Roostum. Seven nurses were assigned for his support, but proved insufficient : and, indeed, nearly as many sheep were soon required for his daily sustenance. Such is the fabulous account of the birth of the hero of Persia."

This Roostum was as extraordinary a personage in the ancient history of Persia, and performed exploits quite as marvellous as those of Gargantua in Rabelais. Among other entertaining narratives concerning him, with which the work abounds, the reader will probably be gratified by our referring him to the tale which occurs at p. 37.

At p. 41, we have an account of the birth of Kai Khoosroo, between whom and the Cyrus of the Greeks, there exist so many and such striking proofs of resemblance, that the author plausibly concludes them to be the same persons. Kai Khoosroo was ordered by his grandfather to be destroyed as soon as he was born ; but instead of this, the person receiving such orders, delivered him to the care of a shepherd. The grandfather learned the secret, and insisted on seeing the child, who was then a youth. He was brought to the royal presence, and instructed to act the part of an idiot, which he did so successfully, that the monarch consented that he should be permitted to live in retirement with his mother unmolested. In some national disturbance which soon afterwards occurred, Kai Khoosroo was sent into banishment to a country so very remote, (beyond the sea of China) that his return appeared impossible. According, however, to the poet Ferdosi, a hero named Geeve, a great Persian warrior, travelled over all China, defeated numerous armies, and finally restored the young prince to his grandfather. The old monarch would have resigned his throne to his grandson, but to this, some of the nobles objected, observing that if the crown was resigned, it should be to the son, and not to the grand-son. Upon this the king determined to send both son and grandson on an expedition against the Deeves, (Magicians) and that he should be king who proved himself most worthy. Kai Khoosroo returned victorious, and received the crown.

At p. 57, 8, the reader is introduced to Gushitasp, the Darius Hystaspes of the Greeks, and to Zendoosht, the renowned Zoroaster, the first introducer of fire worship among the Persians, and who is denominated an impostor, or a most holy character, as his actions are recorded by his countrymen, or by Mahomedan authors.

Darius compelled his subjects to adopt the new religion, and the precepts of this faith were inscribed upon twelve thousand cow-hides, fully tanned, and were deposited in a vault at Persepolis, guarded by a band of devout and holy men. The im-

mediate

mediate consequence of this change in their religion was a war with the Tartars, the monarch of which country assembled his nobles, and thus addressed them :

“ Know ye that glory, wisdom, and the pure religion have fled from Persia. A certain sorcerer, styling himself a Prophet, hath appeared to that region, and introduced a new form of worship among the people, to whom he hath said, ‘ I have seen the Lord in heaven, and so here are the Zund and the Osta, as written by himself. I also saw Aherman in the midst of hell, but was unable to compass the circle which enclosed him. Behold, I am deputed by the Almighty to preach the true faith to the kings of the earth : and now all have embraced his doctrines ; all have wantonly sacrificed their eternal happiness to the old Magician, whose pernicious precepts threaten to pervade the whole world.’ ”

After various turns of fortune, the Persians ultimately triumphed over their enemies by means of the valour of the son of Gushtasp, who in some great victory, spared those alone of his enemies who implored for mercy, *holding a straw in their mouths*. The historian informs us, that this singular custom still prevails in parts both of Tartary and India.

The account of this warrior's prowess and adventures, exceeds all that can be imagined even of Persian romance. Gush-tasp was succeeded by his grandson Bahman, who was the famous Artaxerxes Longimanus of the Greeks. His Persian name is also characteristic of his having an extraordinary length of arms ; and it was said of him, that when he stood erect upon his feet, the ends of his fingers reached below his knee. This same person is also, according to Josephus, the Ahasuerus of Scripture, who married Esther.

Some curious incidents are detailed from Persian authors, relating to the wars between Alexander the Great and Darius Codemanus. It is said that Philip paid a tribute of golden eggs to Darius, which at the death of his father, Alexander refused to continue, observing that the bird that laid the eggs was flown to the other world. The whole of this portion of the work to the extent of many pages, is peculiarly entertaining, and abounds with curious anecdotes of Secander, the Persian name of Alexander.

The next celebrated personage who occurs is Shahpoor, of whom also the most marvellous tales are related, whose memory is also preserved in more authentic histories, as having frequently defeated the armies of Rome, and taken the Roman Emperor Valerian, prisoner.

A little lower in the period of Persian history, we come to the reign of Baharam, son of Hoormuz. This was in the year of

our Lord 272, and the epoch is remarkable from the circumstance, that in the reign of this Prince, Mani, the founder of the sect of the Manicheans, was put to death. Mani audaciously called himself the Paraclete; but his skin was stripped off, and hung up at the gate of Shahpoor. It is a singular incident, and will necessarily strike every reader of ordinary curiosity, that no mention is made of the Emperor Julian by any of the Persian historians.

At p. 128, the reader will be agreeably detained by an anecdote entirely resembling that related of Zopyrus by Herodotus. A Tartar officer, to save his sovereign's army from the Persian invader, desired that one of his hands, one foot, his nose and ears might be cut off, and himself thrown, thus mangled, in the way of the Persian army. The result was the same as in the case of Zopyrus. By misleading the Persian army, the greater part of them perished in the Deserts, from the want of food and water.

At page 134, the author rises with his subject, and exhibits a specimen of vigorous and elegant composition which cannot be easily surpassed.

“What a change,” (he observes) “has the lapse of some centuries produced! The Empire of Persia, the great rival of the Roman Power, now appears unable to resist the tide of civilization and of conquest, which comes upon her not from that fountain of early knowledge the East, or the learned West, but from the frozen regions of the North; from a land unknown to her historians, being inhabited by wretched and savage tribes of ignorant barbarians, who from a combination of powerful causes, the genius of some of their sovereigns, the example of southern Europe, and the influence of a religion which has every where improved the condition of mankind, have overcome all those natural obstacles which opposed their rise, and started as if by magic into great and Imperial Power.”

An excellent description of Arabia, and a concise but very perspicuous account of the religion of Mahomet, will be found at page 167, et seq; as well as of the subsequent wars between the Arabians and Persians, which latter country fell under the dominion of the Arabian Caliphs, in the 21st year of the Hegira, corresponding with the year of our Lord 641.

The seventh chapter commencing at page 180, and continued to page 274, is the most elaborate portion of the work, and that evidently upon which the author has displayed all his knowledge, and exerted his best powers. It consists of reflections on the religion, history, antiquity, and character of the Persians, before the Mahomedan conquest. It exhibits all the authorities which have been consulted, with a detail of the value
and

and influence of each ; on the subject of religion the reader will be obviously impressed with the strong resemblance between the ancient superstitions of Persia and India. A more circumstantial account also of Zoroaster, his life, character, and doctrines, than can easily be met with elsewhere, may be perused with great satisfaction at page 192, et seq. The following translation from Ferdosi on the origin of Fire Worship deserves to be inserted.

“ One day the King (Heushung) retired to the mountains, accompanied by some of his attendants ; something appeared at a distance of enormous magnitude, black, tremendous, and glossy ; its two eyes seemed fountains of blood ; the smoke which issued from his mouth obscured the air : the prudent Houshung contemplated it circumspectly ; he seized a stone and prepared to assail it ; he threw it with the force of a hero, and the serpent no longer annoyed the world ; the stone struck upon the rock, and both fell to pieces by the procussion ; a brilliant flame sprung from the contact, and thus fire became the production of stone. The King prostrated himself before God, and offered devout supplications for having thus obtained the Sacred Fire, for which he erected a sanctuary on the spot. He said this fire is a divinity, let it be worshipped by all. Night came, the mountain was covered with fire ; it was surrounded by the King and his attendants. The event was celebrated by a feast, the name of which became that of the auspicious hero.”

The remainder of this chapter is pleasingly diversified by various anecdotes of the different dynasties of ancient Persia, as well as by dissertations on the antiquities which are still to be found, and of which many neat engravings are given.

Some ingenious observations will be seen at p. 263, &c. on the character, manners, and laws of the ancient Persians, and we are further informed, that the word of the King, as in the time, and in the example of Daniel, is at present also the fixed and immutable law of the land. To evince this, a curious fact of modern occurrence is related.

“ The late King being in camp near Shiraz, said he would not move till the snow disappeared from the neighbouring mountain. The season proved severe, and the snow remained longer than was expected. The army began to suffer from sickness and great distress ; but the King persevered and refused to move. Multitudes were employed to remove the snow, a few fine days helped their efforts, the snow disappeared, and then, and not till then, the monarch marched.”

The æra of the government of the Caliphs in Persia after the Mahomedan conquest, commences at p. 275 ; the materials are
taken

taken necessarily from the native authors, who are without exception dry relaters of fact, without interest and without embellishment. Many curious and entertaining anecdotes occur in this portion of the work, and more particularly at pp. 284, 288, 9, 318. The following elegant translation of a Persian ode, is by the late Dr. Leyden.

He who my brimming cup shall view,
In trembling radiance shine,
Shall own the liquid ruby hue,
Is match'd by rosy wine.

Each is a gem from nature's hand,
In living lustre bright ;
But one congeals its radiance bland,
One swims in liquid light.

Ere you can touch its sparkling eye,
Has left a splendid stain ;
Ere you can drink the essence high,
Floats giddy thro' the brain.

A curious anecdote illustrative of the Hindoos, and the contempt with which they meet death, is told at p 317. The narrative of a long succession of sovereigns of the Caliph race, is also pleasingly diversified and enlivened by various anecdotes, at pp. 337, 339, 340. The character of Sultan Mahmoud and the actions of his life, occupy a large portion of the ninth chapter, and is forcibly delineated. Of this great prince, various characteristic anecdotes are related from Dow's Hindostan, from the same author's translation of *Perishta*, and from Price's Mahomedan history. In the tenth chapter the author has detailed an elaborate account of the Tartar tribes, their habits and character. The whole of this chapter will be found amusing ; see in particular the account of Nizam-ul-mulk, and the character of Malik-Shah, p. 367.

Having concluded his account of the Dynasty of Selkook, the author commences his eleventh chapter with a description of the Atta-Begs, which was the appellation given to a number of petty princes, who, availing themselves of the internal disorders of Persia, had obtained possession of some of its finest provinces. The anecdote of the slave Illij Ghuz, at p. 383, is curious and entertaining. He was of mean and wretched appearance, but was one of forty slaves brought for sale to the Vizier, for the Prince's use. Ghuz alone was rejected, but as they were leading him away, he exclaimed, "Vizier, you have bought thirty-nine slaves for the King's sake, buy me for God's sake." The minister was pleased with his quickness, and purchased him also. He was afterwards the favourite of his Sovereign,

Sovereign, and filled the highest offices in the kingdom; and from a scullion, his original employment, became the most powerful noble of the Persian empire. The story of Aly, another of these Atta-Begs, as related at p. 391, et seq, is peculiarly interesting; and it is to be regretted that our limits will not permit us to insert it at length. At the period here discussed, Persia appears to have exhibited such a scene of disorder and distraction, as to involve the historian's path in much perplexity. He has, however, most ingeniously contrived to make the whole both pleasing and instructive. The history of the Hussunees, or followers of Hussein, from which our English term assassin is said to be derived, fills many pages agreeably. Their ruler had fifty thousand dependents devoted to his will, of whom each was prepared at a word or signal, to sacrifice his own life, or to take away that of another. This Prince was the person who in the history of the Crusades, was named "The Old Man of the Mountain." An envoy was sent to the chief by Malik-Shah. Hussun ordered one of his followers to stab himself, and another to throw himself from a precipice. Both mandates were instantly obeyed. Go, said Hussein to the envoy and tell your master what you have beheld.

The successor of this chief was of the sect of Ismael. A celebrated divine preached violently against this sect; after having repeated his censure, he was one day surprised to see a man whom he thought one of his most zealous disciples, enter his chamber, and put a dagger to his breast, asking him if he knew who he was. I am ignorant, said the trembling Priest, nor can I tell why you seek my life. You abused the sect of Ismael. I repent, said the doctor, and will do so no more. Swear this by the prophet, said the stranger. I swear. Very well; my orders were not to slay you, or my poignard ere now would have been in your heart. My master Allah-u-deen sends you his respects, and advises you to be careful for the future; he sends you too this bag of 360 gold mohurs, and here is an order to receive the same sum annually from his agent. The Doctor's pupils were somewhat surprized that they never again heard of the name of Ismael.

A singular account of Persian bank notes, as introduced by Key-Khatou, after having exhausted all the royal treasures, occurs at p. 431, 2. They are thus described. The banking houses were called Tshau-Khanah or the house of stamps or notes. The Tshau or bank note was an oblong piece of paper, containing a short inscription in Chinese characters, and exhibiting on each side the Mahomedan confession. "There is no God but God, and Mahomet is his prophet." They had also the titles of the King, and in the center a circle, in which the value

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He who my flaming cup shall view,
In tremulous radiance shins,
Shall own the good value true,
Is manifestly every wine.

Radi is a perfect nature's hand,
In liquor like bright light;
But now tonight its radiance bland,
One potent liquid night.

Ere you crush each its sparkling eye,
Has left a radiant sun;
Ere you scoop the essence high,
Plums gale thro' the brain.

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of the note was inscribed, and a mandate to all the King's subjects to receive this currency on pain of condign punishment.

Chapter thirteen opens with the history of the celebrated Tamerlane, or Ameer Timour, and an account of his conquest of Persia. The life of this personage has been written in various languages and must be generally known.

The reign of Tamasp is remarkable, (p. 511,) from the circumstance of an Englishman (Antony Jenkinson, see Hackluyt's Voyages) being accredited to him by our Queen Elizabeth. A pair of the King's slippers were sent to Jenkinson that his Christian feet might not pollute the carpet of the holy monarch. The King did not ask what brought him thither, but whether he was an infidel or a Mahometan. The Englishman replied he was neither, but a Christian. The King replied he wanted to have nothing to do with infidels, and desired him to go about his business. A man followed Jenkinson from the royal presence sprinkling sand upon his path, to mark how the Prince abhorred his uncleanness.

A horrible story is related p. 517, of the death of one of these Princes from intoxication. Being an abominable tyrant it seems more likely that he was poisoned, at least no particular enquiry was made after his death.

The history of Shah Abbas the Great is narrated with much vigour and interest. In his reign, the European Powers had established factories at Gombroon, and what is not a little singular, Sir Robert Shirley made his appearance in England as envoy from the Persian monarch. The reception of Sir Dodmore Cotton who accompanied Sir Robert Shirley on his return as ambassador from England, resembles some story in the Arabian Nights. As soon as they reached the antichamber of the monarch, instead of coffee, the usual compliment, they had a sumptuous dinner, served in dishes of gold, with abundance of wine in golden goblets, poured from golden flaggons. They were next carried into two apartments, filled also with vessels of gold and rich jewels, all which contained perfumes, flowers, and wine. On entering the state apartments, beautiful boys in spangled turbans and embroidered dresses held out to them golden goblets of wine.

In the internal administration of his kingdom, Shah-Abbas in the former part of his reign, received and deserved the greatest praise. Latterly he became suspicious and cruel, he was nevertheless remarkable for the toleration which he extended to the Christians. Various anecdotes are recited by the author, of this extraordinary personage, but like most of the Persian monarchs, they abound in sanguinary scenes of cruelty. At p. 596, we are introduced to the curious history of the Affghan tribes.

tribes. Many and formidable were the hostilities and battles between these tribes and the heads of the Persian empire. But the detail, like all those of Oriental Princes, exhibits a melancholy mixture of fraud, bloodshed, and cruelty, so that the reader of sensibility, though occasionally hurried on by many warm and animating descriptions, is frequently apt to pause and lament that such documents should be founded on authentic memoirs.

The second volume commences with an account of some Affghan Princes, who for a period limited indeed in extent, but full of extraordinary events, assumed the title of sovereigns of Persia. Of these the two most considerable were Mahmood and Ashraff. The latter was defeated by the native Persians, and an anecdote is related of an illustrious female on the occasion of the victory, to which perhaps it will be difficult to find a parallel even in Oriental history.

Shah-Tamasp the moment he heard of the success of his troops, left Teheran, to which he had advanced, and arrived in Ispahan soon after it was evacuated by the Affghans. Though received with acclamations and joy, almost every object he viewed was calculated to inspire grief, and we must judge favourably of the heart of this weak Prince, when informed that he burst into tears as he walked through the solitary and defaced halls of his glorious ancestors. But his feelings had still a greater trial to support. He knew that Ashraff when he slew his father, had carried off all the females of the royal family, and his astonishment may be conceived when he entered the interior apartments to find himself clasped to the bosom of an old woman who called him her dear son. He was soon satisfied she was his mother who had escaped the fate of the other sultanas and princesses, from being unknown. She had disguised herself as a slave when Mahmood took the capital, and had not only worn the dress, but performed the lowest menial offices of the rank she assumed, for a period of seven years.

As we descend to periods nearer to the time in which we at present live, we renew our acquaintance with personages in some degree familiar to us, and with events known with greater or less accuracy. The obscure origin of Nadir Shah, his great military successes and brilliant talents, though narrated with particular vigour both of style and sentiment, he who is at all conversant in Asiatic history, remembers with a mixture of admiration and disgust.

The reigns of the successors of Nadir Shah, to the termination of what is called the Zurd Dynasty, occupies two whole chapters, and as usual exhibit pictures of successful and disappointed ambition, generosity, and cruelty, fraud and integrity.

On

On this account therefore, the concluding part of the work will by most readers be perused with a greater degree of complacency and satisfaction. We could have enlivened our pages with a far greater number of amusing anecdotes, and indeed have been obliged to exercise greater restraint than could have been wished. The innate sagacity and shrewdness of some of these barbarian Princes would exceed belief, if not inserted from records of indisputable authority. The following is from a MS. in the author's possession. A native merchant had been robbed, and complained to his sovereign. Was no one near but the robbers, said the Prince. None sir. Were there no trees, stones, or bushes? Yes, there was one large solitary tree, beneath whose shade I was reposing when attacked; the Prince on hearing this, pretended to be in a fury, and ordered two executioners to proceed instantly and flog the tree that had been described every morning, till it either restored the stolen property or revealed the names of the thieves. The executioners did so, and the tree had not suffered flagellation more than a week, when all the stolen goods were found deposited at its foot. The robbers who had heard of this extraordinary cruelty inflicted on the tree, trembled at the thought of the horrid punishment which awaited them, in case of being discovered. When the result was told the king, he smiled, and said, I knew what the flogging of the tree would produce.

The founder of the present reigning family of Persia was Aga Mahomed Khan, and the 20th chapter is occupied in giving an account of the state of Persia and the neighbouring countries, at the period when their power was established. The representation of Kurdistan and its singular people is very curious. In this province the ancient manners and independence have been preserved, with little change and interruption, from the earliest period of history. It was the Carduchia of the ancients, and had nearly proved the destruction of Artaxerxes Longimanus. The Persian historians relate, that when an Envoy of Kurdistan appeared before Mahomet, the prophet was so struck with his fierce looks and gigantic person, that he prayed to God that so formidable a race might never be united. It is at the present period divided, one half acknowledging the Turkish, the other the Persian government.

The descriptions of Georgia in p. 211, of Khorassan, p. 215, of Mashed, its capital, p. 217, will well repay the reader's attention. The beauty of the Georgian women has ever been proverbial, and no less so the profligacy of the higher classes, of whom an Armenian author says, "they were born twenty-four hours before the Devil."

Of Seistan, Beloochistan, and Mekran, we have lately had
more

more detailed information from Messrs. Elphinstone, Christie, and Pottinger ; but the subject is with great propriety, though succinctly here introduced, as necessary to fill up the author's outline. The history of Beggee Jan, at p. 243, is exceedingly curious and amusing. From the appearance, garments, and manners of a religious mendicant, assuming a thorough contempt of all worldly pleasures, and above all things, of worldly power, he inspired his countrymen with such admiration of his supposed virtues, that he was in a manner compelled to take the government upon him. He accordingly became the supreme ruler of the Usbeks. He, however, continued his singularity of dress and mode of living, and whilst his family resided in a palace, he dwelt in a small unfurnished room, into which all persons were admitted at all times, always preserving the appearance of a common mendicant. His dress was never changed, except when he visited his family, when the skin of a deer was thrown over his shoulders.

Many singular anecdotes are related of this personage from p. 244 to p. 260 et seq.

The twenty-first chapter which next succeeds, exhibits the life of Aga Mahomed Khan, the uncle of the present reigning monarch of Persia, and by whom he was immediately succeeded. That this Prince was a character of no ordinary stamp is marked by the following anecdote. When he was a prisoner in the hands of the great enemy of his family, Kurreem Khan, he relates of himself,

“ I had no power of declaring openly that spirit of revenge which I always harboured against the murderers of my father, and the despoilers of my inheritance, but while I sat with Kurreem Khan, in his public hall of audience, I often employed myself in cutting his fine carpet with a penknife, which I secreted under my cloak, and my mind felt some relief in doing him in this secret manner all the injury I could.”

The obvious conclusion is, as the facts proved, that he was cruel, malignant, and revengeful ; and to secure the crown to his nephew, murdered one of the bravest of men and best of brothers.

The transfer of the obedience of Georgia to the court of Russia, the sanguinary hostilities which succeeded, the horrible massacre of Teflis, are detailed with historical dignity, and we have no doubt with accurate precision.

The character of Aga Mahomed Khan is drawn with much vigour, and accompanied by a great number of very entertaining anecdotes. His contempt of luxury is marked by the following. He was one day eating the hard black bread and sour milk,
which

which is the common fare of the Persian soldiers, and saw one of his principal ministers, who was near him, beginning to do the same, the king commanded him instantly to desist. Eat as much as you please, says he, of your rich pillaws and fine sweetmeats, but never again let me see a fellow of a secretary like you, touch the food of my soldiers.

The composition of the concluding chapters must have cost the author much more care, labour, and deliberation, than the whole of what precedes. The twenty-second chapter discusses at length the subject of the religion of the inhabitants of Persia. They appear to be divided into two sects, the Sheahs and the Sooffees, both of which acknowledge the Mahomedan as the only true faith. There is, perhaps, a larger detail of the Mahomedan doctrines than was necessary, as Sale's Koran, and other books of the kind are in every one's hands. Generally speaking, a large portion of this chapter would as well suit the history of any other contiguous Mahomedan country.

The distinction, however, of the doctrines of the two contending sects, p. 346, &c. is drawn with much spirit as well as precision. The great and evident difference between them, is that the Sheah doctrine maintains the indefeasible right of Aly to have succeeded to the Caliphate, at the death of the Prophet, which the Sooffees deny.

It is pleasing to observe, that hitherto, at least, although these Persian enthusiasts have borrowed many of their images from the Hindoos, they have not yet imitated their preposterous and most unnatural austerity. A beautiful translation in the English verse, from the Musnave, a very favourite work of the Sooffees is inserted at p. 399. It would be unjust to deny great entertainment and much interest to the long narrative of the peculiarities of the Sooffee sect, but which really seems spun out to too great a length, and is also too much encumbered with quotations.

With respect to the author's general remarks on the subject of religion, there is nothing perhaps particularly to object; we should, however, have been better pleased if he had availed himself of the favourable opportunity before him, of introducing some plain and impressive apostrophe, in favour of his own.

The twenty-third chapter gives an account of the Persian government, and also contains observations on the revenue and military establishments of the kingdom. The power of the monarch is as it invariably has ever been, absolute. The prime minister is the medium by which all public affairs are transacted. The Persian laws are founded on the Koran. Justice is administered at various tribunals, of which there are many in all the larger cities. The governors of provinces and cities are ap-

pointed by the monarch. Murder may be commuted for money. If the culprit cannot raise the sum required, he is compelled with a large iron collar round his neck, to beg till he shall collect the amount of his fine. An adulteress is cut to pieces by her father, her husband, or her son. Their reasoning on the subject of parricide is curious. A young man murdered his father. He will of course be put to death, observed the author. No, said the informant, the life of an active young man is much too valuable to be taken away for a dead old one. P. 469. There are few, or rather no mendicants, and personal freedom as far as residence is concerned, is free from all restraint. The army is composed of a large body of irregular cavalry, furnished by the military tribes, and commanded by their own chiefs, and a numerous militia, with a corps of infantry and artillery clothed and disciplined in the European manner.

The twenty-fourth chapter is principally statistical, and discusses the climate, productions, and population of Persia. As may be expected in provinces lying under such different parallels of latitude, there is the greatest diversity of climate. The capital, Ispahan, seems placed in the best temperature of Persia. The cities to the north of Irak are less favourably circumstanced. The winters in Kurdistan are exceedingly severe. The soil of Persia is equally various. There is no where a greater variety of vegetable productions; but there are few minerals of any value. The camel, mule, and horse are excellent. Sheep in abundance. Chardin gives the population of Persia at forty millions, which Pinkerton reduces to ten. The cities of Persia, and Ispahan in particular, are very magnificent and splendid. There are in fact no public roads, as no wheel-carriages have hitherto been introduced. Some progress has been made in the useful and fine arts both in the cities and large towns. The arbitrary will of the prince often checks this, as for example: An ingenious Persian was employed in casting cannon. The author thought some of the guns imperfect, and pointed out one as crooked. Very true, said the man, but that is not my fault. I have been commanded to finish in ten days, what would require ten months. Why do you not remonstrate on the impracticability of the thing. The man shook his head, my master, he observed, is a good man, but he is prince, and must be obeyed.

The Persians have made but little progress in agriculture, but are tolerable mechanics. Of chemistry they know nothing, and are ignorant both of anatomy and the circulation of the blood. They have an infallible cure for temporary blindness. A large vessel full of snow is placed before the patient, whose face must be put near it. A red-hot steel is then thrown into the vessel,
and

and an immediate and strong perspiration ensues, which is increased by throwing a shawl over the head, and the cure is accomplished. They have a similar remedy in North America.

Of geography as a science they know nothing; but they are and ever have been devoted to poetry. The Epic Poems of Ferdosi and Nizamee, the Musnave of Jellah-u-deer, the Poems of Jami, and the Odes of Hafiz, are considered as abounding in exquisite harmony and luxuriance of fancy. They appear entirely unacquainted with satire, but many of their songs are beautiful. In the art of painting they have made no advancement. With respect to literature in general, they seem to be stationary, and so they are likely to continue whilst the government remains as at present constituted.

The work concludes with observations on the manners and customs of the Persians. The princes of the blood are not now immured in the harem longer than female care is required. They are early instructed in their religion, and in that which relates to external manners.

The king thus passes his time. He rises early on account of his religious duties. As no male approaches the interior apartments, his attendants are females or eunuchs. When dressed, he sits two hours in the hall of his haram. Female officers arrange his wives and slaves with strict regard to precedence. Having heard the affairs of the haram, he consults his principal wives, and then retires. Officers meet him as he leaves the harem, his favourites, and the princes of the blood. He then breakfasts. The dishes in silver covers are locked in a close tray, which is covered with a rich shawl, and placed before the king. The steward then breaks the seal, and the physician attends the meal. A description of the manner in which the king performs his public duties may be seen at p. 434. He has an historiographer, a poet, a jester, and a story-teller. The court is very ceremonious, and on the arrival of an embassy great grandeur is displayed. Particular attention is paid to the royal establishment of horses, and the stable of the king is the most sacred of all sanctuaries. A horse, they say, will never bear him to victory by whom it is violated. The place of safety is the head of the horse. If tied up in the open air, he who takes refuge must touch the headstall.

The festival most strictly observed, is the Feast of the Vernal Equinox. On this occasion there are horse-races, mutual presents are interchanged, and each man on this auspicious morn lisses his friend. The princes, nobles, and higher public officers imitate the king as far as they can. They exact the reverence they pay to him, from their own dependents; each has his court, and lavish their wealth on women, horses, rich arms, and dress.

dress. They are educated in the same manner with the princes of the blood. The priesthood is held in high honour, and much counted by the sovereign. In the reign of Abbas the Great, a person complained to the high priest, that the king had taken his sister by force into his haram. The holy man gave the complainant a note to this effect: "Brother Abbas restore to the bearer his sister." The woman was instantly given up. They are exceedingly superstitious, and nothing is done, not even a head-dress put on, without consulting the stars. Illustrative of this weakness see a curious anecdote at p. 379.

The art of printing is still unknown in Persia, but their writing is exceedingly beautiful, and much cultivated as an accomplishment. The Persians are fond of society, and keep sumptuous tables. The women in fact have no character at all; they are just what their husbands please to make them. As to the number of his wives, the Persian considers himself entitled to unlimited indulgence. A priest of high character has received the formal praise of a grave historian, because he never had intercourse with any females, except with his four legitimate wives.

There is one mode of marriage peculiar to the country, namely, marriage by contract for a limited period. This the man may dissolve when he pleases, but the lady retains the whole of the sum agreed upon. Different cities have peculiar usages. The wandering tribes necessarily have still different customs, of which distinct notice is taken. These tribes, with the exception of their chiefs, are rude, regardless of religion and its various prohibitions to Mahometans, proud of being plunderers, though affecting to abhor the appellation of thieves, but they are kind and hospitable to strangers.

It is observable of Persia as of other countries professing the religion of Mahomet, that it has never attained any considerable degree of refinement in civilization. The causes of this will necessarily present themselves to every patient reader of history; the most considerable are doubtless the despotic and precarious government under which they live, and above all the institution of polygamy. The falsehood of the Persians is proverbial; deceit is the lesson inculcated from childhood. Notwithstanding their depressed situation, they are bold of speech even to their governors.

The governor of Ispahan imposed some unusual tax upon shops. A seller of vegetables went and told him he was unable to pay it. You must pay it or leave the city, was the reply. I cannot pay it, said the man, and where else can I go? To Shiras or Kasan, said the governor, if you like it. Your brother, returned the shopkeeper, is in power in one of those places,
and

and your nephew at the other, what can I expect from them? Go to court then, said the governor, complain to the king if you think I have done wrong. Your brother is Prime Minister, said the man. Go to the devil, said the angry ruler, and trouble me no more. The holy man your father is perhaps there. This had its effect, and the complainant was relieved.

The sum of the Persian character is, that their vices are more striking than their virtues. Their immorality is horrible; the most unnatural indulgences they do not consider as a crime. Alas! we come to the termination of this elaborate work, with very faint hopes of this nation's reformation.

The author has undertaken an arduous work, and performed it well. His materials were scanty, but he has made an excellent use of them, and above all has contrived to lead his readers forward, through subjects in themselves dull and uninteresting, by opening as he went along unexpected sources of amusement.

It must be confessed that he is sometimes, though not often, tedious, and his knowledge of the Persian language, and his fondness for the more popular Persian authors, have occasionally induced him to multiply his quotations from them. We have here, however, what we did not possess before, a standard book of reference for every thing relating to Persia.

There is one thing however of which there is perpetual occasion of complaint against all modern writers on oriental subjects, and which exists in its full force with respect to Sir John Malcolm, that is a perpetual variation in their orthography of proper names.

We have always been accustomed to write the capital of Persia, Ispahan, this writer calls it Isfahan. Bushire a well known port in the Persian Gulph, is here denominated Abusheher, Tebriz, Tabreeze, with many similar (to us) anomalies.

A good map of Persia is prefixed, and several engravings and portraits; how far the representation of former sovereigns of Persia may excite interest in modern readers, is a matter of some doubt: they are certainly well executed.

ART. III. *Remarks on Antiquities, Arts, and Letters, during an Excursion in Italy, in the Years 1802 and 1803. By Joseph Forsyth, Esq. Second Edition. 8vo. pp 448. 15s. Murray. 1816.*

THE inherent attractions of Greece and Italy, are, to the scholar, so various and so great, that a succession of travellers thither

thither will doubtless be never wanting so long as the studies of our youth give to those countries that immense preponderance of interest which they so justly claim. Some will repair thither ardent with no unfounded hopes of discovery; for not an acre of ground, in a country of such narrow limits and such gigantic fame as Greece, but deserves to be explored. To others no greater motive will be wanting than to obtain the noble gratification of beholding objects, of which none are content with the description. The "*propter mille annos*" is indeed a mighty source of interest; on whatever it depend, the love of antiquity is natural to cultivated man, and may be traced in every walk of life. Every, the smallest, object on which time has fixed its characters, becomes immediately venerable in the eyes of beings who have so brief an interest in them. So sure is this principle, that, but for the proud share which we claim in its great achievements, the field of Waterloo would certainly never have interested us like that of Marathon, and we may securely predict that the lapse of a few ages, which will deduct nothing from the interest of the latter, will abate prodigiously the now universal eagerness to view the Belgic field, and will rank it with those other plains of modern warfare, of which, unhappily, all countries contain but too great a variety.

In the admirable Volume which Dr. Clarke has just presented to the public, nothing is more remarkable than the actual quantity of novelty it presents. How strangely have earlier travellers (and we may add later travellers too than he) passed along the very margin of the most interesting spots on the earth, paused in the very *suburbs* of an ancient city, or followed an ignorant Tartar a few furlongs to the right or to the left of a temple, a fountain, or a tomb, whose situations would have been faithful guides to investigation. How many English scholars have journeyed from Livadia to Thebes without the fortune of discovering (as Dr. C. certainly appears to have done) the sacred grove of Helicon. And have passed through the city of Cadmus (partly from impatience to reach the great object of their journey, and partly too for want of those hints on which investigation fastens) without noticing the very interesting documents still existing in Thebes. Borne along by the enthusiasm suitable to the traveller in Greece, this very active scholar has not only been rewarded with several discoveries of real importance, but has thrown out a clue for those, his successors, who will become every year more and more numerous, notwithstanding the rival attractions of the shores of Italy. For where is the object which may compare in interest with Greece? and where the country so well able as our own to furnish a succession of travellers, not dishonourable to her ancient fame?

Next in interest, we must undoubtedly consider Italy, a country in which there are still, as in Greece, notwithstanding the thousands of travellers who throng her public roads, objects of curious investigation, which offer themselves even to redundancy; above all, notwithstanding the native talent which exists on the very scenes where it may be best exercised, together with all the facilities and advantages which must attend the researches of a native scholar; notwithstanding all this, there are parts of Italy nearly unexplored and unknown. At the distance of little more than fifty miles beyond Naples, the traveller enters upon a country, which he traverses void of all those aids which court him officiously in the northern and central parts of Italy, and which has as yet only been visited by a very few Englishmen, at the risque of assassination. In fact, the very rage of travelling through almost the whole of this country, the preponderance there of modern over ancient works, the galleries and the libraries to be visited, the society to be courted, the language to be cultivated, the luxuries to be enjoyed, are so many impediments to the investigation of Italian antiquities: every traveller is taken to the same set of objects, is content, and passes on. But the silence and the solitude of the landscape of Greece, the unblended antiquity of her monuments, the unseductive nature of the hospitality exercised by her modern masters, (which are far enough from conciliating sloth) are favourable circumstances for the progress of researches there. There the traveller goes to his notes at the close of the day, not as to a reluctant duty but as matter of relief, as welcome employment; and he whose virtue might melt away before the *luxuries* of the Italian Locanda at Brindisi, will, without much exertion, resist the delicate allurements of the khans at Mezzoro or Paramithia.

With a large proportion of the best qualifications for a traveller in Italy, full possession of the language, and of the attainments of a scholar, with a mind of prompt and active powers, a judgment on works of art already informed and exercised, Mr. Forsyth, visited that enchanting country in 1801. He first hails the Italian soil at Nice, thence following the windings of those most romantic Alpine coasts, which are distinguished by the name of Riviera de Ponente, he enters the Ligurian states at Genoa, their imposing and magnificent capital; he visits Savona in his way, a place which is scarcely otherwise worthy of remark than as having been that of the exile or detention of the present chief of the Roman Church. Here began the iniquitous trials and degradations to which the Santo Padre (who has been indeed "washed in the baptism of affliction") was exposed by his inexorable adversary; his return has, in recompence, been probably more hailed than that of any of the rulers who owe the
recovery

recovery of their sceptres to the late revolution of Europe. That return too has been in many ways remarkable; his capital became an asylum for the very family of his most active enemy; his subjects at large relieved from many of the burdens imposed by those *heralds of liberty*, the French; his very heretics no longer to be persecuted by the iron scourge of the inquisitor; are all goodly signs of the temper of the Roman Pontiff, and contrast most woefully with the misconduct of others, who have, like him, recovered an unlooked-for exercise of power. We are sorry, however, to find that the abode of Pius the seventh at Savona, was productive of no less a miracle in his favour, than an extatic vision of the Virgin; which is really the only scandalous anecdote we recollect to have heard related of him.

This route adopted by Mr. Forsyth, though by much more circuitous than either of the Alpine passes, stands greatly recommended by the beauty of the scenery, in which it is seldom equalled by any other part of Italy, and scarcely surpassed perhaps by that of the Bay of Naples itself. The boldness of the coast resembles that of Dalmatia and Albania, but it far surpasses these in the richness of the scenery on the skirts of the mountains, and in the almost uninterrupted lines of maritime towns and villages which are drawn along their bases, or interspersed among the higher vallies on their sides. However, we cannot recommend this passage into Italy to persons who are at all limited as to time, not only on account of its circuitous nature, but of the great uncertainty of a *felucca* voyage during the summer months; so great that ten or twelve days may easily be lost on the passage between Nice and Lerici. Those who are thus restricted must leave not only Genoa and Leghorn, but the whole coast of the Mediterranean out of their calculation in an Italian tour.

In criticising the ecclesiastical architecture of Pisa, our author controverts the opinion, that the baptistery and cathedral are Gothic buildings: to an architect they may not be such, yet to an ordinary spectator they do certainly convey the general sentiment of the Gothic of the north. What they want of this beautiful style of building (a style of which the northern nations may be justly proud) is the pointed arch and the clustered column; what they have in common with it, is a multitude of small columns, arches, windows, and ornaments, from the base to the summit of the building. Mr. Forsyth says, that those admired structures rather approach to the Saxon, but it appears to us, that they are yet farther removed from the simplicity of those venerable models than from a Norman origin. This discussion gives occasion for the introduction of a remark, as happily expressed as it is justly conceived.

"How beautiful do columns become when they support a roof! how superior to their effect as an idle decoration! what variety in these, still changing their combinations as you pace along the aisles! how finely do their shafts of oriental granite harmonize with the grandeur of the pile, while their tone of colour deepens the sombre which prevails here in spite of an hundred windows." P. 10.

We cite also a very comprehensive passage, in which, on reviewing the Campo Santo of this city, (one of the most remarkable objects for the artist in all Italy) Mr. Forsyth says,

"Such cloistered cemeteries as this were the field where painting first appeared in the dark ages, on emerging from the subterranean cemeteries of Rome. In tracing the rise and genealogy of modern painting, we might begin in the catacombs of the fourth century, and follow the succession of pictures down to those of St. Pontian and Pope Julius; then, passing to the Greek image-makers of the tenth and eleventh centuries, we should soon arrive at this Campo Santo which exhibits the art growing, through several ages, from the simplicity of indigence to the simplicity of strength." P. 12.

In advancing through Tuscany, Mr. F. makes an happy enough comparison between the little republics, which formerly held divided empire over the north of Italy, and those of ancient Greece. The comparison is, however, rather politically than geographically just. Equal in jealousy and rivalry, the Tuscan republics differed most essentially from the Grecian in position: the latter country, with the exception of Thessaly, is a succession of small plains, each with its barrier of mountains on every side; every plain had its city, and every city was a sort of capital: it is easy on the spot, and only there, to invest the wars of ancient Greece with their full interest and importance; but the boundaries of these Italian republics were slight, fluctuating, and evanescent; often but a river, or even an arbitrary line, like the division of parishes or counties.

Mr. Forsyth's happy faculty of conveying his impressions to the mind of his reader, in few and forcible words, finds ample scope at Florence; and to the merit of the exceedingly slight sketches thus thrown out, every reader who has viewed the objects will, we think, be forward to bear testimony; indeed the work is chiefly addressed to persons who have had this advantage, for the information of others it is certainly not sufficiently copious, nor in any sense is it a book calculated for every body.

The observations on the Gabinetto Physico contain some remarks not very creditable to the appropriating talent of Fontana, who has the name of having crected the celebrated wax collection,

collection, in which it seems, however, that he has derived no small share of renown from the labours of *unobtrusive coadjutors*. In how many achievements in this world, as well as collections of anatomical wax work, does the labour of the many contribute to the fame of the few.

We have much criticism and accurate remark under the attractive head of the Florentine gallery. The marble busts of the Medicean founders, with their drapery of porphyry, are justly censured. They shock the eye and the taste of all persons who have either. The contrast is glaring and offensive; but we are not sure that the author has made out his case, with regard to the "barbarism," as he terms it, of certain slight insertions of golden ornaments in the sculpture, as well of Phidias as of Canova; if the best ages of the arts admitted of such an addition as a golden patera in the marble hand of Hebe, or a metal bridle in the marble horses of the Parthenon, it would be difficult to fix the charge of *barbarism* on a practice which such artists have occasionally adopted, and which poets have celebrated. No person will revolt from the beauties of the Hebe of Canova, on account of this objection.

In the conclusion of this chapter, it is exceedingly well observed, in speaking of the difficult subject of the Græco-Etruscan style, as it is usually termed, that "stiffness of form does not indicate *nation*, but *age*, not *Etruscan art* alone, but the art of all rude times and retired situations." As to the likenesses of the imperial busts to their originals, we suppose there was a resemblance, as in the portraits of Titian and Reynolds, and that minute detail could no more be carried into the sculpture of that age than into the painting of our's. Persons are usually conscious of their own *exterior* defects at least, and Caligula or Nero setting for a portrait were to be flattered (who does not see how much Buonaparte has been thus flattered?) as well as represented. The very slaves of those tyrants would have expected this at the hands of the artist, therefore the resemblance our curiosity desires to find, was probably never exceedingly great, except in the case of such remarkable faces as those of Caligula, Galba, Adrian, Antoninus, or Lucius Verus. It is well remarked, that "an imperial nose may always be authentically restored from a coin where it appears in profile."

There is an entertaining chapter on the subject of the Italian "*Improvvisare*," in which, if this talent is not explained or accounted for, it is described in a very lively manner; this faculty is not, we believe, participated by any other nation, and the exclusiveness of the privilege must, in all reason, be greatly attributable to the "language rich in echoes, and to the powerful alliance of music." The account given of the Pisan poets, and
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of the modern theatre of Italy, is full of spirit, novelty, and information. It is indeed singular that the Italians though possessing *Alcibi* delight not in tragedy: but there may be an hereditary distaste among nations. The *Romans* had no love for this higher walk of the drama; the English, the German, and the French too, love and excel in the productions of the tragic muse, and are as ready to pay homage to Sophocles and Euripides as the admiring crowds which, in the halcyon days of Athens, thronged under the rock of her *Aeropolis*.

Before we quit Florence we shall present the reader with a passage, which affords a very fair specimen of our author's descriptive powers. He has the merit which is certainly not common to all travellers, of always placing a picture before the imagination of his reader. It is not often to be expected that any thing like the *real* scenery, which seduces an author into the perilous attempt to describe what he admires, will be conveyed to his reader, especially if the latter be unacquainted with the elements of Italian landscape; but even the production of a picture at all, so that he can fancy *any* thing, shews a dexterous and masterly use of very inadequate materials. An unskilful or injudicious writer labours only to charge his descriptive passages with mere superlatives, compound epithets, and inflated expressions; but simplicity is the very essence of description: the florid and poetical style produces no illusion.

“ It would be ungrateful to leave the environs of Florence without mentioning the pleasure which I once enjoyed ‘at evening from the top of *Fesolè*. The weather was then Elysian, the spring in its most beautiful point, and all the world, just released from the privations of Lent, were fresh in their festivity. I sat down on the brow of the hill, and measured with my enraptured eye half the Val d’Arno. Palaces, villas, convents, towns, and farms, were seated on the hills, or diffused through the vale, in the very points and combinations where a Claude would have placed them—

“ *Monti superbi, la cui fronte Alpina
Fa di se contro i venti argine e sponda!
Valli beate, per cui d’onda in onda
L’Arno con passo signoril cammina!*

“ My poetical emotions were soon interrupted by an old peasant, who sat down at the same resting place, and thus addressed his companion, ‘Che bell’ occhiata! guardiamo un po’ la nostra Firenze. Quanto è bella! quanto cattiva! chi ci sta in chiesa, chi ci fa birbonate. Ah Gigi! quante ville! quante vigne! quanti poderi!—ma non v’è nulla di nostro.’ Those notes of exclamation end in a selfishness peculiar to age. There is generally something sordid at the bottom of the bucket which old men throw on admiration.

“ *Fiesole*

“ Fiesole stands on a hill precipitously steep. The front of it is cut into a gradation of narrow terraces, which are enclosed in a trellis of vines, and faced with loose-stone walls. Such a facing may perhaps cost less labour, and add more warmth to the plantation than turf-embankments would do ; but it gives a hard, dry, effect to the immediate picture, which, viewed from Florence, is the most beautiful object in this region of beauty.

“ The top of the hill is conical, and its summit usurped by a convent of Franciscans, whose leave you must ask to view the variegated map of country below you. Their corridors command a multiplicity of landscape : every window presented a different scene, and every minute before sunset changed the whole colouring. Leopold once brought his brother Joseph up to shew him here the garden of his dominions ; and this imperial visit is recorded in a Latin inscription as an event in the history of the convent.

“ The season brought a curious succession of insects into view. On the way to Fiesole my ears were deafened with the hoarse croak of the *cigala*, which Homer, I cannot conceive why, compares to the softness of the lily. On my return the lower air was illuminated with myriads of *tuciole*, or fire-flies ; and I entered Florence at shutting of the gates,

“ Come la *mosca* cede alla *zanzara*.” P. 76.

On quitting the environs of Florence, Mr. Forsyth conducts us to the three sanctuaries on the Apennine Camuldeli, Vallombrosa, La Verna. He visits Cortona, so celebrated for its antiquity, its prospects, (which comprehend a near view of the Thrasymene lake) and its Etruscan walls. At Siena he admits, amidst the anomalies of its fine cathedral, indisputable marks of the genuine Gothic, although the prevailing style of this edifice be Lombard, similar to that of Florence, Pisa, and many other towns in the north of Italy.

Mr. Forsyth continues his journey to Rome through the volcanic country which lies between that capital and Siena, a route not to be recommended to any but the naturalist ; indeed we see not how any person can be indemnified for the loss of the superb country in the “ Department of the Thrasymene,” as the French called it, of the vale of Umbria, the finest perhaps in the world, of the astonishing cataract of Tirni, and the equally imposing scenery and remains on the Nar. It is then to be strongly recommended to the traveller, that he take this road, both on his going and on returning from Rome : he will have ample subject for admiration, and will revisit the scenes with which he has already formed some acquaintance, not only with renewed but with heightened satisfaction.

We desire also to caution every person who approaches the Flaminian gate, to moderate his expectations, not of the interest
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he will eventually be sure to experience, but of the first impressions which on the passage of that barrier await him, and which are generally, perhaps always, those of reluctantly acknowledged disappointment. A great part of the plan of Rome is here laid open to his view, in three converging streets, of which that on his right hand follows nearly the course of the Tiber, that on the left pursues the base of the Pincian hill, while the intermediate street, leading in a direct line to the Capitoline, conducts to all the antiquities of Rome. This last street is the only one of the three which has the least pretensions to beauty, and those depend rather on individual objects than on the idea of a street, strictly considered, for the Corso is narrow, and is dark, and a very large proportion of its buildings are mean and unsightly.

Our author truly observes, that ancient Rome is now but a landscape. How fortunately, how lucky is the separation, as it were, of ancient and modern Rome by the interposition of the Capitoline hill. What the ruins of the Campo Vaccino owe to their situation, may not only be supposed but estimated by the ill fates of those objects (and they are, except the Coliseum, the most imposing and magnificent remains of the imperial city) which are hemmed into narrow irregular dirty areas. The two historical columns and the Pantheon, how majestically would they have risen among the vineyards of the Cœlian or Palatine! It is well known that there are no architectural remains of the *republican* æra of Rome. What is extant of this date, the great Cloaca, the substruction of a piece of wall, the Tullian prison, are rather masonry than architecture. The monuments of Rome are all of the imperial ages, and but few of them go far back from the commencement of the Christian æra.

In speaking of the Pantheon, Mr. F. has a strange speculation that it was perhaps originally a bath, or the Caldarium of ancient baths. The only reason for which opinion adduced, is the circular form, which is a known peculiarity of that appendage of the baths of the ancients; as if a form so beautiful, convenient, and familiar, were not liable to be adopted for other edifices of different intention; and would not Pliny have recorded the Pantheon as a bath, if it had been such? Taken altogether, whatever was the design of its construction, the Pantheon remains as a Christian church, not the most imposing, but the most beautiful antiquity of the eternal city. We may remark here, that the great peculiarity of Roman brickwork (noticed by Mr. Forsyth in another passage as one prime cause of its stability) the introduction of a series of blind arches wrought into the substance of the wall, and perpetually interrupting the horizontal

zontal layer of the bricks, is to be particularly noticed in the structure of the external walls of the Pantheon.

The triumphal arches now disincumbered of earth, justify some of the criticisms which this author has made on the disproportion of certain of their parts to others. Though now cleared to their bases (twelve or fourteen feet below the general soil of the Campo Vaccino) they are unfortunately *insulated* in pits surrounded by a low parapet: the access should undoubtedly have been given to them by an inclined plane passing through them: as it is, not one person perhaps in a thousand has ever seen them from their bases, an advantage which it was the only object of all this labour to effect; for as *picturesque* masses, they were more imposing when half buried in the earth. We may here observe that the

“ Summo tristis captum in arcu ”

is well explained by the figures of captive kings extant on the Attic of the arch of Constantine.

The reader will thank us, we think, for the following eloquent description of the Coliseum, which concludes an elaborate analysis of its architecture.

“ As it now stands, the Coliseum is a striking image of Rome itself;—decayed—vacant—serious—yet grand;—half grey and half green—erect on one side and fallen on the other, with consecrated ground in its bosom—inhabited by a beadsman; visited by every cast; for moralists, antiquaries, painters, architects, devotees, all meet here to meditate, to examine, to draw, to measure, and to pray. ‘ In contemplating antiquities,’ says Livy, ‘ the mind itself becomes antique.’ It contracts from such objects a venerable rust, which I prefer to the polish and point of those wits who have lately profaned this august ruin with ridicule.” P. 148.

The only circus remaining at Rome sufficiently perfect to shew what a circus was, is that of Caracalla, in which the direction of the Spina is still perfectly legible. Of the baths too of that emperor, such immense remains are extant, that it resembles an huge quarry of brick, and a vast building might easily be produced by restoring the roofs and replacing the windows: in short, by doing what has actually been done with the ruins of the baths of Diocletian, a part of which, thus restored, constitute the superb church called Santa Maria degli Angeli. Of the baths of Titus, the remains are also enormous, though not so convertible as the former; yet a portion of these has recently been converted into a manufactory of gunpowder. But the objects of attraction in Rome are quite inexhaustible; her antiquities, her arts, her churches, ceremonies and processions, leave no day a void, and he who expected to have seen every thing in a
month,

month, finds himself departing at the lapse of a year not only without having accomplished much that was desirable, but with a still imperfect familiarity with objects which he has often seen. We have no hesitation in expressing an opinion, that Mr. Forsyth's is the very best book for a *student* on the spot, a guide equally faithful, enlightened, and eloquent; and with the additional aid of the work of Venuti, lately republished, the traveller will have only to blame his own want of diligence, if he fail to profit greatly by his residence in a city which in many senses is still a metropolis of the world. Other cities are visited by foreigners occasionally, and in small numbers, but the Porta del Popolo transmits daily a succession of tramontane voyagers of all nations. Russians, Germans, French, English, all crowd hither, and eager for the moment of their arrival in Rome.

“ Hic alta Sicyone ast hic Amydone relictæ
Hic Andro, ille Samo, hic Trallibus aut Alabandis,
Esquilias, dictumque petunt a vimine collem.”

There are many objects in the vicinity, or at least at no great distance from Rome, which strangers, especially if their stay be limited, are apt to neglect. Few omit indeed to visit Tivoli: the Præcept Anio and the Regna Sybillæ have paramount attractions. Frascati and the Tusculum Villa, now in the possession of a personage (Lucien Buonaparte) as time serving as its first illustrious tenant, will always have many visitors. The present occupant may thus perhaps be not unlikely to leave his bones near those of the Cardinal of York, (the brother of another Pretender) who lies buried in the church of Frascati. “ The last withered branch,” (says Mr. Forsyth, who was introduced to him) of that unfortunate family, who had reigned in my country for so many ages.”

The whole of the Campagna, on a radius of fifteen or twenty miles round Rome, deserves to be examined by the attentive traveller: he should never omit at least *two excursions*, which are far from being general; the one to Palæstrina (Præneste) where he will not indeed find any remains of the temple of Fortune worth considering, but he will be indemnified by a new and important lesson in the geography of that part of Latium which lies between the base of the Apennine and the Alban Mount; he will pass over much country of classical interest, and he will see the most extensive and perfect remains of an ancient Roman way extant in Italy: the other visit we recommend is to the mouth of the Tiber; he will there find the disconsolate and dreary ruins of Ostia, dispersed over many an acre, amidst broken columns, and a few inscriptions; he will be ferried across one arm of the Tiber, deep, muddy, and torrent like, and after
traversing

traversing the Isola Sacra, amidst herds of buffaloes, and a few haggard wild looking peasants, who are condemned to breathe this noxious atmosphere, he will cross the other prong, as it were, of the fork (the only branch at present navigable) to Fiumicina, and will terminate a very interesting excursion by a visit to the remains of the port of Trajan.

The best time of year, indeed the only fit time, both for accomplishing these objects, and for a fixed residence in Rome, is the spring, from February to the end of May; after this, it is too hot to be out of shelter beyond the hour of noon. The Cælian, the Aventine, the Palatine hills, are during this season clad in the first tender green of the vine. Its old enemy, the goat, industriously browsing on the young tendrils, is seen in the most picturesque attitudes—*a rupe pendent*; flocks of sheep occupy here and there the shelter of a convent porch; the stately cream-coloured ox of Tuscany assuages his thirst in the large granite tank of the Campo Vaccino; the small green lizard (*lacerta agilis*) stirs and startles in every bush, and every mass of ruin is alive with the activity of the little reptile; while a few strolling *Frati*, in the picturesque costume of their several convents, planted among the ruins of the palace of the Cæsars, assist the scene. At evening the Lucerola, or fire-fly, flits about the little brook Marrana, (which probably conferred on the Capena gate its epithet “*Madida*.”) The bat and the owl come forth, and when the moon pours her flood of light on the huge masses of the Temple of Peace and the Coliseum, then, if ever, is the full and commanding influence of antiquity impressed upon the mind.

Mr. Forsyth pursues his journey to Naples by the accustomed route of Albano Velletii and Terracina. The very dangerous state of the Apennine, infested with banditti, (not that the “*Pomptina Palus et Gallinaria Pinus*,” are deprived of their usual proportion of assassins) impose this route on the traveller, rather than that far more interesting one, and now nearly disused, which would conduct him by Sera and Frosinone to Aquino, to Arpino, and to Sora. To be precluded from this very desirable route to the confines of the Agro Napolitano, is indeed much to be regretted; but it appears that the Roman government have never been possessed of adequate means for the suppression of these outlaws: indeed if *imperial* Rome swarmed with cut-throats and robbers in the time of Juvenal, when the vigour of their authority was not at all impaired, it is little to be wondered at that the feeble sceptre of the church is contemned and set at nought. We shall place the reader, by the aid of Mr. Forsyth's pencil, amidst the crowd at Naples.

“ Naples, in its interior, has no parallel on earth. The crowd of London is uniform and intelligible: it is a double line in quick motion;

motion; it is the crowd of business. The crowd of Naples consists in a general tide rolling up and down, and in the middle of this tide a hundred eddies of men. Here you are swept on by the current, there you are wheeled round by the vortex *. A diversity of trades dispute with you the streets. You are stopped by a carpenter's bench, you are lost among shoe-makers' stools, you dash among the pots of a *maccaroni*-stall, and you escape behind a *lazarone's* night-basket. In this region of caricature every bargain sounds like a battle; the popular exhibitions are full of the grotesque; some of their church-processions would frighten a war-horse.

"The mole seems on holidays an epitome of the town, and exhibits most of its humours. Here stands a methodistical friar preaching to one row of *lazaroni*: there, Punch, the representative of the nation, holds forth to a crowd. Yonder, another orator recounts the miracles performed by a sacred wax-work on which he rubs his *agnuses* and sells them, thus impregnated with grace, for a grain a piece. Beyond him are quacks in hussar uniform, exalting their drugs and brandishing their sabres, as if not content with one mode of killing. The next *professore* † is a dog of knowledge, great in his own little circle of admirers. Opposite to him stand two jocund old men, in the centres of an oval group, singing alternately to their crazy guitars. Further on is a motley audience seated on planks, and listening to a tragic-comic *filosofo*, who reads, sings, and gesticulates old Gothic tales of Orlando and his Paladins.

"This is a theatre where any stranger may study for nothing the manners of the people. At the theatre of San Carlo the mind, as well as the man, seems parted off from its fellows in an elbow-chair. There all is regulation and silence: no applause, no censure, no object worthy of attention except the court and the fiddle. There the drama—but what is a drama in Naples without Punch ‡? or

* "Quì vid' io gente, più che altrove troppa,
E d' une parte e d' altra con gran' urli
Percuotevans' incontro——" DANTE.

† "Professore is a title given here to every performer, every fiddler, court-tailor, truss-maker, &c.; just as that of doctor was given by the ancients to fencing-masters, archers, book-binders, &c."

‡ "Capponi and others consider Punch as a lineal representation of the Atellan farcers. They find a convincing resemblance between his mask and a little chicken-nosed figure in bronze, which was discovered at Rome; and from his nose they derive his name, 'a pulliceno pullicinella!'

"Admitting this descent, we might push the origin of Punch back to very remote antiquity. Punch is a native of Atella, and therefore an Oscan. Now the Oscan farces were anterior to any stage. They intruded on the stage only in its barbarous state,

and

or what is Punch out of Naples? Here, in his native tongue, and among his own countrymen, Punch is a person of real power; he dresses up and retails all the drolleries of the day; he is the channel and sometimes the source of the passing opinions; he can inflict ridicule, he could gain a mob, or keep the whole kingdom in good humour. Such was De Fiori, the Aristophanes of his nation, immortal in buffoonery.

"In general the streets are straight, but very narrow. The *Larghi* (for none can be called squares) are irregular both in aspect and plan. Some are refreshed with fountains, others are decorated with statues or sculptured obelisks. The houses are lofty, the roofs flat; more than half the fronts consist in window, and every window is faced with an iron balcony.

"The *Royal Palace*, though only a part of Fontana's design, is large enough for Naples. Its front includes the three Greek orders; but neither its style nor materials required oriental columns at the gates: the court, if not grand, is noble: the admired staircase is only vast.

"*Capo di Monte* is so majestic a situation that it somewhat extenuates the blunder of building a lumpish palace on a hollow and quarried shell. Here are still some remains of the Parina gallery, though most of the pictures serve as mere upholstery. Indeed, the keeper himself felt shame for his stores, and condemned by a '*non guardi*' whole rooms to neglect. The *cognoscenti* admire here a recumbent Venus, which has, however, too much of the statue—one musician tuning his guitar, and another composing—some saints by Guercino—some portraits by Raphael and Andrea del Sarto. Two of Parmigianino's are praised for that grace, which struck me as too peculiar, too characteristic for so vague a quality as grace.

"The *Studii* is another vast and unfinished palace, where I found them arranging the Farnese and the Palatine libraries. The junction of two such collections has brought together all the earliest productions of printing, and, of course, many duplicates. But when great men study Mattaire, and collect first editions, they

and were dismissed on the first appearance of a regular drama. They then appeared as *Exodia* on trestles; their mummers spoke broad Volscan; whatever they spoke they grimaced, like Datus; they retail all the scandal that passed, as poor Mallonia's wrongs; their parts were frequently interwoven with other dramas, '*consertaque fabellis* (says Livy) *potissimum Atellanis sunt. Quod genus Indorum ab Oscis acceptum;*' and in all these respects the *Exodiaris* corresponds with the Punch of Naples.

"Yet if we return from analogy to fact, we shall find that master Punch is only a caricature of the Apulian peasant, a character invented, as some suppose, by the Captain Mattamoros, improved by Ciuccio the tailor, and performing the same part as the Fool or the Vice in our old English plays and moralities."

soon

soon find out the absurdity of leaving more than one copy of a rare book in a public library, subject to their controul.

" In the *Studii* I found the Farnese statues rather warehoused than arranged. There lay the *Urania*, returned, for the second time, from Rome, in a tremendous case which had been prepared for this colossal captive. The great *Hercules* stood bedaubed with plaster amidst the rubbish of a work-shop. The muscular surface of this statue is truly Herculean, perhaps too Herculean, too tense and spasmodic for a state of repose. His placid attitude and benign inclination of head seem to invite adoration, and rather announce the divinity of some temple, than a mere object of sculpture displaying, as it is thought, the muscles of a man just respiring from toil.

" The famous *Toro* is placed in a public walk near the sea, and scraped white, to expose it the more effectually to the corroding spray. Pliny describes this once-admired group as cut out of one block; but, unfortunately for his credit, Pliny says the same of the *Laocoon*. So pieced a thing as the *Toro* is now, that the work of Apollonius is intermixed with Bianchi's in every figure, and the principal figures are the most restored. No head is original but the herdsman's, which is thought disproportioned to the rest.

" The *Francavilla palace* contains a few pictures of the first order—two wonderful dead Christs by Schidoni—a *Madonna* in Raphael's largest manner—a *St. John the Baptist* by Da Vinci. So fresh is this figure that I doubted its antiquity. So jocund is his smile, and so delicate his beauty, that, were the crossed reed transformed into a *thyrsus*, and the skin round his loins into a panther's, he might pass for a young *Bacchus*. How mere a trifle can canonize a figure which, placed in a church, would be worshipped by thousands!

" Above this place stands the *Certosa* on a height which commands a bird's-eye view of the most curious city, the most singular coast, the most beautiful bay, and the most picturesque islands in Europe. This convent was thought too opulent for a few Carthusians: their estates were lately sequestered, and their church deprived of its plate and jewels. The high altar is still enriched with amethyst, sardonyx, chalcedony, and other kinds of agate. Along the nave are the twelve prophets of Spagnolet, each thundering down from his own compartment; all seem variously inspired, yet all are children of the same dark, deep-featured, family.

" Both architecture and sculpture seem here to perpetuate that *seicento*-taste which originated in a Neapolitan. They delight in the crooked, the piebald, the gaudy, and push irregularity to its farthest bourn. Alfonso's arch in Castel-Nuovo, though a mixt composition of the 15th century, is purity itself, when compared with those abominable heaps of sculpture called *guglias*, which were raised in the last reign. Some of the modern churches are striding to the eye; but so is every monster. Within they are spotted things, mere harlequins in marble, quite ugly with decoration.

Carving

Carving is tormented, and gold-leaf laid on wherever it can find room. A rage for gilding runs through the nation. It disfigures walls, furniture, carriages. Even the hackney calash must have its coat of gold, the collar-maker gilds his hames, the apothecary gilds his pills, and the butcher sticks gold-leaf on his mutton.

"In other respects Naples, though still behind other nations, is gradually following their advanced improvements. Of late the houses are more adapted to modern life: the apartments are cleaner and more commodious: their casements no longer consist of oiled paper or shutters, nor their hangings of greasy old silk or velvet. The streets are no longer pestilential with filth, or infested with beggars. These are now confined in the *scraglio*, and are there maintained at the expense of the shop-keepers. Thus the sound part of the community must feed the diseased; yet the sore itself is rather cicatrized than healed; for thousands of the poor conceal their wants through terror of confinement, and prefer dying, at their own freedom, at home.

"To a mere student of nature, to an artist, to a man of pleasure, to any man that can be happy among people who seldom affect virtue, perhaps there is no residence in Europe so tempting as Naples and its environs.—What variety of attractions!—a climate where heaven's breath smells sweet and woingly—the most beautiful interchange of sea and land—wines, fruits, provisions, in their highest excellence—a vigorous and luxuriant nature, unparalleled in its productions and processes—all the wonders of volcanic power spent or in action—antiquities different from all antiquities on earth—a coast which was once the fairy-land of poets, and the favourite retreat of great men. Even the tyrants of the creation loved this alluring region, spared it, adorned it, lived in it, died in it. This country has subdued all its conquerors, and continues to subvert the two great sexual virtues, guardians of every other virtue,—the courage of men and the modesty of women." P. 265.

In speaking of the excavations at Pompeii, of which a very interesting detail is afforded by the present volume, the author justly remarks the resemblance of the shops to those at present used in this country; but there is a town (Sorrento) well worth visiting on other accounts, where the resemblance seems to extend to almost every object, and gives the impression of Pompeii resuscitated and repeople.

Much, however, has been done since the time of Mr. F.'s visit, in exploring this most wonderful mine of antiquity, of which the public are to receive an account at large from the pen of Sir William Gell. The opening up of the street of tombs, and the discovery and clearing out of a vast amphitheatre, are fruits of the patronage of the unfortunate Joachino, with whom, as well as with the ex-queen, these labours at Pompeii (which have largely repaid all the cost) was a favourite object.

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In connection with this amphitheatre, we shall gratify the reader by referring him to a passage from the *Annals of Tacitus*, rendered exceedingly interesting by the discovery of the exact scene of the broil. The Roman senate shut up the amphitheatre. Before the lapse of the time specified, Vesuvius inflicts an heavier judgment, and overwhelms at once the criminals and their city.

“ Sub idem tempus,” et seq.

Annal. lib. xiv. 17.

We shall conclude our extracts from this interesting work with the author's account of Loretto.

“ On entering the church at five in the morning, I was surprised to find crowds so early in the *Santa Casa*, and masses at every altar. This holy house and its saint struck me as examples of that contrast which the Church of Rome affects, in consecrating ugliness. The one is a mean, brick-looking, hovel, incased in a shell of sculptured marble; the other, a black, smoked, wooden figure, glittering in jewels and brocade. Seldom is the gift of miracles ascribed to an object of beauty. A statue must either have or affect the Gothic antique before the godly will rub their foreheads on its toes. When this Virgin returned from France (for she has been a traveller as well as her house) a new deposit was opened to replace the treasures which had vanished. The Pope presented two golden crowns; and a priest sits fronting the door to receive and register donations. But most of the pilgrims whom I found there appeared as poor as they were pious. They knelt round the furrow which devotion has worn on the pavement, and they approached the Virgin,

“ ‘ Not with fond shekels of the tested gold,
Or stones whose rates are either rich or poor
As fancy values them; but with true prayers,
Prayers that were up at heaven, and entered there
Ere sun-rise.’ ” P. 321.

ART. IV. *The eloquent Speech, &c. of Charles Phillips, Esq. at Liverpool, at a public Dinner given to him Oct. 31, 1816.*
Hone's Edition. 6d. 1816.

CITIZEN Hunt in heroics—Jack Cade on stilts. Treason has been generally served up by those sagacious cooks, Messrs. Cobbett, Jones and Co. in its most homely form. The tripe and cow-wheel of Jacobinism has commonly been thought more accommodated to the palate and more suited to the digestion of the vulgar,

gar, than fare more delicate and refined. Not so the good people of Liverpool; their tastes are too nice for a threepenny ordinary—else why are they the townsmen of Roscoe. They must have a little seditio a-la-mode—a revolutionary curry, with democracy and daggers served up in sauce piquante. Counsellor Phillips is accordingly summoned from our sister isle as the head caterer of the feast.

“ Look to England, eaten by the cancer of an incurable debt—exhausted by poor rates—supporting a civil list of near a million and a half, annual amount—guarded by a standing army of 140,000 men, misrepresented by a House of Commons, ninety of whose members in places and pensions, derive 200,000*l.* in yearly emoluments from the Minister—mocked with a military peace, and girt with the fortifications of a war establishment! Shades of heroic millions!—these are thy achievements! MONSTER OF LEGITIMACY!—this is thy consummation!!! The past is out of our power: it is high time to provide against the future. Retrenchment and reform are now become not only expedient for our prosperity, but necessary to our very existence. Can any man of sense say that the present system should continue? What! When war and peace have alternately thrown every family in the empire into mourning and poverty, shall the fattened tax-gatherer extort the starving manufacturer's last shilling, to swell the unmerited and enormous sinecure of some wealthy pauper? Shall a borough-mongering faction convert what is misnamed the national representation, into a mere instrument for raising the supplies which are to gorge its own venality? Shall the mock dignitaries of Whiggism and Toryism, lead their hungry retainers to contest the profits of an alternate ascendancy over the prostrate interests of a too generous people? These are questions which I blush to ask—which I shudder to think must be either answered by the Parliament or the people. Let our rulers prudently avert the interrogation. We live in times when the slightest remonstrance should command attention—when the minutest speck that merely dots the edge of the political horizon, may be the car of the approaching spirit of the storm! Oh! they are times whose omen no fancied security can avert; times of the most awful and portentous admonition. Establishments the most solid, thrones the most ancient, coalitions the most powerful, have crumbled before our eyes, and the creature of a moment, robed and crowned, and sceptred, raised his airy creation on their ruins! The warning has been given; may it not have been given in vain! P. 11.

Here, as Mr. Puff says, you have metaphors and similes as thick as noun substantives. Jack Cade was nothing to all this. Let us try how this latter gentleman sounds in heroics, for Jack Cade as well as Counsellor Phillips vowed REFORM.

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“ *Cade.*

"*Cade.* Be brave then—for your captain is brave, and vows reformation. There shall be in England seven halfpenny loaves sold for a penny, and the three-hooped pot shall have ten hoops, and I will make it felony to drink small beer. All the realm shall be in common. There shall be no money. All shall eat and drink upon my score, and I will apparel them all in one livery, that they may agree like brothers, and worship me their Lord."

Shakespeare's *Henry VI.* part ii. act 4, scene 2.

So spake Jack to the men of Kent; but a greater man than Jack is here. In how gorgeous a vest would Counsellor Phillips have clothed the mean and homely phrases of his gallant prototype. Let us imagine the Barrister waving his hand.

"The voice of heroism is heard in the desert of poverty and mourning. The torch of liberty blazes from on high, a beacon at once and a guide. Thousands of congenial souls are kindled into life by its beams. The genius of REFORM bursts from the clouds of despotism, and blazes like the morning star upon the horizon of your isle. The flitting forms of foul venality, the jostling jobs of juggling juntas, the cumbrous crowd of cannibal corruption lie crushed beneath the wheels of her triumphant car. Mark the miserable morsel which mocks your grasp. Seven such, and seven times seven, shall court and canvass the custom of the current coin. No fluttering paper, like the fleeting spirit of departing wealth. Excise, thy reign is o'er—no hardened harpies of corruption shall hover round your cellar, and search the bleeding cask with their pestilential probe. Free as the land that bore it, free as the sun that cherished it, free as they that quaff it, shall be the wine of your native growth. Where now, let me ask, is the brilliant beverage of your land. Where is the genial draught of British brewing? Coddled by contractors—muddled by monopolists—soured by the thunder of the tax-gatherers' knock—watered with the hogwash of bankruptcy and ruin. Treason it shall be to drink its drugg'd and drowsy dregs under the bright and brilliant rays of Reform—treason it shall be to remember that you have drank them. Nought shall remind us of these casks of contagion, of these vats of corruption. Equal as the air we breathe, shall be the blessings of the land. Dependence—what art thou?—engendered by the adulterous monsters of Church and State—nursed in the lap of despotism—the chain of the weak, the sword of the strong—in harmonious equality shall you blend," &c. &c.

Such would have been the *philippic* of Jack, could he have lived to have addressed an audience of taste and discrimination, such as that, before whom Mr. Phillips was sent for to perform. Mr. Brougham seems to have been quite eclipsed by this luminary of our sister island, who we understand is to be again brought on the stage, to figure away a second time at a general election. Mr. Canning must already have begun to tremble at

so formidable a rival, who marshals his metaphors in such brilliant array, that like Hudibras of old,

“ For rhetoric, he could not ope
His mouth but out there flew a trope.”

Mr. Canning is generally acknowledged to possess some imagination and some powers of eloquence, but nothing like Counsellor Phillips; witness his eulogium on the idol of his adoration.

“ You have succeeded, indeed, in dethroning Napoleon, and you have dethroned a monarch, who, with all his imputed crimes and vices, shed a splendour around royalty, too powerful for the feeble vision of legitimacy even to bear. He had many faults—I do not seek to palliate them. He deserted his principles—I rejoice that he has suffered. But still let us be generous even in our enmities. How grand was his march! How magnificent his destiny! Say what we will, Sir, he will be the land-mark of our times in the eye of posterity. The goal of other men's speed was his starting post—crowns were his play-things—thrones his footstool—he strode from victory to victory—his path was “ a plane of continued elevations.” Surpassing the boast of the too confident Roman, he but stamped upon the earth, and not only armed men, but states and dynasties, and arts and sciences, all that mind could imagine, or industry produce, started up, the creation of enchantment. He is fallen—as the late Mr. Whitbread said, “ you made him, and he unmade himself,”—his own ambition was his glorious conqueror. He attempted, with a sublime audacity, to grasp the fires of heaven, and his heathen retribution has been the vulture and the rock!” P. 9.

The profusion of rhodomontade in one of Mr. Phillips's speeches, would be a year's consumption for any other orator. We should fear, however, that the good people of Liverpool may be somewhat deceived in their expectations of this new luminary. He opens upon them wide the flood-gates of flummery, and they are borne away by the torrent; but we should imagine that all behind is dry. We should apprehend that the oratory of a single day would exhaust the stores of Mr. Phillips, as in that time he would probably have said every thing he had to say upon every subject. We should shrewdly suspect the eloquence of Mr. Phillips to be like the catherine-wheel, which by the help of a little revolutionary sulphur, and the steel-filings of assurance, pours forth a stream of brilliant sparks, makes half a dozen turns, and as many explosions before the gaping multitude, and is extinguished for ever.

Of Mr. Phillips we know but little. He has lately appeared in the “ seduction” line, and by the help of an enormous por-

tion of puffery, has got some little credit for a speech, the publication of which, under the peculiar circumstances of the case, we consider at least a very disinterested act. We wonder that Mr. Phillips has not made his appearance in this line at the bar of Westminster. We doubt not but that in the purlieus of Tottenham Court Road, two personages could easily be found to play plaintiff and defendant, and the effect would be surprising. If the courts, however, should prove coy, the BRITISH FORUM is ever open to our orator. This we conceive is the proper field for the eloquence of Mr. Phillips, and in sincere good wishes for his success, in this or any other species of oratory, he may select, until he shall have met the full reward of his deserts, we heartily bid him farewell.

ART. V. *The Personality and Office of the Christian Comforter, asserted and explained, &c.* By Reginald Heber, M.A. &c.

(Continued from p. 667.)

HAVING followed Mr. Heber through his first four Lectures, in which he considers the personality of the Holy Spirit, and the part which he sustained under the old dispensation; we resume the subject, with the review of that part of his volume, in which he explains his office, as the Christian Comforter.

In Lecture V. the author, proceeding to investigate the peculiar benefits which the Paraclete has conferred on the Church by his advent, opens the enquiry by premising that those benefits, as conveyed under promise, must consist "in an advantage peculiar to Christians alone: and one which the followers of Christ did not possess before the descent of the rushing mighty wind at Pentecost." To the former position we fully subscribe; in the latter we suspect a lurking sophism, from which we may trace the whole of the author's aberration from that straight line which, at least to ourselves, is the measure of rectitude, and which his first observation enables us to lay open.

In proceeding to develope, and to subvert the different schemes which have been devised for explaining the mode in which the promise has been fulfilled; the pretensions of the Miraculous Powers are first brought to the test. Their claims are however soon set aside, since constituting a benefit, which is confined in the possession, as conceded but to few; and which is limited in the duration, as withdrawn after a stated period; they convey no adequate fulfilment of a promise, which was made to every succeeding age, and every individual believer.

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The entire force of this objection lies, as we apprehend, in an assumption which is as little borne out by the terms in which the promise is expressed, as verified in the facts in which it was accomplished. For, in the first place, the Promise is here narrowed to the particular grant of grace, John xiv. 16: but it is expressly extended by our Lord himself to miraculous operation, the grant of which was rendered not less dependent on his departure than that of ordinary grace, but by no means promised like it an everlasting duration, *ibid.* 12. xv. 26. In the next place, the indisputable fact, that these miraculous powers were granted in consequence at least of the latter promise, and have been, notwithstanding, altogether withdrawn, very fully evinces that the Promise is of a complex nature, the constituent parts of which are at once distinguished, by merely separating between the ordinary and extraordinary operations. And if, as Mr. Heber is himself compelled to admit, the promise received its accomplishment on the day of Pentecost, when the expected Comforter arrived, according to the express stipulation of the giver, there cannot be much room to doubt, that as it was particularly evidenced in *the gift of tongues*, it was peculiarly fulfilled by the grant of *miraculous powers*.

It is in vain therefore that the ingenious author concludes, from the unchangeable nature of *a promise*, and from the temporary nature of the miraculous powers, that the former has not received its accomplishment in the latter. If the term be limited to the grant of *ordinary grace*, of which it was not merely *declared*, that it should arrive, but abide *for ever*, the inference is unquestionably just. But to limit the Promise to this particular grant, is to act alike in contradiction to the terms in which it was expressed, and to the evidence by which its accomplishment was solemnly witnessed. The whole force of the objection lies in the sophism, whereby the Promise is first narrowed by a contracted view, and the refutation of those who adopt it in a full and comprehensive sense then conceived to follow, from the subversion of its use in a false and confined acceptance.

Having thus disposed of the Miraculous Powers, our author next tries his strength on the Ordinary Operations. Two reasons are consequently assigned why neither the grace which is conferred in the Sacraments, nor in the unction of Ordination, is applicable to the particular Promise, which announced the advent of the expected Illuminator; "neither of them answer to the character of peculiar privileges," as they were common to the Jews; and both of them had been enjoyed by the disciples of Christ, previous to his departure, which was to precede the advent of the Comforter.

We do not deem it necessary to bestow any notice on as much of the author's objection, as is deduced from the consideration that the Promise given to the Disciples (which expressly comprised the terms, that the Holy Ghost, in his new character, should "be in them") was *not fulfilled*, because, having *likewise* included that of inspiration "in all truth," our ministerial and sacramental unction "teaches us nothing." The sophistry of this mode of reasoning against the Ordinary Operations, is perfectly similar to that which has been employed against the Extraordinary, and proceeds from the same false and contracted view of the Promise.

But we deem it necessary to consider the limitation which the promise appears to receive in this sense, from the particular title of Comforter, of which the author has made considerable use in giving an appearance of truth to his reasonings. If with a view to this title, taken like the promise in a particular sense, it may be asked,—In the various offices which the Holy Ghost fulfilled, as the Spirit of truth and holiness, the Witness and Comforter, in what *peculiar* operation of his grace was the latter title sustained? It is obvious, we should then separate, from the general nature of his office and operations, those peculiar functions which gave him the title of the Witness and the Spirit of truth and holiness, and of course speak of him with a view to the inward consolations of his grace, which give him *more eminently* the title of Comforter. Nor can we have any ground of dispute with any person, who, confining his views to thus much of the Doctrine of Grace, considers the Orders and Sacraments of the Church, as forming no essential part of his subject. But Mr. Heber has not contracted his subject within those narrow bounds; he does not merely overlook those divine ordinances, as unsuitable to an exclusive or limited view of the divine economy, but rejects them as inapplicable to the *promise* under which the Holy Spirit should arrive, and the *character* which he sustained on his advent. Leaving the title of Comforter still undefined, we proceed to consider the force of his objections, directing our attention in the first instance to the last as the more specious and imposing.

It is objected, that as the Disciples had participated in the Sacraments previously to our Lord's departure, which was to precede the coming of the Holy Ghost in the character of the Comforter, in them the promise of his peculiar advent could not have found its fulfilment. Nor dare we deny, that from the moment the Almighty *fiat* was pronounced, grace was attendant on the word, and the divine ordinance became an effectual instrument. But a very small degree of attention to the history of the circumstances under which the promise was con-

ferred,

ferred, will enable us to discriminate between two cases, which are considered identical, though essentially distinguished; and will enable us to perceive how the Holy Spirit in the one case merely discharged his general function as the Sanctifier, while in the other he assumed his peculiar office as the Comforter. It is clear, then, not merely from the discourses of our Lord with Nicodemus and the Capernaïtes, but with the Apostles themselves*, on the very occasion of delivering the promise, that however they had been participants of grace, they were wholly unacquainted with the mode and reality of its operation. He found it accordingly *necessary* to apprise them specifically of the fact; "he dwelleth with you, and shall be in you." But it is not less clear, that however high their privileges were, as sanctified by his special grace, they could be no source of comfort to those who were unconscious of their existence. In the assurance of this single fact, as far as the question of ordinary operation is concerned; and of the advent of the Holy Ghost as the dispenser of preternatural wisdom and power, as far as the extraordinary operation is concerned; a measure of consolation was ministered to the Disciples, of which they were previously unconscious. And as the whole tenor and tendency of our Lord's words in conferring the promise directs our attention to those circumstances for the sense in which it was to be accomplished†; the circumstances which attended its fulfilment on the day of Pentecost, seem to limit it to this particular signification. On that day the Apostles received unquestionable assurance, not merely of the presence of that Holy Spirit, who sanctifies by his communion, but were vested with miraculous powers, and in that assurance received abundant consolation to justify the peculiar title of Comforter, under which his advent was promised. We conclude therefore, against Mr. Heber's second objection, that after our Lord's departure and effusion of the Spirit on the day of Pentecost, the Holy Ghost, as the dispenser of sacramental grace, sustained his office as the Comforter.

This point being determined, the first objection, that the Sacraments conferred no privilege which was not common to the Jews, is *a fortiori* subverted. That comfort which the infant Church received, in the sensible presence of the Holy Ghost, when they were so far enlightened as to acknowledge, in his inward communion, the pledge of their adoption to that kingdom of grace and glory, to which their Lord was exalted, placed a wide and essential difference between their state before and after

* Joh. iii. 5. 9. 10. vi. 52. 59. 60. 63. xiv. 8. 22. xvi. 12. 13. 17. 29.

† Ibid. xiv. 12, 16. 20. xv. 7. 16. xvi. 23. xvii. 19, 21.

the promise was fulfilled. A difference infinitely more wide must it have placed between the state of the Christian admitted into this communion, and that of the Jew, who had "neither part nor lot" in those exalted privileges. As our reply to the antecedent objection has been founded on the declarations of our Lord in delivering the promise; that to the present objection may be supported on the declarations of St. Peter on the day of its accomplishment. In that exhortation to the multitude of Jews, in which the apostle not only accounts for the miraculous effusion of grace, which distinguished the advent of the Paraclete; but describes it in express reference to "*the promise of the Holy Ghost, shed forth as they saw and heard **," he closes his words with the following declarations, which cannot be easily perverted or misunderstood: "*Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the HOLY GHOST. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call †.*" We will not assert, that this declaration must have been *absurd*, had the sacrament of baptism conveyed no privilege, of which the Jew was not already in possession; but we will affirm, that, on Mr. Heber's hypothesis, it must have been as *unintelligible* to the Jews, to whom it was addressed, as we profess it is to ourselves, at this hour.

But we meet the objection not merely on the ground of that difference, which separates a Christian sacrament and a Jewish ceremony; which, with us, is as wide as that which separates an unavailing form, and an effectual ordinance. However confident Mr. Heber may be of the security of the foundation on which his objection rests; we venture to believe, that for any success which attends his efforts, to place it out of dispute, it remains as undecided, as it was found before he undertook its establishment.

"The rites of baptism," says Mr. H. "and the eucharist, (I need hardly recall the circumstance to the memory of *my present audience*) were ceremonies already not unknown to the Jews, and (excepting in their application to the Trinity and the Christian Covenant) are rather to be considered as points, in which the followers of Jesus continue to resemble the house of Israel, than as features, whereby we are distinguished from them." P. 320.

As we too retain our recollections upon this subject, and are little disposed to admit an assertion, however peremptorily advanced, any farther than it is proved; we must be pardoned in

* Act. ii. 33.

† Ibid. 38.

scrutinizing

scrutinizing the authorities on which this decision is founded. The following list of authorities is, in our author's estimation, fully adequate to establish his point; Targum Jonathan ad Exod. xii. 44; Pesachim Mischna viii. 8; Avoda Sara, f. 46, 2; Gemara ad Tit. Chereboth, c. 2; *ibid.* Tit. Jabinmoth, c. 4; Light-foot Horæ Hebr. Matt. iii.; Hammond, vol. i. p. 470, et seq.; Wall. Hist. of Inf. Bapt. Introd. §§. 2, 3; August. contr. Fulgent.

To the person who disputes the antiquity of baptism, as an initiatory rite of Judaism, the testimony of St. Augustine goes no farther in proving, on the author's part, that the Christians adopted this ceremony from the Jews; than in proving on the objector's, that the Sadducees adopted it from St. John the Baptist*. The latter we shall continue to consider the more proba-

* In the passage of St. Augustine, adduced by Mr. Heber, p. 369 n. *the Pharisees* are tacitly excepted from the number of those who used baptism; *the Sadducees* only being particularized as using that rite; 'Paganus baptizat, Judæus baptizat, Saduceus baptizat, et multi extra legis latæ,' &c. The same exception is made in the passage adduced from the Mishna, *infr.* p. 58: for while the Scribes were of the school of Shammai, *the Pharisees* were of the rival school of Hillel, *vid.* Wott. on Jew. Trad. vol. i. p. 93. But we have higher and positive authority, that the latter sect *rejected baptism*, when administered by St. John, though his baptism was generally received, Luke vii. 29, 30. And while the rebuke of our Lord to Nicodemus, John iii. 10. which was obviously suggested by this circumstance, is easily understood by reference to John's baptism; as "a master of Israel" should have known, that the Baptist was the harbinger of a New Covenant, to which there was a promise annexed of regeneration "by water and the Spirit," Mal. iv. 6. Ezek. xxvi. 25, 26, 27; the universality of the practice is utterly inexplicable, if "a Ruler of *the Pharisees*" could be ignorant, that it was *commonly practised in initiating proselytes* into Judaism. As the whole of the presumptive evidence, therefore, is against the notion of the Pharisees having practised this rite; the neglect or rejection of it, by these superstitious observers of tradition, peremptorily decides against the assumption, that it was a traditionary practice of the Jews. Its adoption by the Sadducees, and school of Shammai, is thus easily accounted for, by the prevalence of John's baptism, and that spirit of perverseness, which constantly induces one sect to adopt a practice, which is rejected by another, which is its rival; a spirit which, in numberless instances, influenced the schools of Hillel and Shammai. And instances occur of converted Jews ascribing the rite a similar origin; *vid.* Seld. de Synedr. Lib. I. cap. iii. p. 21. d. 1673.

ble supposition, until the reasons which may be advanced in its support, are proved to be false and unfounded.

The testimony of Lightfoot, Hammond, and Wall, will prove no more than that of Basnage, Schickard, and Wolfius; if the former believed the point clearly made out, the latter have expressed some scepticism on the subject*. On a question which has produced this diversity of opinion, we shall venture to believe the preponderance of authority on the negative side, which we espouse. But the authority of these writers, who support the affirmative, cannot stand long with those who have further to object to the Gemara, (to which their testimony is indebted for no inconsiderable portion of its strength), as coming four centuries too late, to decide any thing with respect to a matter of fact, previous to the times of the apostles. And in this sentence, we take the liberty to include that of the Avoda Sara, which stands in the catalogue of authorities before us, as testimony different from that of the Gemara. Though this title is common to the Mishna† and Gemara, yet as the passage adduced by Mr Heber is not found in *the text* of the Talmud, we reject it with the other authorities, adduced from *the comment*; as the stream of tradition is polluted at the source in which it originates.

The proof of the point at issue consequently devolves on the Targum and Mishna. The testimony of the former may be however dismissed without ceremony, as it is notoriously spurious; having been forged subsequently to the compilation of the Gemara‡, and is of course entitled to no higher attention than that absurd and fabulous compilation. What authority is due to the testimony of the Mishna, on which the whole *onus* of the proof thus finally rests, may be easily seen, on reviewing the passage referred to by Mr. Heber, in the accurate translation of Surenhusius.

“Mishn. Cod. Seder Moed. tit. Pesach. cap. viii. §. 8. p. 160. אֲזִינוּ תִּרְבֵּל וְכוּ. “*Lugens se immerget aquis, et comedet Paschasuum vesperi, at non sanctitates. Is ad quem delatus est nuncius de mortuo quodam, et is qui colliget ossa, immerget se aquis et comedet sanctitates. Alienigena qui factus est proselytus vesperi Sabbathi, schola Shammai dicit, immerget se et comedet Paschasuum vesperi.*”

* Basn. Hist. des Juifs. Tom. IX. p. 145. Shick. de Jur. Reg. Hebræor. cap. v. theor. 17. p. 127. Wolf. Curr. Philoll. in Matt. iii. 6. Tom. I. p. 52. et alibi.

† Sed. Nesikin, tit. ix. ap. Surenhus. Mish. P. IV. p. 364.

‡ Buxtorf. de Abbrevv. Hebr. p. 232. ed. 1540. Bartol. Biblioth. Rabbim. P. III. p. 791, l. sqq. Wolf. Biblioth. Hebr. Vol. II. p. 1163. ed. 1721.

The latter part of this passage, which merely specifies a decision of the school of Shammai, relative to the expediency of performing an *ablution*, common to mourners, and persons defiled by the bones of the dead, constitutes *the whole* of the proof, on which we are required to believe *baptism* an initiatory rite of the Jews! And in the translation of Mr. Heber, it must be confessed, it makes very plausible pretensions to deciding the point at issue.

“ Pesachin Mishna, viii. 8. *Qui proselytus factus est vespera Paschatis; domus Sameæ dicit, Baptizetur et edat pascha suum vesperi.*” P. 369. n.

As we cannot suspect Mr. Heber of fabricating an authority to support a point; he is no doubt prepared to give a good account of the place where he found this passage, and of the reasons which have induced him, in adopting it, to set aside the authority of the learned editor of the Mishna, who has assigned it a signification not much to his purpose. When he has satisfied us on this point, and justified his translation *, we are still prepared to object to the passage, as affording any proof of the point, which it is adduced to establish. For we must long continue to doubt, that a constitution of the school of Shammai was adopted by the school of Hillel; that any constitution of those rival schools is to be antedated to the times of their respective founders; and that any custom which is, in express terms, assigned to one of them, and by implication denied to the other, can be a custom derived, by immemorial tradition, to the Jews, from their ancestors.

We have thus undertaken to debate the question with Mr. Heber, upon the grounds on which he has chosen to place it; and have, we trust, satisfactorily replied to his objections to the Doctrine of Grace, as far as they affect the Sacraments, which

* Our principal objection lies to the translation of the words חובל ואוכל, by ‘*baptizetur et edat.*’ An interjected ו is properly the characteristic of Benoni, which has an *active* signification; and the analogy of the phrase requires that both words should be used in the *same voice*. This observation is fully justified in the translation of Surenhusius, ‘*immerget se et comedet;*’ but the passage in this sense, is no authority for the practice of baptism, as that rite was *formally administered*; vid. Buxt. Lex. Talm. v. נור, p. 407. And when baptism was *administered*, it was used with a different view than as an *initiatory rite*; Drus. de Sectt. Judaicæ. Lib. II. cap. xv. p. 102. ed. 1619. ‘*Circumcisio signum erat fœderis in quod recipiebantur. Baptismus requirebatur ad munditiam, cum gentes omnes pro immundis haberent.*’ Conf. Gemar. Bab. Tit. Jabim.—cap. iv. p. 46, 2.

we must ever consider an essential part of the subject, which he has treated. Had we found any difficulty in the task, we should have made out our defence by a method of reply, which, though more brief, appears to us to be no less decisive. Had not the Holy Ghost thought proper to sustain his peculiar office as the Comforter, in the dispensation of sacramental grace, we would have at once objected to the particular sense, in which the term Paraclete is used by the author. We would have undertaken to prove, that this peculiar title was applied by our Lord, in reference to the immediate occasion, when the apostles received the heavy tidings of his departure; not in reference to the peculiar office and function which the Holy Spirit would sustain, during his abode with the church, until our Lord's second advent in glory. And three reasons are, in our estimation, sufficient to establish the point. (1.) Our Lord is so far from applying the term Paraclete in the latter sense, that he takes it implicitly to himself, in declaring, "I will pray the Father, and he shall give you *another* Comforter*;" thus plainly limiting it, in the former sense, to the immediate occasion of speaking consolation to his disciples. (2.) During the entire course of the extraordinary part which the Holy Ghost sustained, on his advent, of which we have a specific history in the Acts, he is not even once mentioned under the title of the Comforter, which is, notwithstanding, conceived to designate his peculiar office and functions. (3.) In the only place in which the term is used in the New Testament, after the peculiar occasion of its first application, it is taken from the Holy Ghost, and applied to our Lord; as "our advocate (Paraclete) with the Father†:" and it is remarkable that it is thus applied by the identical Evangelist who details the whole circumstances of its first application. It will not now require any extraordinary effort of sagacity to determine, whether the peculiar title of Paraclete will bear the stress which is laid upon it, in the whole of the volume before us; whether the promise of our Lord, and the entire economy of grace, must be understood in reference to a term, which was thus confined in its use, and occasional in its application.

In Lecture VI. the author proceeds, in continuance of the same subject, to inquire how far the promise of the Paraclete finds its accomplishment in the sanctifying influence, which the Holy Ghost still exerts in his secret and ordinary operation. In reference to the principles previously laid down, this grace is equally proscribed, with that conferred in our ministerial and sacramental unction, as inapplicable to the gracious declaration of

* Joh. xiv. 16. 1. 27, &c.

† 1 Joh. ii. 1.

our Lord in delivering the promise. As it neither "teaches us all things," nor "shews us things to come," nor "bears public witness of Christ;" it is concluded, that it possesses "no single characteristic," which belongs to "the description of the ancient Paraclete," and could not be of course "intended by our Lord in his memorable conversation with the apostles." And in the second place, as it is a principle agreed upon, that in the Promise some advantage must have been intended, which is confined to Christians alone; these ordinary graces of the Spirit cannot be meant, as, in our author's opinion, they were common to the Jews, and not wholly withheld from the Heathens.

Of these objections to the received doctrine, it cannot be necessary to meet *the antecedent* by a specific reply, after what has been already advanced on the nature of the Promise, and title of the Paraclete. The inconveniences which arise to our author's system, from separating the external means from the inward grace, and appropriating to the former the office of "teaching us all things," and "shewing us things to come," will be revealed in the sequel. *The subsequent* objection he proceeds to establish, from the difficulties which embarrass the Arminian and Calvinistic schemes, on considering "the ordinary gifts of the Spirit peculiarly appropriate to Christians;" and by a positive argument, founded "on heathen and sacred testimony," which purports to prove, *that the ordinary gifts of the Holy Spirit, even to the internal consolations of his grace, were not denied to the Heathens.*

We shall not object to this position, the declaration of our Lord, Joh. xiv. 17. nor that of St. Peter, Act. ii. 38. which has been already adduced; nor yet the declaration of St. Paul, Rom. iv. 14. that by this hypothesis "*faith* is made void, and the *promise* of no effect." We have no time to urge its opposition to Joh. iii. 5. vi. 53. 45. Rom. x. 14, 15. inculcating the doctrine of regeneration, and the general necessity of the means of grace; no room to press its repugnance to the doctrine of Original Sin, and the decision of the African Church, on that which was properly the error of Pelagius*. Nor will our limits admit of our pointing out its opposition to the solemn decisions of our pure Apostolical Church, on those several points, as formally laid down in her Liturgy, Articles, and Homilies. We shall again meet Mr. Heber upon his own ground; and to shorten the contest, give him up his fundamental principle, though we conceive it might be easily sapped upon scriptural grounds.

* Vid. S. August. de Peccat. Orig. Lib. II. cap. iii. col. 254. a. sqq. cap. xviii. col. 261. c. ed. Bened.

Admitting, therefore, the postulate of his argument, we shall merely attack it in the proof.

"The mere belief in a Deity," says Mr. H. "in his justice, his mercy, his power, is sufficient to entitle" a man "to the visitation and comfort of grace, and to raise him, through grace, to a share in the mercies of Christ, and to an inheritance of the Christian heaven. It remains then [only] to be proved, that this knowledge was really possessed by those ancient heathen nations," &c. P. 399.

When so much is ascribed to "the belief in a Deity," it cannot be meant, that a faith in Pluto, Budda, or Mahadeva, will be attended with those effects. A Divinity essentially the same as the God whom we worship, must be intended; that Deity, whose being and attributes are demonstrable by reason, whether we please to mean by this term the light of nature or of grace. This preliminary being adjusted, the subversion of our author's hypothesis, will, we believe follow, from the establishment of the following points.

(1.) The possibility of proving, that the faith of the ancient heathens, was not pure Deism, but gross Pantheism; in which the Deity was not merely multiplied into Polytheism, and debased into idolatry, but nature taken into the notion of God. (2.) The facility of shewing, that the proofs, which the author adduces in support of his own hypothesis, tend equally to the establishment of that which we now advance, and from the establishment of which we contend, it is fundamentally overthrown.

To commence our investigation at the source, and begin with the Egyptians, from whom heathenism diffused itself over the eastern and western world; as far as they are concerned, it must be useless to enter into any proof of our first and fundamental position. So palpable is the case with respect to them and their immediate disciples, the Grecian mystagogues, that their professed apologist has amply conceded the point, that they considered the universe to be God*. As the Grecian philosophy issued from this corrupt source, we might at once infer, that the stream retained the pollution of the fountain; but on the same indisputable authority, we may assume this point also as proved†. On their own evidence, the Pythagoreans, Ionics, Eleatics, and Stoics, stand convicted of having departed so far from pure Deism, that they adopted gross Pantheism, admitting nature into their notion of God‡. Of the evidence of Demo-

* Cudw. Intel. Syst. p. 406, 8. sqq. ed. 1678.

† Id. ibid. p. 305*, 26. p. 343, 38.

‡ Id. ibid. pp. 372, 4. 383, 41. 394, 30. pp. 117, 43. sqq. pp. 377, 21. 385, 26. 390, 21. pp. 419, 14. sqq.

critus, Epicurus, and their followers, we may make the same use ; so wide was their departure from Deism, that they passed into the extreme of Atheism ; having pursued the corpuscular philosophy to its worst consequences, and asserted the sovereignty of Nature, to the exclusion of a God *.

To the old Academics and Peripatetics, we would willingly allow a purer system of theology ; and it is impossible to deny, that, by the imagination of Plato, and the sagacity of Aristotle, the gross physico-theology of the heathens was purified and sublimed. But while these philosophers, and their great predecessor Socrates, stand so palpably convicted of Polytheism, that the same learned person who has undertaken their apology, stigmatizes the contrary notion as a vulgar error † ; we must further object to their theology, as infected with the common taint of Pantheism, which confounded nature with nature's God. The celebrated demonstration of the existence and providence of a Divinity, by Plato, which we willingly admit to be the finest specimen of moral reasoning, which has descended from antiquity, is exceptionable, as it carries up the proofs of natural theology no higher than the discovery of that plastic and pervading principle of nature, which the ancients considered a mundane soul ‡ ; and, animated by which, they considered the universe to be God. And though Aristotle be acquitted on the former point, he must be convicted on the latter § ; and is assailable, by the heavier charge, of asserting the eternity of matter ||, and consequently of holding two eternal, self-existing principles. If those systems which appear to be not merely at variance with the existence of God, but his existence and providence ¶, be reconcilable with pure Deism, then we candidly profess, that we know not what is meant by the word. But let it be granted, that we err in this supposition, and have associated a false idea with the term ; the concession will not make any thing in favour of the author's proof. For though it be conceded, that the Academics and Peripatetics were pure deists ; still, as these philosophers formed but an inconsiderable sect, their testimony goes but a short way towards proving Deism the belief of the heathen world.

If the proof thus fail on the part of the philosophers, it is not likely to stand good on that of the poets, whose opinions may be taken as a juster criterion of the common sentiments of mankind. In Greece, and we may add, in Rome, to which Mr. Heber

* Id. ib. p. 61. 37. sqq.

† Id. ibid. p. 401, 29.

‡ Plat. de Legg. Lib. X. Tom. II. p. 899. b. c. ed. Serran.

§ Cudw. ibid. pp. 168, 33. 171, 6.

|| Arist. de Cœl. Lib. II. cap. i. p. 452. d. ed. Par. 1629.

¶ Comp. Cudw. ibid. pp. 198, 3. 163, 15.

confines his attention, Homer, it is admitted, "was the standard of private belief, and the grand directory of public worship *." Even Socrates, whose enlarged and philosophic views raised him above the purblind prejudices of the vulgar, in a moment when he cannot be suspected of insincerity, acknowledges himself a convert to the creed of the elder bards. If the God of Nature and of Revelation be at all discoverable in the poetic creed, he must be identified in the Olympian Jupiter; and every reader of the "*Iliad*," who has never consulted the "*Intellectual System*," must know, that the "*Father of gods and men*," is assigned a supremacy by Homer. But it requires but a slight acquaintance with the history of this God, to be convinced, that the Deity is blasphemed by a comparison with the pagan Divinity, whatever be the similarity of the terms Jehovah and Jove. We are conscious, that by a skilful administration of that universal specific allegory, the grosser parts of the pagan mythology may be easily disposed of †; and without its aid, the advocate of that system will find himself somewhat embarrassed in making out, in its behalf, even the semblance of an apology. And we will even admit the allegorical hypothesis, however great the concession, as it must tend to the establishment of our fundamental position, and bring us back to the Pantheism of the Egyptian and Grecian mystagogues. Thus, when the opponent has proved, that by the *Jupiter* and *Juno* upon Mount Ida, we are to understand a physical allegory on the properties of *ether* and *air*; we are prepared to deduce our conclusion, that the proof leads to the establishment of the atheistic or pantheistic hypothesis. If the Jupiter of heathen mythology be literally understood as natural *ether*, the creed of the people or poet can be no more proved to be Deism, from the theology of Homer, than from the philosophy of Democritus or Epicurus. But if he be considered the subtle circumambient element, which occupies the highest place in the sensible Universe, which was considered intelligent and divine; the reasonableness of the popular worship, and the propriety of the poetical allegory, may be justified and explained. But on this hypothesis, we vindicate the imagery of the poet, but to the subversion of his theology; for thus the evidence is decisive, that he had no higher notion of the Deity, than that universal Nature was God.

It may be, however, conceived, or is indeed intimated, that the later bards have risen to a juster conception of the divine nature; and have described the Deity in terms more worthy of his being and attributes. Nor can it be disputed, that their

* Blackw. Life of Hom. Hurd, on Poet. Imit. sect. ii. p. 163. ed. Dub

† Bossu du Poëm. Epiq. Liv. V. ch. i. p. 407. ed. 1714.

sentiments often flow in a richer and purer vein*. But as the improvement in poetry is easily accounted for, by the advancement of philosophy; so it would be a paradox to suppose, that the works of Euripides or Menander breathed a spirit of purer divinity, than animated the conversation of Socrates, or the compositions of Plato. And a few specimens will abundantly demonstrate, that the labour is but misapplied, which affects to discover that Deism among the poets, which is sought in vain among the philosophers. In order to mark the connexion and identity of the Greek and Egyptian theology, we shall take our first example from their earliest bard.

Orpheus, ap. Procl. in Tim. p. 95.

Ζεὺς ποδμην γαίης τε κ' ἤραν ἄσπερόεντος*

Ζεὺς πνσίη πάντων· Ζεὺς ἀκαμάτῃ πυρὸς ὁρμή·

Ζεὺς πόντῃ ῥίζα· Ζεὺς ἥλιος ἡδὲ σελήνη.

Æschyl. Fragm. ed. Stanl. p. 648.

Ζεὺς ἐσιν αἰθῆρ, Ζεὺς δὲ γῆ, Ζεὺς δ' ἤρανός·

Ζεὺς τοι τὰ πάντα, χυΐ τι τῶν δ' ἐδ' ὑπέρτερον.

Euripid. Troad. v. 884.

Ὡ γῆς ὄχημα, καὶ γῆς ἔχων ἔδραν,

Ὅσις ποτ' εἴ σὺ δυσόπαστος εἰδέναι

Ζεὺς, εἴτ' ἀνάγκη φύσεως, εἴτε νῆς βροτῶν,

Προσηυκάμην σε· πάντα γὰρ δι' ἀψόφῃ

Βαίνων κελεύθῃ, κατὰ δίκην τὰ θνητ' ἄγεις.

Menand. Fragm. ap. Grot. Excerptt. p. 712. ed. Par. 1626.

—πάντ' ἐσι τῷ καλῷ λόγῳ

Ἱερὸν· ὁ νῆς γὰρ ἐσιν ὁ λαλήσων Θεός.

Pind. Fragm. ap. Steph. Fragmm. Poett. Lyrr. p. 167. Ant. 1557.

Τί Θεός; ὅτι τὸ πᾶν.

These full and unequivocal declarations, in which the Jove of antiquity is identified with all things,—the broad earth, and starry heaven, the sun, the moon, the mundane soul, and human mind, will at once reveal the secret, and prove the inefficiency of Mr. Heber's method of demonstration. For thus it will appear, that by proving the heathens acknowledged a Divinity, eternal and omnipresent, the author of all knowledge and power, the mover and director of all things, he has effected no more than a partial proof of the hypothesis which we maintain; and that to have a full and accurate knowledge of their opinions, he should have examined the whole of their evidence, and have either disproved or admitted their plain declarations, in pronouncing that universal nature is God. Viewed through this

* Vid. Just. Mart. de Monarch. p. 103. sqq. Clem. Alex. Strom. V. Tom. II. p. 714. sqq. Euseb. Præp. Evang. Lib. XIII. cap. xiii. p. 674. sqq.

medium, the very strongest of his examples seems to determine on the opposite side from that on which it is adduced.

"Menander taught his countrymen," says Mr. H. "that 'God himself is the understanding of the virtuous.'—Even Cicero expressed his own opinion, or the opinion of his countrymen, when he observed, that no man could attain to excellence, 'without a certain divine inspiration;' and the expression of Seneca on this subject, may be read with improvement and delight by the most rational and pious among Christians. 'God is present with us,' are his words to Lucilius; 'he is with thee, he is within thee. This I say, Lucilius; a holy Spirit dwelleth within us; of our good and evil works, the observer and the guardian,'" &c. P. 405.

The meaning of Menander in this passage will need no comment after what was formerly adduced from Cicero, and has been lately advanced from Euripides and himself. And Seneca also may be taken as the best comment upon himself; the sum of his divinity may be comprised in a nutshell; 'Quid est Deus? Quod vides totum, et quod non vides totum.—Si solus est omnia; opus suum et extra et intra tenet*.' We shall now beg of our author to contemplate this theology, as expanded in Pantheism, and as multiplied in Polytheism; and when he has summoned to his recollection some of the plain denunciations of Scripture, Deut. xxxii. 17. Lev. xvii. 7. Ps. cvi. 37. 1 Cor. x. 20. Rev. ix. 20. then intreat of him to ask himself, how far "a faith" in such a Divinity, or subservience to such a Religion, could have been "pleasing to God?"

If such a *faith* cannot be ascribed to the heathens, as the author claims, it is unnecessary to enter into the merit of their claims to *obedience*: for, even in the fundamental postulate which he lays down, it is admitted, that "without faith, it is impossible to please him." We are therefore freed from the painful necessity of descending to the gross and offensive subject of their execrable vices; on which the declarations of their peculiar Apostle are sufficiently strong and explicit: and which the open accusation of the Christians, and the virtual admission of the Heathens, have but too lamentably confirmed. Nor need we proceed, leaving these notions of pagans and philosophers, and adopting the distinctions of christians and divines, to discriminate between the lively faith which justifies before God, and that spurious virtue which may justify before men. We will however presume to suggest to the author, as some test to prove the justice of his inference, from the "shining virtues" of the heathens, that they were suggested by grace;—that he would

* Senec. Nat. Quæst. Præf. p. 682. ed. Plant. 1632.

apply it to living examples, and try it by the existing case of Hindus, Mohammedans, and Jews. As he will not, we hope, assert, that they also may attain to the consolations of grace, while they live in wilful neglect of its means; he will probably help us to some casuistical distinction, which will solve the paradox, how the same mode of proof, applied to two cases essentially the same, should enforce conviction in the one, and decide against conviction in the other.

We must again plead our limits, in declining to follow the author through the method of defence in which he has undertaken to remove objections to his system, particularly as it affects the means of grace: and which he closes with the candid confession, that by it "the initiative and commemorative ceremonies of our religion—are deprived of that *unreasonable dignity*, which assigns to them, not only a relative value, as expressions of our faith and hope; but a *positive efficacy*, which no act of our own, however instituted, can obtain," p. 426. After the strong and repeated declarations of our sentiments upon this subject, this doctrine may pass without further censure or reproof.

But we cannot overlook the following observation upon a remarkable passage of the Epistle to the Corinthians, where the apostle is engaged on the subject of *the Christian mysteries*; as it seems to be more worthy of a disciple of Volney or Tindal, than of Spencer or Le Clerc.

"It is possible that both the Heathen and the *Jewish allegory* ['of the horn and ivory gates through which *dreams and visions* passed'] are borrowed from the same source, the *phantasmagoria*, which the *Egyptian and Eleusinian mysteries* appear to have exhibited through mediums more or less pellucid. See Mr. Christie's Essay on the Sepulchral Vases. I may be allowed to add, for the sake of the younger theological student, that it is this Rabbinical notion of the "*specular non lucidum*," to which St. Paul refers, 1 Cor. xiii. 12. and that, therefore, the refinements of Mr. Nolan, p. 103, as to the manner in which objects are reflected in a mirror, are, however ingenious, completely out of place. Nor is Warburton much more happy in his observations on the phrase *ἐν αἰνύματι*, which, as Wetstein has shewn in the parallel passages which he has collected from the best Greek authors, is by our translators very properly considered as a mere periphrasis for "*darkly*." P. 449. n.

It must surely provoke a smile in the sagest reader, to see Mr. Christie's phantasmagoria and the Jewish Cabbala associated as authority in the explanation of inspired truth. From a prudent admirer, however, of "the dreams and visions" of the Rabbinical doctors, as their reveries are most truly and significantly termed, we should have expected a little more caution

than has seemingly prompted this reference to the Eleusinian mysteries; as it is an old and unrefuted charge, that the Cabbala is really indebted to this source, of every thing impure and impious, for the better part of its blasphemies, which are so often quoted as authority by the author of the present remark. And we must crave forgiveness from a learned and experienced theologian, in taking the liberty of observing, that, for his own sake, it would have become him to consider, how far his observation was consistent with Scripture, or reconcilable to Greek. In the passage before us, 1 Cor. xiii. 12. βλέπομεν γὰρ ἄρτι δι' ἑσόπτρου, ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον; αἷ δια properly signifies *by means of*, and Ἑσόπτρον, *a mirror*; ἐν αἰνίγματι is utterly incapable of meaning “darkly,” in the sense of “more or less pellucid,” or *opaque*. Wetstein, of course, in the parallel passages, which he has transcribed from Stephens, has neither shewn, nor could show, that it has any other meaning, but that of *verbally* or *figuratively* dark. And with respect to the authority which the observation derives from “our translators;” by Tyndal in 1530, by Rogers in 1537, by Cranmer in 1541, by Coverdale in 1550, by the Bishops in 1573, the passage is rendered, “now we see in (thorow Coverd.) a dark speaking:” and K. James’s translators have expressed their sense of the original, by putting in their margin, “Gr. in a riddle.” Instead, therefore, of illustrating St. Paul, by the Cabbalistic Rabbis, who lived centuries after he was martyred, and by passages, palpably written to subvert the doctrine they are adduced to confirm; we propose, for the consideration of the objector, the following passage, not indeed transcribed from “the best Greek authors,” but from *Moses*, the head of the traditionists, and from that version of his writings, which, we infallibly know, *was used by St. Paul*: Num. xii. 8. σῶμα κατὰ σῶμα λαλήσω αὐτῶ, ἐν εἰδεί κ' ἢ δι' αἰνιγμάτων, κ' τὴν δοξάν Κυρίου εἶδεν. As the original of δι' αἰνιγμάτων, בְּחִידוֹת*, clearly evinces, that here no “medium, more or less pellucid,” can be intended; the whole passage puts the obvious and natural meaning of the

* חִידוֹת pl. חִידוֹת, ‘*anigma, acute et obscure dictum*’ The term possesses this sense derivatively, as coming from the root חָוָה, *Heb. et Chald. ‘anigmatically locutus est, anigma proposuit.*’ In this sense, it is adopted in the cognate dialects, 1 Kings i. 10. *Heb.* וְחָבַא לִנְסוֹתוֹ בְּחִידוֹת. *Chald. Par.* וְחָבַא לִנְסוֹתוֹ בְּחִידוֹת et venit ut tentaret eum in *anigmatibus*. *Vers. Syr.* [ܠܝܢܫܐܝܗܘܢ ܡܢ ܕܠܝܢܫܐܝܗܘܢ ܠܠܝܢܫܐܝܗܘܢ] et venit ad probandum eum in *anigmatibus*. And in this sense it is rendered in the vulgar Greek and Latin versions; *Vulg. Gr.* ἵνα πειράσῃ αὐτὸν ἐν αἰνίγμασι. *Vulg. Lat.* venit ut tentaret eum in *anigmatibus*.

Apostle out of dispute *. And this meaning, while it is confirmed by other passages of the Apostle, is corroborated by Philo his contemporary †, is illustrated by the perpetual commentary of Maimonides ‡, in his greatest work, and is attested by versions, fathers, and commentators, almost without end.

In opening Lecture VII. the author recapitulates what he has effected towards the plenary disclosure of his subject, and explanation of that mysterious Promise, in fulfilment of which, the expected Comforter should arrive. Having now cleared our view by the dispersion of those mists, in which antecedent labour has involved it, when, by a due preparation of suspense, our curiosity in the subject is quickened, the Θεὸς ἀπὸ μηχανῆς is introduced. But in despair of doing justice to a subject, in which, beyond all question, the genius of the author of "Palestine" qualified him to excel, we shall deliver it in his own words.

"—The abolition of the Law, though the reality of such abolition cannot be denied, was not the work of Christ himself, but of the Third Person in the Trinity, after the Second in that mysterious union had returned to the right hand of the Father. The Holy Ghost then—was the Hierophant of the Christian mysteries; the Dispenser of that universal pardon, which the Son had purchased with his blood; the Herald to mankind, by the means of his Prophets and Apostles of that better Covenant of Grace, which should supersede in after ages, the fleshly ordinances of Sinai." P. 464.—
 "As a comfort then and compensation to the afflicted followers of Jesus, the discovery of that New and better Covenant, which was revealed by inspiration of the Holy Ghost, was amply sufficient to entitle that blessed Person to the name of Paraclete." P. 467.

* The original Hebrew runs thus: פה אל פה אדבר בו ומראה, ולא בחירה וחמנה יהיה יבית, which is thus expressed in the Latin Vulgate; *Ore enim ad os loquor ei, et palam et non per ænigmata et figuras Dominum videt.* It must be evident, at a glance, that St. Paul has not only followed the tenor of the sense, but imitated the turn of the expression, in this passage; alluding to פה אל פה, in πρόσωπον πρὸς πρόσωπον, and to בחירה וחמנה, in ἐν εἰκόνι καὶ εἰκόνι. The affinity of בחירה and εἰκόνι has been already pointed out; that of חמנה, and εἰκόνι, may be made equally apparent. חמנה, from the root חמ, is interpreted, in the Lexicons, 'figura, similitudo, imago, phantasma, idea:' it thus properly means the image of an object which is reflected in a mirror. How the expression in St. Paul originated, may be thus easily seen; the difference of his subject will fully account for the variation in the turn of his expression.

† Philo de Vit. Contemp. Tom. II. p. 483, 41. ed. Mang.

‡ Vid. Maim. Præf. in More Nevoch. pp. iii. v. conf. P. I. cap. v. p. 9. &c.

undisputed and unvarying sense, has been acknowledged as *the seal and pledge* of their adoption, by the Apostles and the Catholic Church, from the day of Pentecost, to the present hour?

In Lecture VIII. the author proceeds to investigate the nature and measure of the apostolic inspiration, with a view to ascertain the proportion employed in the composition of the sacred Canon. The schemes of Simon and Warburton are excepted against, and we think misrepresented, in order to make way for a system, which closes with a virtual concession of the position for which they contend. Having thence undertaken to prove the necessity of the general inspiration of the Scriptures, by arguments deduced *a priori*, and *a fortiori*; Mr. Heber proceeds to draw the line between general and universal inspiration, and incidentally points out how much of the sacred text has proceeded from the immediate dictation of the Spirit, how much has been suggested by his more lenient assistance; vindicating "to every part of the New Testament a sufficient, though not an equal share, of divine inspiration and authority."

In solving some difficulties which arise from apparent imperfections and contradictions in the inspired writings, he is led to distinctions and concessions, to which we must hesitate in yielding assent. In meeting those objections, he deems it sufficient to reply—

"That the inspiration of Scripture is *doctrinal*, not *historical*; and that our Lord himself, who has given, as we have seen, so *explicit a promise* to his Apostles of ability to record his words, has no where *declared*, that in relating every particular occurrence of his life, they should have the same supernatural accuracy; far less that they should possess it in their references to the contemporary history of Judea and the Roman empire." P. 573.

We rather choose to meet the objection, by throwing the censure upon the fallible transcriber, than the inspired writer; by fixing it upon our own limited discrimination and knowledge, than fastening it upon the inspired infallible truth. And in exemplification of the position, we may refer to the happy solution of two apparent contradictions in the sacred text, which a higher degree of knowledge easily suggested to the learned Pocock; and which, but for his extraordinary attainments in oriental literature, had probably still continued unexplained.

Nor can we, in closing this long article, avoid expressing our regret, that the ingenious author, in estimating "*the Promise*," has not deemed it necessary to discriminate as nicely, as in the passage before us, between what our Lord was *explicit* in stating, and what he has "*no where declared*." For on circum-

scribing the term by the express words of the donor, he would have been probably led to confess, that for any thing which has been declared, (and that can be no promise which is not expressly declared), we who look for the Spirit's "abode for ever," have infinitely less right to expect "inspiration in doctrinal," than the Apostles in "historical truth." Hence led to seek its accomplishment in the ordinary operations, he must have directly perceived, that, as it is only by his special grace that we are enabled to understand and embrace the proffered terms of acceptance; in strictness and propriety of speech, it is he who "teaches us all things" necessary to salvation; though, consistently with the modes of his ordinary operation, he no more suggests the verbal means, than he creates the sacramental, when we are sanctified and refreshed by his grace. Thus clearing every difficulty, is it too much to presume, that he would have abandoned a theory, which sunk under the efforts of Warburton to sustain it; the variety of whose resources, and the versatility of whose powers, qualified him for reaching that success, in maintaining a paradox, which was probably never attained by antecedent resources or powers. He would have thus surely sought a subject, in which he might have been original, without being dangerous; and which the fine talents wherewith nature has endowed him, and which he has cultivated with such extraordinary care, would have eminently qualified him to illustrate and adorn.

ART. VI. *Tales of my Landlord, collected and arranged by Jedediah Cleishbotham, Schoolmaster and Parish Clerk of Gandercleugh.* 4 vols. 12mo. 11.8s. Blackwood, Edinburgh; Murray, London. 1816.

OF the author of the three Scottish romances, which have so lately attracted the attention of the public, we did not expect to have heard of again so soon. So perfect was his delineation of the leading features of the three periods which he successively described, that any additional colouring could but have fatigued the eye and overloaded the canvass. In the present work, however, we find him retreating to an earlier age; an age, however, no less pregnant with most important historical documents and most salutary public example.

The principal tale contained in the three last volumes, entitled "Old Mortality," from the name of its narrator, contains
a very

a very graphic history of the celebrated Scottish Rebellion in 1679. This year had been productive of some very warm proceedings in the parliament. The exclusion bill had been for the first time brought before the house, and an address had been presented to the king against the Duke of Lauderdale, whose proceedings against the Scotch Covenanters had been marked with great severity. It was even supposed by some, and not without reason, that his design was to push these misguided men to such extremities, as might force them into open rebellion, with a view of reaping advantage from the forfeitures and attainders which might ensue. Animated by the proceedings of parliament, the Covenanters began to display their forces, to threaten those that had been active against them, and even to drop lists of those whom they intended to murder and proscribe. Sharpe, the Archbishop of St. Andrews, was especially the object of their hatred, as they considered him an apostate from their principles. On the third of May, 1689, on his return from Edinburgh to St. Andrews, the primate was waylaid, and attacked by about twelve horsemen, within two miles of the latter city. When they came up with him, one of them fired a pistol so near as to singe his gown, calling him to come out and receive the reward of his wickedness against the Kirk of Scotland. Upon this his daughter came out, and upon her knees begged the life of her father, but in the most cowardly manner they threw her down, trampled upon her, and wounded her. Upon which the Archbishop came forth, and calmly told them, that he knew of no injury which he had done them, that if he had, he would make them reparation. He besought them to spare his life, assuring them that for the assault no prosecution should come upon them. One of their party moved by the reverence of his person, and the calmness of his manner, proposed to spare his grey hairs, but was overpowered by the violence of his comrades, who declared that he must die, as a "Judas, as an apostate, and enemy of God's people." The primate then desired time to pray, adding, that he would pray for them; but they scornfully told him, that they cared not for his prayers, and were sure "that God would not hear so base a dog as himself." Then earnestly looking upon one of his assassins, he knelt before him, and said, "Sir, you are a gentleman: I beg this last favour of you, that since I must die, you will have pity upon my poor child here; and spare her life, and for this give me your hand." So saying, he held out his hand to him, which the inhuman wretch almost cut off with his broadsword, and with another blow gave him a deep wound over the eye, which brought him to the ground. But recovering himself, and rising upon his knees, and lifting up his hands as well as he could, he cried out, "Lord Jesus

Jesus have mercy upon my soul, and receive my spirit." They still continued only to cut and wound him, till at last laying his head upon his arm, he said, " God forgive you, and I forgive you," with which words he expired.

Such is the account of the murder which we have carefully collected from the best historians of the day; a murder which for cowardice and cruelty has scarcely a parallel in the history of the civilized world. It was perpetrated, not by atheists nor profligates, but by those in whose hands was the word of God, in whose mouth was all the cant of visionary fanaticism, in whose hearts were united the extremes on the one side of puritanical phrenzy and delusion, on the other of cool and vindictive barbarity.

With the evening after this murder the tale before us commences. The leader of these atrocious and inhuman assassins was one Balfour, whose history with that of the principal personages concerned, is here most faithfully embodied. The subsequent facts are familiar to all our readers who are at all acquainted with the occurrences of those days. Emboldened by the success of their first enterprize in blood, they began to preach (for all their leaders were preachers) the general assassination of their enemies; and every pulpit rung with the examples of Jael and Sisera, of Ehud and Eglon. They then proceeded at Rutherglen near Glasgow to publish a declaration against prelacy, and publicly to burn all the acts of parliament by which it was established. Graham of Claverhouse, afterwards Lord Dundee, was sent out against them, and attacked a conventicle amounting to nearly 1500 men, but was repulsed with much loss. In two days after they pushed on to Glasgow, which they at last succeeded in taking. After some debate in council, the Duke of Monmouth was dispatched against them. He met them on Bothwell bridge, in full force, their army being now increased to 8000 men. After a desperate resistance they were repulsed, seven hundred were killed, and twelve hundred were taken prisoners, and experienced from the Duke treatment the most considerate and humane. By this single blow the insurrection was quelled, and all the dangerous consequences to be apprehended from the connection of its leaders with the malcontents in England, entirely dissipated.

Such was the rebellion of which the tale of " Old Mortality" is an historical sketch. It opens with an account of one of the musters which were common in those days, to which all the country repaired, as an exhibition partly festive, and partly military. Upon this occasion, Lady Margaret Bellenden, of Tillietudlem, a zealous loyalist, musters her forces. One of her tenants however, at the instance of a presbyterian old mother,
refuses

refuses to attend in his Lady's retinue to partake of such profane follies. To go without her quota was impossible.

"In this dilemma, the good genius of the old butler suggested an experiment.

"He had seen mony a braw callant, far less than Goose Gibbie, fight brawly under Montrose. What for no take Goose Gibbie?"

"This was a half-witted lad, of very small stature, who had a kind of charge of the poultry under the old hen-wife; for in a Scottish family of that day there was a wonderful substitution of labour. This urchin being sent for from the stubble-field, was hastily muffled in the buff coat, and girded rather *to* than *with* the sword of a full-grown man, his little legs plunged into jack-boots, and a steel cap put upon his head, which seemed, from its size, as if they were going to extinguish him. Thus accoutred, he was hoisted, at his own earnest request, upon the tamest horse of the party; and prompted and supported by old Gudyill the butler, as his front file, he passed muster tolerably enough; the sheriff not caring to examine too closely the recruits of so well-affected a person as Lady Margaret Bellenden.

"To the above cause it was owing that the personal retinue of Lady Margaret, on this eventful day, amounted only to two lacqueys, with which diminished train she would, upon any other occasion, have been much ashamed to appear in public. But, for the cause of royalty, she was ready at any time to have made the most unreserved personal sacrifices. She had lost her husband and two promising sons in the civil wars of that unhappy period; but she had received her reward, for, upon his route through the west of Scotland to meet Cromwell in the unfortunate field of Worcester, Charles the Second had actually breakfasted in the Tower of Tillietudlem, an incident which formed, from that moment, an important æra in the life of Lady Margaret, who seldom afterwards partook of that meal, either at home or abroad, without detailing the whole circumstances of the royal visit, not forgetting the salutation which his majesty conferred on each side of her face, though she sometimes omitted to notice that he bestowed the same favour on two buxom serving-wenches who appeared at her back, elevated for the day into the capacity of waiting gentlewomen." P. 43.

Part of the sport of the day was to fire at a popinjay, suspended from a high pole. The prize is carried off by young Morton, the son of an old Presbyterian leader, against Lord Evandale, a zealous royalist. Thus begins the rivalry of these two young heroes, who are afterwards to make so great a figure in the history, as opponents not only in battle, but in love, being both aspirants to the hand of Miss Bellenden, the niece of the dignified old dowager of Tillietudlem. The return of the old lady to the castle, after the sport, is attended, however, with circumstances rather appalling to a lady of her dignity.

"Our

“ ‘Our land,’ said Lady Margaret, drawing herself up with dignity, ‘has always furnished to the muster eight men, cousin Gilbertsleugh, and often a voluntary aid of thrice the number. I remember his sacred Majesty King Charles, when he took his disjune at Tillietudlem, was particular in enquiring’——

“ ‘I see the Duke’s carriage in motion,’ said Gilbertsleugh, partaking at the moment an alarm common to all Lady Margaret’s friends, when she touched upon the topic of the royal visit at the family-mansion,—‘I see the Duke’s carriage in motion; I presume your ladyship will take your right of rank in leaving the field. May I be permitted to convey your ladyship and Miss Bellenden home?—Parties of the wild whigs have been abroad, and are said to insult and disarm the well-affected who travel in small numbers.’

“ ‘We thank you, cousin Gilbertsleugh,’ said Lady Margaret; ‘but, as we shall have the escort of my own people, I trust we have less need than others to be troublesome to our friends. Will you have the goodness to order Harrison to bring up our people somewhat briskly; he rides them towards us as if he were leading a funeral procession.’

“ The gentleman in attendance communicated his lady’s orders to the trusty steward.

“ Honest Harrison had his own reasons for doubting the prudence of this command; but, once issued and received, there was a necessity for obeying it. He set off, therefore, at a hand gallop, followed by the butler, in such a military attitude as became one who served under Montrose, and with a look of defiance rendered sterner and fiercer by the inspiring fumes of a gill of brandy, which he had snatched a moment to bolt to the king’s health and confusion to the Covenant, during the intervals of military duty. Unhappily this potent refreshment wiped away from the tablets of his memory the necessity of paying some attention to the distresses and difficulties of his rear file, Goose Gibbie. No sooner had the horses struck a canter than Gibbie’s jack-boots, which the poor boy’s legs were incapable of steadying, began to play alternately against the horse’s flanks, and being armed with long-rowelled spurs, overcame the patience of the animal, which bounced and plunged, while poor Gibbie’s entreaties for aid never reached the ears of the too heedless butler, being drowned, partly in the concave of the steel cap in which his head was immersed, and partly in the martial tune of the Gallant Græmes, which Mr. Gudyill whistled with all his power of lungs.

“ The upshot was, that the steed speedily took the matter into his own hands, and having gambolled hither and thither to the great amusement of all spectators, set off at full speed towards the huge family-coach already described. Gibbie’s pike, escaping from its sling, had fallen to a level direction across his hands, which, I grieve to say, were seeking dishonourable safety in as strong a grasp of the mane as their muscles could manage. His casque, too, had slipped completely over his face, so that he saw as little in front as
he

he did in rear. Indeed, if he could, it would have availed him little in the circumstances; for his horse, as if in league with the disaffected, ran full tilt towards the solemn equipage of the Duke, which the projecting lance threatened to perforate from window to window, at the risk of transfixing as many in its passage as the celebrated thrust of Orlando, which, according to the Italian epic poet, broached as many Moors as a Frenchman spits frogs.

“On beholding the bent of this misdirected career, a panic shout of mingled terror and wrath was set up by the whole equipage, insides and outsides, at once, which had the blessed effect of averting the threatened misfortune. The capricious horse of Goose Gibbie was terrified by the noise, and, stumbling as he turned short round, kicked and plunged violently so soon as he recovered. The jack-boots, the original cause of the disaster, maintaining the reputation they had acquired when worn by better cavaliers, answered every plunge by a fresh prick of the spurs, and, by their ponderous weight, kept their place in the stirrups. Not so Goose Gibbie, who was fairly spurned out of those wide and ponderous greaves, and precipitated over the horse's head, to the infinite amusement of all the spectators. His lance and helmet had forsaken him in his fall, and, for the completion of his disgrace, Lacy Margaret Bellenden, not perfectly aware that it was one of her warriors who was furnishing so much entertainment, came up in time to see her diminutive man-at-arms stripped of his lion's hide, of the buff coat, that is, in which he was muffled.

“As she had not been made acquainted with this metamorphosis, and could not even guess its cause, her surprise and resentment were extreme, nor were they much modified by the excuses and explanations of her steward and butler. She made a hasty retreat homewards, extremely indignant at the shouts and laughter of the company, and much disposed to vent her displeasure on the refractory agriculturist whose place Goose Gibbie had so unhappily supplied.” P. 59.

Morton, with the rest of his companions, retire to celebrate the victory at the principal Change-house in the Borough. A company of Claverhouse's regiment of life-guards, under the command of Serjeant Bothwell, a lineal descendant from a natural son of James VI of Scotland, are then assembled.

“‘Is it not a strange thing, Halliday,’ he said to his comrade, ‘to see a set of bumpkins sit carousing here this whole evening without having drunk the king's health?’

“‘They have drank the king's health,’ said Halliday. ‘I heard that green kail-worm of a lad name his majesty's health.’

“‘Did he?’ said Bothwell. ‘Then, Tom, we'll have them drink the Archbishop of St. Andrews' health, and do it on their knees too.’

“‘So we will, by G—,’ said Halliday, ‘and he that refuses it, we'll have him to the guard-house, and teach him to ride the colt foaled

foaled of an acorn, with a brace of carabines at each foot to keep him steady.'

" 'Right, Tom,' continued Bothwell; 'and, to do all things in order, I'll begin with that sulky blue-bonnet in the inglenook.'

"He rose accordingly, and taking his sheathed broad-sword under his arm to support the insolence which he meditated, placed himself in front of the stranger noticed by Niel Blane, in his admonitions to his daughter, as being, in all probability, one of the hill-folk, or refractory presbyterians.

" 'I make so bold as to request of your precision, beloved,' said the trooper in a tone of affected solemnity, and assuming the snuffle of a country preacher, 'that you will arise from your seat, beloved, and, having bent your hams until your knees do rest upon the floor, beloved, that you will turn over this measure (called by the profane a gill) of the comfortable creature; which the carnal denominate brandy, to the health and glorification of his Grace the Archbishop of St. Andrews, the worthy primate of all Scotland.'

"All waited for the stranger's answer.—His features, austere even to ferocity, with a cast of eye which, without being actually oblique, approached nearly to a squint, and which gave a very sinister expression to his countenance, joined to a frame, square, strong, and muscular, though something under the middle size, seemed to announce a man unlikely to understand rude jesting, or to receive insults with impunity.

" 'And what is the consequence,' said he, 'if I should not be disposed to comply with your uncivil request?'

" 'The consequence thereof, beloved,' said Bothwell, in the same tone of raillery, 'will be, firstly, that I will tweak thy proboscis, or nose. Secondly, beloved, that I will apply my fist to thy distorted visual optics; and will conclude, beloved, with a practical application of the flat of my sword to the shoulders of the recusant.'

" 'Is it even so?' said the stranger, 'then give me the cup;' and, taking it in his hand, said, with a peculiar expression of voice and manner, 'The Archbishop of St. Andrews, and the place he now worthily holds;—may each prelate in Scotland soon be as the Right Reverend James Sharpe!' " P. 77.

A wrestling match takes place between Bothwell and the stranger, in which the former is thrown: pleased, however, with the courage and strength of his antagonist, Bothwell advises him as a friend to retreat as a suspected person. The stranger takes the hint, and rides off accompanied by Morton. Soon after the news of the murder of the primate arrives, and by the description of the assassins, the stranger is discovered to be Balfour. Morton accompanies him on his road. As they proceed they are warned by an old woman of a troop of dragoons who are on the watch, Balfour opens himself to Morton, and as his father's old friend, prevails on him to shelter him in an out-house of his uncle's for the night. The uncle is a penurious, infirm,

infirm, hypochondriac old presbyterian, who frequents, what was then termed, an *indulged* minister, or one who was licensed by the government to preach. This indulgence was held, of course, in utter abhorrence by the more zealous covenanters. A curious dialogue passes between Balfour and Morton in the place of concealment, in which the former attempts to enlist the latter under his banners. Though sufficiently discontented with himself, with the tyranny of the government, and with all around, Morton is not prevailed upon, and Balfour departs. The scene now changes to the town of Tillietudiem, where lady Margeret, sore with the disgrace inflicted by the feats of Goosy Gibbie, proceeds to cashier the unfortunate Cuddie, who at the instance of his mother had refused to attend the summons. The enthusiasm of the old peasant is admirably depicted. She pleads that such profane exhibitions are against her conscience.

“ ‘How mean ye by that, ye auld fule woman?—D’ye think that I order ony thing against your conscience?’ ”

“ ‘I dinna pretend to say that, my leddy, in regard o’ your leddyship’s conscience, which has been brought up, as it were, wi’ prelatie principles, but ilka ane maun walk by the light o’ their ain; and mine,’ said Mause, waxing bolder as the conference became animated, ‘tells me that I suld leave a’,—cot, kale-yard, and cow’s grass,—and suffer a’, rather than that I or mine should put on harness in an unlawfu’ cause.’ ”

“ ‘Unlawfu’?’ exclaimed her mistress; ‘the cause to which you are called by your lawfu’ leddy and mistress—by the command of the king—by the writ of the privy council—by the order of the lord-lieutenant—by the warrant of the sheriff!’ ”

“ ‘Ay, my leddy, nae doubt; but, no to displeasure your leddyship, ye’ll mind that there was ance a king in Scripture they ca’d Nebuchadnezzar, and he set up a golden image in the plain o’ Dura, as it might be in the haugh yonder by the water-side, where the array were warned to meet yesterday; and the princes, and the governors, and the captains, and the judges themsels, forbye the treasurers, the counselors, and the sheriffs, were warned to the dedication thereof, and commanded to fall down and worship at the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music.’ ”

“ ‘And what o’ a’ this, ye fule wife? Or what has Nebuchadnezzar to do with the wappen-schaw of the Upper Ward of Clydesdale?’ ”

“ ‘Only just thus far, my leddy,’ continued Mause, firmly, ‘that prety is like the great golden image in the plain of Dura, and that as Shadrach, Mesbach, and Abednego were borne out in refusing to bow down and worship, so neither shall Cuddy Headrigg, your leddyship’s poor ploughman, at least wi’ his auld mither’s consent, make murgions or jenny-flections, as they ca’ them, in the
house

house of the prelates and curates, nor gird him wi' armour to fight in their cause, either at the sound of kettle-drums, organs, bagpipes, or any other kind of music whatever.'

"Lady Margaret Bellenden heard this exposition of Scripture with the greatest possible indignation as well as surprise.

" 'I see which way the wind blows,' she exclaimed, after a pause of astonishment; 'the evil spirit of the year sixteen hundred and forty-twa is at wark again as merrily as ever, and ilka auld wife in the chimley-neuck will be for knapping doctrine wi' doctors o' divinity and the godly fathers o' the church.

" 'If your leddyship means the bishops and curates, I'm sure they hae been but stepfathers to the Kirk o' Scotland. And, since your leddyship is pleased to speak o' parting wi' us, I am free to tell you a piece o' my mind in another article. Your leddyship and the steward hae been pleased to propose that my son Cuddy suld work in the barn wi' a new-fangled machine * for dighting the corn frae the chaff, thus impiously thwarting the will of Divine Providence, by raising wind for your leddyship's ain particular use by human art, instead of soliciting it by prayer, waiting patiently for whatever dispensation of wind Providence was pleased to send upon the sheeling-hill. Now, my leddy'—

" 'The woman would drive ony reasonable being daft!' said Lady Margaret; then, resuming her tone of authority and indifference, she concluded, 'Weel, Mause, I'll just end where I suld hae begun—ye're ower learned and ower godly for me to dispute wi'; sae I have just this to say, either Cuddy must attend musters when he's lawfully warned by the ground-officer, or the sooner him and you flit and quit my bounds the better; there's nae scarcity o' auld wives or ploughmen; but, if there were, I had rather that the rigs of Tillietudlem bare naething but windle-straes and sandy-lavrocks than they were ploughed by rebels to the king.' " P. 148.

The conclusion of this dialogue is the dismissal of Cuddie and old Mause from their farm; the son, who is a cunning Scottish lad, and cares little either for kirk or curate, is not easily persuaded to quit his land; but prevailed upon by the tears and entreaties of his mother, he leaves all, and accompanies her to the house of Morton's uncle, to whom they offer their services, being before well known there. They are received into the establishment, and set down to dinner with the rest. In the middle of their repast, a file of soldiers, under Serjeant Bothwell, arrives; Morton is questioned as to his departure with Balfour; he confesses

" * Probably something similar to the barn-fannees now used for winnowing corn, which were not, however, used in their present shape until about 1730. They were objected to by the more rigid sectaries on their first introduction, upon such reasoning as that of honest Mause, in the text."

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that he gave him shelter, which, together with the imprudence of old Mause, causes his arrest. The old woman is at first represented to the serjeant to be deaf and dumb, but on the oath of allegiance being administered to the housekeeper, she recovers her voice.

“ Meanwhile, Serjeant Bothwell began to put the test-oath with such a degree of solemn reverence as might have been expected, being just about the same which is used to this day in his majesty’s custom-house.

“ ‘ You—what’s your name, woman ?’

“ ‘ Alison Wilson, sir.’

“ ‘ You, Alison Wilson, solemnly swear, certify, and declare, that you judge it unlawful for subjects under pretext of reformation, or any other pretext whatsoever, to enter into Leagues and Covenants’——

“ Here the ceremony was interrupted by a strife between Cuddie and his mother, which, long conducted in whispers, now became audible.

“ ‘ O, whisht, mother, whisht ! they’re upon a communing—Oh ! whisht, and they’ll agree weel e’now.’

“ ‘ I will not whisht, Cuddie,’ replied his mother, ‘ I will uplift my voice and spare not—I will confound the man of sin, even the scarlet man, and through my voice shall Mr. Henry be freed from the net of the fowler.’

“ ‘ She has lag ower the harrows now,’ said Cuddie, ‘ stop her wha can—I see her cocked up behint a dragoon on her way to the Tolbooth—I find my ain legs tied below a horse’s belly—Ay—she has just mustered up her sermon, and there—wi’ that grane—out it comes, and we are a’ ruined, horse and foot !’

“ ‘ And div ye think to come here,’ said Mause, her withered hand shaking in concert with her keen, though wrinkled visage, animated by zealous wrath, and emancipated, by the very mention of the test, from the restraints of her own prudence and Cuddie’s admonition—‘ div ye think to come here, wi’ your soul-killing, saint-seducing, conscience-confounding oaths, and tests, and bands—your snares, and your traps, and your gins ?—Surely it is in vain that a net is spread in the sight of any bird.’

“ ‘ Eh ! what, good dame ?’ said the soldier. ‘ Here’s a whig miracle, egad ! the old wife has got both her ears and tongue, and we are like to be driven deaf in our turn.—Go to, hold your peace, and remember whom you talk to, you old idiot.’

“ ‘ Whae do I talk to ? Eh, sirs, ower weel may the sorrowing land ken what ye are. Malignant adherents ye are to the prelates, foul props to a feeble and filthy cause, bloody beasts of prey, and burdens to the earth.’

“ ‘ Upon my soul,’ said Bothwell, astonished as a mastiff-dog might be should a hen-partridge fly at him in defence of her young,
‘ this

‘this is the finest language I ever heard! Can’t you give us some more of it?’

“ ‘Gie ye some mair o’t?’ said Mause, clearing her voice with a preliminary cough, ‘I will take up my testimony against you ance and again.—Philistines ye are, and Edomites—leopards are ye, and foxes—evening-wolves, that gnaw not the bones till the morrow—wicked dogs, that compass about the chosen—thrusting kine, and pushing bulls of Bashan—piercing serpents ye are, and allied baith in name and nature with the great Red Dragon, Revelations, twelfth chapter, third and fourth verses.’

Here the old lady stopped, apparently much more from lack of breath than of matter.

“ ‘Curse the old hag,’ said one of the dragoons, ‘gag her, and take her to head-quarters.’

“ ‘For shame, Andrews,’ said Bothwell; ‘remember the good lady belongs to the fair sex, and uses only the privileges of her tongue.—But, hark ye, good woman, every Bull of Bashan and Red Dragon will not be so civil as I am, or be contented to leave you to the charge of the constable and ducking-stool. In the mean time, I must necessarily carry off this young man to head-quarters. I cannot answer to my commanding-officer to leave him in a house where I have heard so much treason and fanaticism.’ ” P. 90.

The prisoners are conducted to the tower of Tillietudlem, now converted into a sort of head quarters for the royal army. An interview takes place by night between Morton and Miss Edith Bellenden, in which he is informed of the arrival of Col. Graham of Claverhouse, and is warned how little he is to expect from so stern and unrelenting a pursuer of the murderers of the Archbishop. Alarmed at his danger, Edith sends a messenger to summon to her assistance her uncle, old Major Bellenden, who arrives at the same time with Claverhouse. Soon after the arrival of the latter, he is canvassed by the Major in favour of the prisoner Morton, but in vain, for in the midst of the conversation, news arrives of an insurrection of the fanatics at Loudon Hill. Morton is condemned to instant death, and in this extremity, Edith is constrained to petition her other lover, Lord Evandale, by his interest with Claverhouse, to save the life of his more favoured rival. This incident is well conceived and managed, as it is so reported to Morton as to give him cause for the deepest jealousy, and even against his will, he is saved by the earnest intercession of his rival.

The second volume opens with the march of Morton, Cuddie, and his old mother, with a presbyterian parson, as prisoners, under the command of Bothwell. They come up to the main body of the insurgents, under the command of Balfour. A consultation is held, whether they should be attacked. Claverhouse decides in the affirmative, but against the advice of an old and

more experienced officer. Before, however, the attack is made, Grahame, the nephew of Claverhouse, volunteers his service in carrying a flag of truce to the insurgents.

“ Cornet Richard Grahame descended the hill, bearing in his hand the extemporé flag of truce, and making his managed horse keep time by bounds and curvets to the tune which he whistled. The trumpeter followed. Five or six horsemen, having something the appearance of officers, detached themselves from each flank of the presbyterian army, and meeting in the centre, approached the ditch which divided the hollow as near as the morass would permit. Towards this group, but keeping the opposite side of the swamp, Cornet Grahame directed his horse, his motions being now the conspicuous object of attention to both armies; and, without disparagement to the courage of either, it is probable there was a general wish on both sides that this embassy might save the risks and bloodshed of the impending conflict.

“ When he had arrived right opposite to those, who, by their advancing to receive his message, seemed to take upon themselves as the leaders of the enemy, Cornet Grahame commanded his trumpeter to sound a parley. The insurgents having no instrument of martial music wherewith to make the appropriate reply, one of their number called out with a loud, strong voice, demanding to know why he approached their leaguer.

“ ‘To summon you in the King’s name, and in that of Colonel John Grahame of Claverhouse, specially commissioned by the right honourable Privy Council of Scotland,’ answered the Cornet, ‘to lay down your arms and dismiss the followers whom you have led into rebellion, contrary to the laws of God, of the King, and of the country.’

“ ‘Return to them that sent thee,’ said the insurgent leader, ‘and tell them that we are this day in arms for a broken Covenant and a persecuted Kirk; tell them that we renounce the licentious and perjured Charles Stuart, whom you call King, even as he renounced the Covenant, after having once and again sworn to prosecute to the utmost of his power all the ends thereof, really, constantly, and sincerely, all the days of his life, having no enemies but the enemies of the Covenant, and no friends but its friends. Whereas, far from keeping the oath he had called God and angels to witness, his first step, after his incoming into these kingdoms, was the fearful grasping at the prerogative of the Almighty, by that hideous Act of Supremacy, together with his expulsing, without summons, libel, or process of law, hundreds of famous faithful preachers, thereby wringing the bread of life out of hungry, poor creatures, and forcibly cramming their throats with the lifeless, saltless, foisenless, lukewarm drammock of the fourteen false prelates, and their sycophantic, formal, carnal, scandalous creature-curates.’

“ ‘I did not come to hear you preach,’ answered the officer,

‘but to know in one word, if you will disperse yourselves, on condition of a free pardon to all but the murderers of the late Archbishop of St. Andrews; or whether you will abide the attack of his Majesty’s forces, which will instantly advance upon you.’

“‘In one word, then,’ answered the spokesman, ‘we are here with our swords on our thighs, as men that watch in the night. We will take one part and portion together, as brethren in righteousness. Whosoever assails us in our good cause, his blood be on his own head. So return to them that sent thee, and God give them and thee a sight of the evil of your ways!’

“‘Is not your name,’ said the Cornet, who began to recollect having seen the person whom he was now speaking with, “John Balfour of Burley?”

“‘And if it be,’ said the spokesman, ‘hast thou aught to say against it?’

“‘Only,’ said the Cornet, ‘that as you are excluded from pardon in the name of the King and of my commanding officer, it is to these country people and not to you that I offer it; and it is not with you, or such as you, that I am sent to treat.’

“‘Thou art a young soldier, friend,’ said Burley; ‘and scant well-learned in thy trade, or thou wouldst know that the bearer of a flag of truce cannot treat with the army but through their officers; and that if he presume to do otherwise, he forfeits his safe-conduct.’

“While speaking these words, Burley unslung his carabine, and held it in readiness.

“‘I am not to be intimidated from the discharge of my duty by the menaces of a murderer,’ said Cornet Grahame.—‘Hear me, good people; I proclaim, in the name of the King and of my commanding officer, full and free pardon to all, excepting’——

“‘I give thee fair warning,’ said Burley, presenting his piece.

“‘A free pardon to all,’ continued the young officer, still addressing the body of the insurgents—‘to all but’——

“‘Then the Lord grant grace to thy soul—amen,’ said Burley.

“With these words he fired, and Cornet Richard Grahame dropped from his horse. The shot was mortal. The poor young gentleman had only strength to turn himself on the ground and mutter forth, “My poor mother!” when life forsook him in the effort. His startled horse fled back to the regiment at the gallop, as did his scarce less-affrighted attendant.

“‘What have you done?’ said one of Balfour’s brother-officers.

“‘My duty,’ said Balfour, firmly. ‘Is it not written, thou shalt be zealous even to slaying? Let those who dare, now venture to speak of truce or pardon!’

“Claverhouse saw his nephew fall. He turned his eye on Evandale, while a transitory glance of indescribable emotion disturbed, for a second’s space, the serenity of his features, and briefly said, ‘You see the event.’

“‘I will avenge him or die!’ exclaimed Evandale; and putting his

his horse into motion, rode furiously down the hill, followed by his own troop, and that of the deceased Cornet which broke down without orders, and each striving to be the foremost to revenge their young officer, their ranks soon fell into confusion.'” Vol. III. p. 49.

After this barbarity, which well accords with the character of its perpetrator, the combat thickens. Bothwell falls by the hand of Balfour. The royal troops are defeated and fly, and Morton, with his company, fall into the hands of Balfour. At the moment of their meeting, Balfour has cut off the retreat of Lord Evandale, and is on the point of striking him down. Morton intercepts the blow, and by his interest with Balfour, in his turn, saves the life of his rival. The insurgents now return from the pursuit, and while Balfour of Burley holds a secret council of war, he employs Kettledrummy, a noisy fanatic, to amuse the army with a two hours harangue. To him succeeds Macbriar, who in a discourse of somewhat a more cultivated order, rouses them to blood. These two preachers are admirably contrasted together; and their styles are both described and illustrated with much ingenuity. In the mean time, Morton, after a very animated dialogue with Balfour, is introduced to the council of the insurgents. A finer scene could hardly have been painted than this assemblage of fanatics. They meet in a ruinous hut within the hollow of the hill, by the blaze of a furze fire.

“ This broken and dusky light shewed many a countenance elated with spiritual pride, or rendered dark by fierce enthusiasm; and some whose anxious, wandering, and uncertain looks shewed they felt themselves rashly embarked in a cause which they had neither courage nor conduct to bring to a good issue, yet knew not how to abandon, for very shame. They were, indeed, a doubtful and disunited body. The most active of their number were those concerned with Burley, in the death of the Primate, four or five of whom had found their way to Loudon-hill, together with other men of the same relentless and uncompromising zeal, who had, in various ways, given desperate and unpardonable offence to the government.

“ With them were mingled their preachers, who had spurned at the indulgence offered by government, and preferred assembling their flocks in the wilderness, to worshipping in temples built by human hands, if their doing the latter could be construed to admit any right on the part of their rulers to interfere with the supremacy of the Kirk. The other class of counsellors were such gentlemen of small fortune, and substantial farmers, as a sense of intolerable oppression had induced to take arms and join the insurgents. These also had their clergymen with them, who having many of them taken advantage of the indulgence, were prepared

to resist the measures of the more violent, who proposed a declaration in which they should give testimony against the warrants and instructions for indulgence as sinful and unlawful acts." Vol. III. p. 175.

The castle of Tillietudlem, which had been first fortified against an expected siege, is proposed as the object of attack. This is opposed by Balfour,

" 'Howbeit,' said Poundtext, 'we may display a banner before the Tower, and blow a trumpet, and summon them to come forth. It may be that they will give over the place unto our mercy, though they be a rebellious people. And we will summon the women to come forth of their strong-hold, that is, Lady Margaret Bellenden and her grand-daughter, and Jenny Dennison, which is a girl of an ensnaring eye, and the other maids, and we will give them a safe conduct, and send them in peace to the city, even to the town of Edinburgh. But John Gudyill, and Hugh Harrisson, and Miles Bellenden, we will restrain with fetters of iron, even as they, in times bypast, have done to the martyred saints.'

" 'Who talks of safe conduct and of peace?' said a shrill, broken, and overstrained voice, from the crowd.

" 'Peace, brother Habbakuk,' said Macbriar, in a soothing tone to the speaker.

" 'I will not hold my peace,' reiterated this strange and unnatural voice; 'is this a time to speak of peace, when the earth quakes, and the mountains are rent, and the rivers are changed into blood, and the two-edged sword is drawn from the sheath to drink gore as if it were water, and devour flesh as the fire devours dry stubble?'

" While he spoke thus, the orator struggled forward to the inner part of the circle, and presented to Morton's wondering eyes a figure worthy of such a voice and such language. The rags of a dress which had once been black, added to the tattered fragments of a shepherd's plaid, composed a covering scarce fit for the purposes of decency, much less for those of warmth or comfort. A long beard, as white as snow, hung down on his breast, and mingled with bushy, uncombed, grizzled hair, which hung in elf-locks around his wild and staring visage. The features seemed to be extenuated by penury and famine, until they hardly retained the likeness of a human aspect. The eyes, grey, wild, and wandering, evidently betokened a bewildered imagination. He held in his hand a rusty sword, clotted with blood, as were his long lean hands, which were garnished at the extremity with nails like eagles claws.

" 'In the name of Heaven! who is he?' said Morton, in a whisper to Poundtext, surprised, shocked, and even startled at this ghastly apparition, which looked more like the resurrection of some cannibal priest, or Druid, red from his human sacrifice, than like an earthly mortal.

" 'It

“ ‘It is Habakkuk Mucklewrath,’ answered Poundtext, in the same tone, ‘whom the enemy have long detained in captivity in forts and castles, until his understanding hath departed from him, and, as I fear, an evil spirit hath possessed him. Nevertheless, our violent brethren will have it, that he speaketh of the spirit, and that they fructify by his pouring forth.’

“ ‘Here he was interrupted by Mucklewrath, who cried in a voice that made the very beams of the roof quiver.—‘Who talks of peace and safe conduct? who speaks of mercy to the bloody house of the malignants? I say, take the infants and dash them against the stones; take the daughters and the mothers of the house and hurl them from the battlements of their trust, that the dogs may fatten on their blood as they did on that of Jezabel the spouse of Ahab, and that their carcasses may be dung to the face of the field even in the portion of their fathers!’

“ ‘He speaks right,’ said more than one sullen voice from behind; ‘we will be honoured with little service in the great cause, if we already make fair weather with Heaven’s enemies.’

“ ‘This is utter abomination and daring impiety,’ said Morton, unable to contain his indignation. ‘What blessing can you expect in a cause, in which you listen to the mingled rayings of madness and atrocity?’

“ ‘Hush, young man!’ said Kettledrummy, ‘and reserve thy censure for that which thou canst render a reason. It is not for thee to judge into what vessels the spirit may be poured.’

“ ‘We judge of the tree by the fruit,’ said Poundtext, ‘and allow not that to be of divine inspiration that contradicts the divine laws.’

“ ‘You forget, brother Poundtext,’ said Macbriar, ‘that these are the latter days, when signs and wonders shall be multiplied.’

“ Poundtext stood forward to reply; but, ere he could articulate a word, the insane preacher broke in with a scream that drowned all competition.

“ ‘Who talks of signs and wonders? Am not I Habbakuk Mucklewrath, whose name is changed to Magor-Missabib, because I am made a terror unto myself and unto all that are around me?—I heard it—When did I hear it?—Was it not in the tower of the Bass, that overhangeeth the wide wildsea?—And it howled in the winds, and it roared in the billows, and it screamed, and it whistled, and it clanged, with the screams! and the clang and the whistle of the sea-birds, as they floated, and flew, and dropped, and dived, on the bosom of the waters. I saw it—Where did I see it?—was it not from the high peaks of Dunbarton, when I looked westward upon the fertile land, and northward on the wild highland hills, when the clouds gathered and the tempest came, and the lightnings of Heaven flashed in sheets as wide as the banners of an host?—What did I see?—Dead corpses and wounded horses, the rushing together of battle, and garments rolled in blood.—What heard I?—The voice that cried, slay, slay—smite—slay

slay utterly—let not your eye have pity! slay utterly, old and young, the maiden, the child, and the woman whose head is grey—Defile the house and fill the courts with the slain!

“ ‘We receive the command,’ exclaimed more than one of the company. “Six days he hath not spoken nor broken bread, and now his tongue is unloosed!—We receive the command; as he hath so will we do.’

“Astonished, disgusted, and horror-struck, at what he had seen and heard, Morton turned away from the circle and left the cottage.” Vol. III. P. 184.

He is restrained however by Balfour, at whose pressing instance he still retains his place amidst the insurgents. Previous to the attack on the castle of Tillietudlem, he writes a letter, excusing his conduct to the Major who commands within. The attack is at length made, and is within an inch of being successful, from the knowledge of a private entrance by Cuddie, now the servant of Morton; he is repulsed, however, by some scalding “brose” from the hands of his former love; for Cuddie, no less than his master, had an object of attachment within the walls of Tillietudlem. The insurgents at length retire from the fruitless siege, and march on to Glasgow, where after one unsuccessful attack, they enter the city without opposition, the royal party having withdrawn to Edinburgh. Lord Evandale is taken a second time, and is a second time saved by the interference of Morton; the castle of Tillietudlem is relieved from a state of absolute famine, the mutinous garrison marched out, and the ladies removed to a place of safety. In their departure, they are joined for a few minutes by Morton, who holds a conversation in disguise with Edith, presenting a scene of more than usual interest between the lovers.

The fourth volume introduces us to the Duke of Monmouth, to whom Morton repairs with the hopes of making terms for his party. He returns, however, without being able to effect his purpose; he finds the council of the insurgents in great wrath with him for having set Lord Evandale at liberty; the dissensions between the preachers are painted with much spirit and discrimination. In the mean time the king’s troops advance, the insurgents abandon the bridge of Bothwell, and are put to the rout. Morton in his flight comes up to a cottage, in which the fiercest of the Cameronians had taken shelter. He enters by a window, and finds the party listening to a spiritual exercise of Macbriar. Discovering that he was among those, who considered his moderate counsels as the cause of their disasters, he endeavours, but in vain, to retreat. Cuddie, however, is permitted to escape, for the sake of “that precious woman” his mother.

“You

“ ‘ You bend strange countenances on me, gentlemen,’ said he, addressing them. ‘ I am totally ignorant in what manner I can have deserved them.’ ”

“ ‘ Out upon thee! out upon thee!’ exclaimed Mucklewrath, starting up; ‘ the word that thou hast spurned shall become a rock to crush and to bruise thee; the spear which thou wouldst have broken shall pierce thy side; we have prayed, and wrestled, and petitioned, for an offering to atone the sins of the congregation, and, lo! the very head of the offence is delivered into our hand. He hath burst in like a thief through the window; he is a ram caught in the thicket, whose blood shall be a drink-offering to redeem vengeance from the church, and the place shall from henceforth be called Jehovah-Jirah, for the sacrifice is provided. Up then, and bind the victim with cords to the horns of the altar!’ ”

“ There was a movement among the party; and deeply did Morton regret at that moment the incautious haste with which he had ventured into their company. He was armed only with his sword, for he had left his pistols at the bow of his saddle, and as the whigs were all provided with fire-arms, there was little or no chance of escaping from them by resistance. The interposition, however, of Macbriar protected him for the moment.

“ ‘ Tarry yet awhile, brethren—let us not use the sword rashly, lest the load of innocent blood lie heavy on us.—Come,’ he said, addressing himself to Morton, ‘ we will reckon with thee ere we avenge the cause thou hast betrayed. Hast thou not,’ he continued, ‘ made thy face as hard as flint against the truth in all the assemblies of the host?’ ”

“ ‘ He has—he has,’ murmured the deep voices of the assistants.

“ ‘ He hath ever urged peace with the malignants,’ said one.

“ ‘ And pleaded for the dark and dismal guilt of the indulgence,’ echoed another.

“ ‘ And would have surrendered the host into the hands of Monmouth,’ echoed a third, ‘ and was the first to desert the honest Burley, while he yet resisted at the pass. I saw him on the moor, with his horse bloody with spurring, long ere the firing had ceased at the bridge.’ ”

“ ‘ Gentlemen,’ said Morton, ‘ if you mean to bear me down by clamour, and take my life without hearing me, it is perhaps a thing in your power; but you will sin before God and man by the commission of such a murder.’ ”

“ ‘ I say, hear the youth,’ said Macbriar, ‘ for Heaven knows our bowels have yearned for him, that he might be brought to see the truth, and exert his gifts in its defence. But he is blinded by his carnal knowledge, and has spurned the light when it blazed before him.’ ”

“ Silence being obtained, Morton proceeded to assert the good faith which he had displayed in the treaty with Monmouth, and the active part he had borne in the subsequent action.

“ ‘ I may

“ ‘ I may not, gentlemen,’ he said, ‘ be fully able to go the lengths you desire, in assigning to those of my own religion the means of tyrannizing over others; but none shall go farther in asserting our own lawful freedom. And I must needs aver, that had others been of my mind in counsel, or disposed to stand by my side in battle, we should this evening, instead of being a defeated and discordant remnant, have sheathed our weapons in an useful and honourable peace, or brandished them triumphantly after a decisive victory.’ ”

“ ‘ He hath spoken the word,’ said one of the assembly—‘ he hath avowed his carnal self-seeking and Erastianism; let him die the death!’ ”

“ ‘ Peace yet again,’ said Macbriar, ‘ for I will try him further.—Was it not by thy means that the malignant Evandale twice escaped from death and captivity? Was it not through thee that Miles Bellenden and his garrison of cut-throats were saved from the edge of the sword?’ ”

“ ‘ I am proud to say, that you have spoken the truth in both instances,’ replied Morton.

“ ‘ Lo! you see,’ said Macbriar, ‘ again hath his mouth spoken it—And didst thou not do this for the sake of a Midianitish woman, one of the spawn of prelacy, a toy with which the arch-enemy’s trap is baited? Didst thou not do all this for the sake of Edith Bellenden?’ ”

“ ‘ You are incapable,’ answered Morton, boldly, ‘ of appreciating my feelings towards that young lady; but all that I have done I would have done had she never existed.’ ”

“ ‘ Thou art a hardy rebel to the truth—And didst thou not so act, that, by conveying away the aged woman, Margaret Bellenden, and her grand daughter, thou mightest thwart the wise and godly project of John Balfour of Burley for bringing forth to battle Basil Olifant, who had agreed to take the field if he were insured possession of these women’s worldly endowments?’ ”

“ ‘ I never heard of such a scheme,’ said Morton, ‘ and therefore I could not thwart it—But does your religion permit you to take such uncreditable and immoral modes of recruiting?’ ”

“ ‘ Peace,’ said Macbriar, somewhat disconcerted; ‘ it is not for thee to instruct tender professors, or to construe Covenant obligations; for the rest, you have acknowledged enough of sin and sorrowful defection to draw down defeat on a host were it as numerous as the sands on the sea shore. And it is our judgment, that we are not free to let you pass from us safe and in life, since Providence hath given you into our hands at the moment that we prayed with godly Joshua, saying, What shall we say when Israel turneth their backs before their enemies?—Then camest thou, delivered to us as it were by lot, that thou mightest sustain the punishment of one that hath wrought folly in Israel. Therefore, mark my words. This is the Sabbath, and our hand shall not be on thee to spill thy blood upon this day; but, when the twelfth hour

hour shall strike, it is a token that thy time on earth hath run! Wherefore improve thy span, for it flitteth fast away.—Seize on the prisoner, brethren, and take his weapon from him.’

“The command was so unexpectedly given, and so suddenly executed by those of the party who had gradually closed behind and around Morton, that he was overpowered and disarmed before he could offer any effectual resistance. When this was accomplished, a dead and stern silence took place. The fanatics ranked themselves around a large oaken table, placing Morton amongst them, in such a manner as to be opposite to the clock which was to strike his knell. Food was placed before them, of which they offered their intended victim a share; but, it will readily be believed, he had little appetite. When this was removed, the party resumed their devotions, Macbriar expostulating in prayer, as if to wring from the Deity a signal that the bloody sacrifice they proposed was an acceptable service. The eyes and ears of his hearers were anxiously strained, as if to gain some sight or sound which might be converted or wrested into a type of approbation, and ever and anon dark looks were turned on the dial plate of the time-piece, to watch its progress towards the moment of execution.

Morton’s eye frequently took the same course, with the sad reflection, that there appeared no possibility of his life being expanded beyond the narrow segment which the index had yet to travel on the circle until it arrived at the fatal hour.” P. 73.

The state of suspense between life and death, and the fluctuation of all the various passions which such a moment might be expected to excite, is admirably depicted. In the midst of his assassins, Morton is so imprudent as to recommend his soul to its Maker, in a prayer from the Liturgy.

“ ‘There lacked but this,’ he said, his pale cheek kindling with resentment, ‘to root out my carnal reluctance to see his blood spilt. He is a prelatist who has sought the camp under the disguise of an Erastian, and all, and more than all, that has been said of him, must needs be verity. His blood be on his head, the deceiver,—let him go down to Tophet with the ill-mumbled mass which he calls a prayer-book in his right hand.’

“ ‘I take up my song against him!’ exclaimed the maniac. ‘As the sun went back on the dial ten degrees for intimating the recovery of holy Hezekiah, so shall it now go forward, that the wicked may be taken away from among the people, and the Covenant established in its purity.’

“He sprang to a chair with an attitude of frenzy, in order to anticipate the fatal moment by putting the index forward; and several of the party began to make ready their weapons for immediate execution, when Mucklewrath’s hand was arrested by one of his companions.

“ ‘Hist!’ he said,—‘I hear a distant noise.’

“ ‘It is the rushing of the brook over the pebbles,’ said one.

“ ‘It

“ ‘ It is the sough of the wind among the bracken,’ said another.

“ ‘ It is the galloping of horse,’ said Morton to himself, his sense of hearing rendered acute by the dreadful situation in which he stood ; ‘ God grant they may come as my deliverers!’

“ The noise approached rapidly, and became more and more distinct.

“ ‘ It is horse,’ cried Macbriar. ‘ Look out and descry who they are.’

“ ‘ The enemy are upon us,’ cried one who had opened the window, in obedience to his order.

“ A thick trampling and loud voices were heard immediately round the house. Some rose to resist, and some to escape ; the doors and windows were forced at once, and the red coats of the troopers appeared in the apartment.

“ ‘ Have at the bloody rebels !—Remember Cornet Grahame!’ was shouted on every side.” P. 84.

This sudden deliverance was the act of his faithful servant, who had thrown himself into the arms of the pursuing army, to direct them whither to come for the rescue of his master. Morton, however, is detained as prisoner of war, and being brought before the council, receives, through the intercession of Lord Evandale and Claverhouse, the milder sentence of banishment. He retires to Holland, where he enlists himself under the banners of the Stadtholder. “ Time now gallops withal,” and brings us a few years onward to the return of Morton to Scotland after the Revolution. His arrival was unexpected, as he was supposed to have been lost in his passage to Holland. He arrives just at the time of the death of Lord Dundee, in former times Grahame of Claverhouse, who fell in arms against the new sovereign. The remainder of the tale more closely resembles a novel than a true history. The retreat of Balfour, who had escaped the vigilance of his enemies, is well described : from this he is drawn forth to fight against the Prince of Orange, and dies in the same cause with his old antagonist Dundee. Lord Evandale also is dispatched in a summary, but somewhat an unnecessary manner. Morton is married to Edith, and thus concludes the history.

As is usual with the author of these tales, the characters are drawn with discrimination, and preserved with accuracy. Every varied species of enthusiasm is portrayed in all its distinguishing features. The proud impetuous spirit of Morton, in prosperity temperate, in adversity indignant : the cold and calculating Puritanism of Poundtext ; the subtle, stern, and murderous fanaticism of Balfour ; the keen but yet cultivated vehemence of Macbriar ; the frantic and bloodthirsty ravings of Mucklewrath, are all kept up in perfect character to the very last,

last, and display a knowledge of all the varied symptoms of this dreadful disorder, as it affects the varied frames of our moral constitution. The character of Claverhouse on the other hand, cool in determination, rapid in execution, generous in attachment, unrelenting in severity, with every passion controuled and bent inwards, as it were, by a high commanding sense of military duty, is drawn with no less spirit than fidelity.

In times like these, when the spirit of fanaticism is abroad, and gathering the most fearful strength, the tale before us will be read with a deep and a foreboding interest. With the bible in the one hand, and the sword in the other did these wretched victims of enthusiasm march forth to slaughter and to blood. Fraud, rapine, and murder, in their minds, were consecrated by the cause in which they were engaged, and by the Gospel under whose banners they supposed themselves enlisted. To the knowledge of Christ, like the fanatics of modern days, they laid an exclusive claim, and that claim they enforced by the breach of every command of charity and love which their heavenly Master so earnestly inculcated.

To many of our readers the sermons and speeches which these volumes contain, may appear a caricature rather than a portrait. We can assure them, however, that they are a very faithful transcript of the cant of those times. We have now before us a book published in 1719, entitled "*Scotch Presbyterian Eloquence*," &c. another of nearly the same date, called "*A Century of Presbyterian Preachers*," in which will be found many discourses of the same nature. In the latter of these, extracts are given from *published* sermons, a few of which we will present to our readers.

"Let not *my Noble Lords be angry, and I will speak but this once more*. I humbly beseech you, that you would improve the utmost of the power that God hath put into your hands, for the banishing away of these moths, and killing these worms.

"Nath. Hardy's *Fast Sermon before the Peers*, February 24, 1646-7. P. 39.

"It was a bloody saying of one once your prisoner, that if the King commanded him, he would not care to burn all the cities of the kingdom. O! let not these sons of *Zeruiah*, that shed the blood of war in peace; let not their hoary head go down to the grave in peace; they have been the troublers of *Israel*. Enter into your chambers, and shut the doors upon you, and revolve again and again all the sad stories of these men's cruelty; sum up what e're loss and damage the kingdom has suffer'd by them; yea, exact not only the principal, but the utmost farthing of use and interest.

"Heyrick's *Fast Sermon before the Commons*, May 27, 1646. P. 22.

"Curse ye *Meroz*, says the Angel of the Lord; curse ye bitterly the

the inhabitants thereof. Who this *Meroz* was, is not so easily concluded by interpreters: but this is enough to know of them, that they had ability and opportunity offer'd them of being helpful to the people of God; which they neglected, and thereupon were cursed. The like we shall find to be pronounced against those that did not help against *Moab*, Jer. xlviii. 10. *Cursed is he that doth the work of the Lord deceitfully; and cursed is he that keepeth back his sword from blood:* that is, from the blood of the Church's enemies, which God had commanded to be shed by the Church's friends.

“Horton's *Fast Sermon before the Peers*, December 30, 1646.
P. 8. *Called, Sin's Discovery and Revenge.*”

From these few specimens of *real* covenanting eloquence, our readers will not imagine the picture before them to be a distortion or a caricature; the portrait is executed by too faithful and too well instructed a pen.

Of the first volume of these tales we cannot speak in such high terms. Had it not been written by the author of *Waverley*, we should have given it its due share of commendation, but as the work of such a hand, we must consider it as but a second-rate performance. The time of the action is in the latter years of the reign of Queen Anne, when the Scottish nation was ripening quickly for the rebellion which so soon followed. The first proposal of insurrection to a discontented clan at the table of their laird is the best drawn scene in the whole.

“‘For God's sake,’ said, *Ellieslaw*, spare us your folly at present, *Mareschal*.’

“‘Well then,’ said his kinsman, ‘I'll bestow my wisdom upon you instead, such as it is. If we have gone forward like fools, do not let us go back like cowards. We have done enough to draw upon us both the suspicion and vengeance of the government; do not let us give up before we have done something to deserve it. What, will no one speak? Then I'll leap the ditch the first.’ And, starting up, he filled a beer glass to the brim with claret, and, waving his hand, commanded all to follow his example, and to rise up from their seats. All obeyed—the more qualified guests as if passively, the others with enthusiasm. ‘Then, my friends, I give you the pledge of the day,—The independence of Scotland, and the health of our lawful sovereign, King James the Eighth, now landed in Lothian, and, as I trust and believe, in full possession of his ancient capital!’

“He quaffed off the wine, and threw the glass over his head.

“‘It should never,’ he said, ‘be profaned by a meaner toast.’

“All followed his example, and, amid the crash of glasses and the shouts of the company, pledged themselves to stand or fall with the principles and political interest which their toast expressed.

“‘You

“ ‘ You have leaped the ditch with a witness,’ said Ellieslaw, apart to Mareschal; ‘ but I believe it is all for the best; at all events, we cannot now retreat from our undertaking. One man alone,’ (looking at Ratchiffe) ‘ has refused the pledge; but of that by and by.’

“ Then, rising up, he addressed the company in a style of inflammatory invective against the government and its measures, especially the Union, a treaty, by means of which, he affirmed, Scotland had been at once cheated of her independence, her commerce, and her honour, and laid as a fettered slave at the foot of the rival, against whom, through such a length of ages, through so many dangers, and by so much blood, she had honourably defended her rights. This was touching a theme which found a responsive chord in the bosom of every man present.

“ ‘ Our commerce is destroyed,’ hollowed old John Rewcastle, a Jedburgh smuggler, from the lower end of the table.

“ ‘ Our agriculture is ruined,’ said the Laird of Broken-girth-flow, a territory, which, since the days of Adam, had borne nothing but ling and whortleberries.

“ ‘ Our religion is cut up, root and branch,’ said the pimple-nosed pastor of the Episcopal meeting-house at Kirkwhistle.

“ ‘ We shall shortly neither dare shoot a deer or kiss a wench, without a certificate from the presbytery and kirk-treasurer,’ said Mareschal Wells.

“ ‘ Or make a brandy Jeroboam in a frosty morning, without licence from a commissioner of excise,’ said the smuggler.

“ ‘ Or ride over the fell in a moonless night,’ said Westburn-flat, ‘ without asking leave of young Earnscliff, or some Englified justice of the peace; thae were gude days on the Border when there was neither peace nor justice heare of.’

“ ‘ Let us remember our wrongs at Darien and Glencoe,’ continued Ellieslaw, ‘ and take arms for the protection of our rights, our fortunes, our lives, and our families.’

“ ‘ Think upon genuine episcopal ordination, without which there can be no lawful clergy,’ said the divine.

“ ‘ Think of the piracies committed on our East-Indian trade by Green and the English thieves,’ said Willaim Wilieson, half-owner and sole skipper of a brig that made four voyages annually between Cockpool and Whitehaven.

“ ‘ Remember your liberties,’ rejoined Mareschal, who seemed to take a mischievous delight in precipitating the movements of the enthusiasm which he had excited, like a roguish boy, that, having lifted the sluice of a mill-dam, enjoys the clatter of the wheels which he has put into motion, without thinking of the mischief he may have occasioned. ‘ Remember your liberties,’ he exclaimed, ‘ confound cess, press, and presbytery, and the memory of old Wilne that first brought them upon us!’

“ ‘ I amn the gauger,’ echoed old John Rewcastle; ‘ I’ll cleave him wi’ my ain hand.’

“ ‘ And

“ ‘ And counfound the country-keeper and the constable,’ re-echoed Westburnflat; ‘ I’ll weize a brace of balls through them before morning.’ ”

“ ‘ We are agreed then,’ said Ellieslaw, when the shouts had somewhat subsided, ‘ to bear this state of things no longer ?’ ”

“ ‘ We are agreed to a man,’ answered his guests.” Vol. I. P. 255.

If the time expended by the author in writing this first volume, had been expended in correcting and enlarging the latter tale, it would have formed a perfect work ; but with all its imperfections on its head, we must pronounce it to be a tale, which, from the spirit of the composition, the truth of the colouring, and the warning which it holds out to this Church and nation, demands a most serious and attentive consideration.

ART. VII. *Mador of the Moor ; A Poem.* By James Hogg, Author of the *Queen’s Wake*, &c. 8vo. pp. 148. 7s. 6d. Murray. 1816.

THERE is a charm in native simplicity which no labour nor affectation can reach. When a coxcomb, either in manners or in poetry, attempts to become, what he terms natural, he may take for granted that he will be vapid, childish, and silly. Art is never less successful than when it attempts to invade the province of nature. We have seen various failures in this branch of poetry among the living authors of the day, we know of but one instance of success, and that is in the poet now before us. There is a native sweetness, a dignified simplicity in all the writings of Hogg, which Burns himself scarce attained. The images of Burns were more tender and affecting, but Burns could not tell a story as Hogg has done. Though but a “ shepherd’s boy,” his language is chaste, clear, and strong. He sometimes rises even unto the sublime, but it is by an even and a gentle motion ; and his flight is well sustained and seldom drops into harshness or obscurity. A few occasional vulgarities will be found, and a word now and then occurs, which a southern reader is unacquainted with, a fault of which we should conceive the author himself was sensible, as we imagine that we trace occasionally the hand of verbal alteration. The two following stanzas at the opening of the poem do credit to his powers of harmonious versification.

H

§. “ Old

8.

" Old Caledonia! pathway of the storm
 That o'er thy wilds resistless sweeps along,
 Though clouds and snows thy sterile hills deform,
 Thou art the land of freedom and of song!
 Land of the eagle fancy, wild and strong!
 Land of the loyal heart and valiant arm!
 Though southern pride and luxury may wrong
 Thy mountain honours, still my heart shall warm
 At thy unquestion'd weir, and songs of magic charm.

9.

" O, I might tell where ancient cities stood!
 And I might sing of battles lost and won;
 Of royal obsequies, and halls of blood;
 And daring deeds by dauntless warrior done.
 Since Scotland's crimson page was first begun,
 Tay was the scene of actions great and high;
 But aye when from the echoing hills I run,
 My froward harp refuses to comply;—
 The nursling of the wild, the Mountain Bard am I." P. 7.

Mador of the Moor is a tale of fairy times. The first canto describes the hunting expedition of the King of Scotland on the regions round the Tay. There is little incident in this part of the poem except the arrival of a harper and the mysterious absence of the king, who returns after nine days. The second carries us to the house of a Highlander, who with his wife and daughter are described with a *naïveté* and a discrimination very rare in poetry. The following reflections on female innocence are exquisite:—

6.

" The rainbow's lovely in the eastern cloud
 The rose is beauteous on the bended thorn
 Sweet is the evening ray from purple shroud,
 And sweet the orient blushes of the morn
 Sweeter than all, the beauties which adorn
 The female form in youth and maiden bloom
 O why should passion ever man suborn
 To work the sweetest flower of Nature's doom,
 And cast o'er all her joys a veil of cheerless gloom!

7.

" O fragile flower! that blossoms but to fade!
 One slip recovery or recal defies!
 Thou walk'st the dizzy verge with steps unstead,
 Fair as the habitants of yonder skies!
 Like them, thou fallest never more to rise!

O fragile

O fragile flower! for thee my heart's in pain!

Haply a world is hid from mortal eyes,
Where thou may'st smile in purity again,
And shine in virgin bloom, that ever shall remain." P. 50.

This daughter of Kincairgy is betrothed to Albert, a rich Highlander, the landlord of her father. This scheme, however, is frustrated by the arrival of a minstrel, who though repulsed at first, carries his purpose at last, and secures the heart of the fair Ila Moore. The courting scenes are described with much liveliness and simplicity. In one of these the lovers are discovered by Albert, to whose rage Mador would have fallen a victim, but is saved by the interference of Ila, and afterwards flies. Ila's innocence is lost, her father is expelled from his home by the vindictive Albert, and the birth of a child crowns the miseries of the unfortunate family.

18.

" Poor child of shame! thy fortune to divine
Would conjure up the scenes of future pain!
No father's house, nor shielding arm is thine!
No banquet hails thee, stranger of disdain!
A lowly shelter from the wind and rain
Hides thy young weetless head, unwelcome guest!
And thy unholly frame must long remain
Unhousell'd, and by churchman's tongue unblest!
Yet peaceful is thy sleep, cradled on guileless breast!" P. 88.

The address of the mother to the child will remind the classical reader of that most exquisite fragment *ὅτε λάρνακι ἐν δαιδαλέᾳ*. One would really have thought that the Ettrick shepherd had translated Simonides; but there is no plagiarism here, it is the voice of nature speaking in both their strains, and it is the same.

" At memory's page her blushes went and came;
And aye she stoop'd and o'er the cradle hung,
Call'd her loved infant by his father's name,
Then fram'd a little lay, and thus she sung—
" Thy father's far away, thy mother all too young!

25.

" Be still, my babe! be still!—the die is cast!
Beyond thy weal no joy remains for me!
Thy mother's spring was clouded and o'erpast
Erewhile the blossom open'd on the tree!
But I will nurse thee kindly on my knee,
In spite of every taunt and jeering tongue;
O thy sweet eye will melt my wrongs to see!
And thy kind little heart with grief be wrung!
Thy father's far away, thy mother all too young!

26.

" If haggard poverty should overtake,
 And threat our onward journey to forelay,
 For thee I'll pull the berries of the brake,
 Wake half the night, and toil the live-long day;
 And when proud manhood o'er thy brow shall play,
 For me thy bow in forest shall be strung.
 The memory of my errors shall decay,
 And of the song of shame I oft have sung,
 Of father far away, and mother all too young!

27.

" But O! when mellow'd lustre gilds thine eye,
 And love's soft passion thrills thy youthful frame,
 Let this memorial bear thy mind on high
 Above the guilty and regretful flame,
 The mildew of the soul, the mark of shame!
 Think of the fruit before the bloom that sprung!
 When in the twilight bower with beauteous dame,
 Let this unbreathed lay hang on thy tongue—
 Thy father's far away, thy mother all too young!" P. 91.

In the fourth Canto, Ila leaves her father's house and in her way she meets a Palmer, whose story seems to be blended with the fairy legends of the age. In the fifth, she meets her father, and together repair to the court to discover the false Mador among the minstrels of the king: he is discovered at last to be no other than the monarch himself, who weds the fair Ila, and the poem concludes with the "Christening."

The story is sufficiently common, but it is told in the most artless and pleasing manner, and cannot fail both to interest and to delight. If this poem be not much read and much admired, we shall think ill of the taste of the age.

ART. VIII. *A Charge delivered to the Clergy of the Diocese of Gloucester, at the Primary Visitation of that Diocese, in the Year 1816, by Henry Ryder, D.D. Bishop of Gloucester. Third Edition. 4to. 38 pp. Hatchard. 1816.*

IT was not without feelings of considerable anxiety, for reasons which may be more readily imagined than expressed, that we have awaited the appearance of the Primary Charge of the new Bishop of Gloucester. That our minds have been considerably relieved since the publication, we are much pleased to confess; and though there are some points still remaining, upon which

which we could have wished that his lordship had spoken in very different terms, we are happy to hail a nearer approach, in his language at least, to the opinions of his brethren, than under all circumstances, we had reason to expect. We fear, however, that his lordship has already suffered from the attacks of those, who look upon his present temperance and caution as a species of apostacy from those sentiments which they were pleased to fancy that he entertained. We trust that neither the flattery nor the menaces of those who hate the Church of England as a Church, and can scarcely tolerate it as an Establishment, will never prevail upon his lordship to betray its interests into the hands of its enemies, whether secret or avowed. He may be assailed again, as he has been already, with all the violence which is engendered by disappointed hope, but he will never, we trust, be induced to swerve from that path, which his growing experience will more and more assure him to be the path of duty.

After a testimony of merited applause to the administration of his learned and judicious predecessor, his lordship proceeds to address his clergy upon the subject of the especial duties, and the awful charge which they have undertaken. He proposes to them certain questions, as heads of self-examination, into their life and conduct, and of these we can speak in terms of due approbation.

“ Am I the very ‘messenger, watchman, and steward of my Lord,’ which I was exhorted, and which I promised to be, in my ordination vows? As a *messenger*, ‘instant in season and out of season,’ in sounding the message and call of my God in every ear that will hear: As a *watchman* on my post, on the alert, endeavouring to ward off every danger, to seize every opportunity of duty: As a *steward*, wisely and faithfully dispensing the blessed mysteries committed to me, so that ‘he that gathereth little shall have no lack?’

“ Am I the good *shepherd*, guiding, feeding, guarding, rearing when young, directing when at riper years, supporting and cherishing when old, the flock over which I am appointed overseer; regarding their souls, not as worthless or insignificant, but as ‘a treasure’ of infinite and eternal value entrusted to my charge, even ‘the purchase of Christ’s death, and the price of his blood, his spouse and his body?’

“ Is this my office the most valued, the chief object of my life? Am I applying myself, as appointed, ‘wholly to this very thing, drawing all my cares and studies this way; laying aside as much as possible the study of the world and the flesh;’ and never suffering any temporal avocations, however specious in their pretensions, habitually to usurp the time and thought, which are mainly

due to the immortal interests under my superintendence, and each moment at stake?

"Has 'that *daily* reading and weighing the Scriptures' so emphatically and repeatedly inculcated, been my serious and unceasing practice? And have its effects been manifest in the scriptural tenor of my doctrinal instructions, and the scriptural tone of my moral exhortations?

"Has the *whole counsel of God* been always fully declared by me, *nothing added, nothing diminished*?

"Has the foundation been always deeply laid in faith in a crucified Redeemer and a sanctifying Spirit, and the superstructure uniformly exhibited in my discourses, carried on and built up in all the graces and duties of a sober, righteous, and godly life?

"Has the genuine, deep, and awful conviction of my personal and ministerial unworthiness laid me low in penitence and desire of pardon at the foot of the cross? And has 'the earnest prayer for the heavenly assistance of the Holy Spirit' been 'continually' springing up in my heart, and poured forth from my lips?

"Have my private intercessions for myself, and for my people, anticipated and co-operated with my public labours?

"And, lastly, has my life, and that of my family, been 'the wholesome and godly example and pattern for my people to follow,' so that they might not only do what I *say*, but what I *do*? Have I ever been able to speak of religion with that truth and warmth peculiar to one who knows and loves it from the bottom of his heart? And have my people learnt to know and love religion too, by its visible fruits in my conduct and conversation? Can I say, in any measure, with St. Paul, 'Follow me, as I have followed Christ?' " P. 10.

The Bishop now proceeds to consider "the nature of the public ministrations" of the Church. After enlarging on the beauties of the Liturgy itself, he recommends a due solemnity and devotion in the minister who reads it. In this we entirely coincide with his lordship; but when he recommends the minister to shew his deep attention "by unquestionable marks in his voice and countenance," we should venture to doubt whether his lordship's directions would not produce the very effect which it is their design to counteract. That minister, who during his ministration of the public service is thinking of the effect to be produced by inflections either of countenance or voice, must be guilty of great inattention to the main duty and end of prayer. Let him but pray himself, and pray so as to be heard by others, then others will pray with him; and when both minister and congregation are so employed, then neither the one nor the other will have time or inclination to think upon voice or countenance.

The next object of his lordship's attention is preaching. He proceeds to notice two errors prevalent among the clergy in the discharge

discharge of this important duty. The first he considers to be a deficiency in inculcating the necessity of good works, and instances it in the discourses both of those who have lately seceded from the Church, and of those who though they maintain the same opinion, with more prudence, but less honesty, are content to remain within it.

The second error to which his lordship alludes, involves the question of Regeneration. Upon this important point his lordship (as far as we can judge) appears to hold the doctrine of the Church of England, and to believe that regeneration, or the new birth, takes place at baptism, "restricting the *term* (as he expresses it) to baptismal privileges."

"I would therefore wish generally to restrict the *term* to the baptismal privileges; and considering them as comprehending, not only an external admission into the visible Church—not only a covenanted title to the pardon and grace of the Gospel—but even a degree of spiritual aid vouchsafed and ready to offer itself to our acceptance or rejection at the dawn of reason,—I would recommend a reference to these privileges in our discourses, as talents which the hearer should have so improved as to bear interest, as seed which should have sprung up and produced fruit.

"But, at the same time I would solemnly protest against that most serious error which has arisen probably from exalting too highly the just view of baptismal regeneration) of contemplating all the individuals of a *baptized* congregation, as *converted*—as *having* all once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress—as not therefore requiring (what all by nature, and most, it is to be feared, through defective principle and practice require,) that 'transformation' by the renewing of the mind, that 'putting off the old man, and putting on the new man,' which is so emphatically enjoined by St. Paul to his *baptized* Romans and Ephesians.

"This erroneous view, in my opinion, strikes at the root of all useful and effectual preaching. Ministerial addresses founded upon it soothe and delude the people into a false peace; they do but half open the wound in the conscience of the sinner; they act as a dull and clouded mirror, and exhibit to him a most imperfect representation of what he is, and what he ought to be—of what must be done for him, and in him; they lull to sleep any conscientious misgivings in the man of worldly decency and reputation; they may make many a pharisee, and produce on many a death-bed a vain self-righteous ease, which must soon be changed into self-condemnation and death eternal." P. 20.

As we do not thoroughly understand his lordship's opinions upon this subject, and as we should be most unwilling to misrepresent them either on the one side or the other, we shall not dwell

dwell any longer upon this part of the Charge, except to put one simple question to his lordship. "Whether he has in any single instance ever heard the doctrine preached, to which he alludes; or whether in the works of any divine of our Church he has found any approximation to such an error." We fear that his lordship has been misled upon this point by the representations of those, who in describing the opinions and the practices of their adversaries, have been too indulgent either to their fear or to their imagination. The fact really is, and the more his lordship becomes acquainted, as we trust he will be, with the Clergy of that description, the more he will be convinced; that the highest assertors of baptismal privileges are ever the most earnest, the most constant in their exhortations to that purity of heart, and to that perfect obedience without which every privilege then conferred, but increases our danger and destruction.

There is one part of his lordship's advice in which there would appear to be an omission, which we should little have expected from his lordship. In speaking of the Sermons of the Clergy, he adds,

"In the Epistles of St. Paul and his brethren you have complete and unerring standards of doctrine, and perfect models of exhortation, derived from it, and conformable to it. And, as grounded upon such authority, the Articles and Homilies of our Church are our safest guides and our best patterns." P. 17.

And again, in another part we find,

"To the Scriptures, especially to the Prophet Ezekiel, and the Apostle Paul; to the Ordination Service, in its exhortations, and in its questions and replies, I would most earnestly and affectionately entreat you to look, for the standard of your clerical character, and the test of your state, as, above all men, responsible to Almighty God." P. 9.

Now we must confess, that it appears to us somewhat extraordinary, that his lordship should not have recommended to his Clergy the example of him, of whom even Paul himself was but a follower and servant; the example of Christ himself; whose life, whose ministry, whose discourses are surely to be considered as the first, the purest, and the most perfect model of humble and holy imitation to all his servants and ministers. We know not whether this omission on the part of his lordship was accidental or intended. We would not think it accidental, as we are persuaded that the example of Christ is always uppermost in his lordship's mind; we would rather consider it to be intended, as in some subsequent Charge it may be his lordship's desire to point the attention of his Clergy more exclusively to this first and brightest exemplar of their ministry.

In the second part of the Charge, his lordship very warmly recommends the education of the poor, and the introduction of the National system. He then proceeds to consider the claims of the two great societies.

“ May I not then, *without presumption*, assert, that the support of *both* Societies is not incompatible with the character of a cordial friend and conscientious minister of the Established Church? And, (while I gladly repeat, what I have before publicly stated, as my deliberate conviction, that, in cases where very contracted means would appear to permit a parochial minister to subscribe only to one Society, he should chuse that which would enable him to provide the Liturgy as well as the Bible, for *his own* people,) may I not add, *without fear of offence*, that, if by elevating his estimate of the claims of charity a little higher above the worldly towards the Christian standard; if by a little further stretch of self-denial, he can augment his fund for charitable contribution; he may safely and joyfully cast his mite into the treasury of the British and Foreign Bible Society, enroll his name amongst a large proportion of the most justly distinguished characters in Church and State, and assume his share in the labour and delight of erecting that stupendous edifice, which is the glory of his age, his country, and his Church.” P. 34.

To this recommendation of his lordship, for reasons too often repeated to be now produced, we regret that we cannot coincide. To the one Society his lordship, as will be perceived, gives the *precedence*, but to the other the *preference*. It is somewhat remarkable that in exhorting his Clergy to cast their mite into the treasury of the Bible Society, that his lordship should recommend as a motive to a country curate “ the enrollment of his name amongst a large proportion of the most justly distinguished characters in Church and State,” when in other parts of his exhortation, he so earnestly enforces a neglect “ of the study of the world;” “ of worldly honours;” “ the fashions and opinions of the world.” Its rival Society indeed has the charms of no such triumphant *eclat* to offer to her supporters and friends: herself, like the good she does, is quiet, simple, and unostentatious.

Upon the Charge before us we shall now bring our review to a close somewhat rapid, lest difference should be construed into disrespect. Had it been the production of any other pen, and delivered at any other time, our remarks, both upon its style and its doctrines, might have been perhaps more open and free. To the solemn address of a Bishop to his Clergy we bow with unfeigned reverence, and though we may there find opinions little consonant with our own, we would question them with the submission of an inferior, not reprehend them with the severity of an equal. To the general moderation upon all controverted points,
displayed

displayed in the Charge before us, we are gratified in bearing the testimony of our approbation. That the intentions of its author are both pious and good, we could not, even if we would, for a moment doubt. That the labours of his lordship, in the promotion of true and genuine piety, may be crowned with their merited success, is our most heartfelt wish. It is with much satisfaction that we hear of the consecration of a Church by his lordship, in the forest of Dean. We trust that it will be supplied by such a minister as may teach the inhabitants of that natural and moral waste, the paths of Christian faith and Christian obedience.

ART. IX. *A Sermon, preached in the Parish Church of St. Julian, Shrewsbury, on Wednesday, the 17th Day of July, 1816, at the Anniversary Meeting of the Salop District Committee of the Society for Promoting Christian Knowledge. With Notes and an Appendix. By the Rev. J. B. Blakeway, M.A. F.A.S. Minister of St. Mary's Shrewsbury. 8vo. 44 pp. Eddowes, Shrewsbury; Rivingtons, London. 1816.*

WE have to thank Mr. Blakeway for a discourse which displays both ability and spirit. The injunction of St. Paul to do good to all men, *especially* to those of the household of faith is strongly enforced, and its preference defended on the highest grounds, against the universal liberality of modern days.

“Would, then, the progress of the Gospel, the salvation of souls, and the good of mankind be promoted, if the long subsisting alliance of Church and State were dissolved, and predilection for a particular Church were to sink into an equal indifference for all?” P. 19.

To this train of reasoning nothing can be answered, it must carry conviction with it to every rational and thinking mind. What follows is equally just, and forms an admirable answer to those sciolists in politics and infidels in religion, who hope to see the time when the patronage of government shall be exclusively extended to no particular sect. To those who think the explanation of as little consequence as the book itself, it

101e

little matters how variously and how discordantly the Bible is explained. It is curious to trace the similarity both of argument and views between infidels and fanatics, both are equally hostile to an Establishment, and both are equally friendly to the self-inspired expositors of the Scriptures. But Mr. Blakeway enquires,

“ Is the Bible so easy a book, as that any one who chuses may, without long and diligent study, set himself up for a public expounder of it? It is delivered to us in two languages, one of them difficult from its extreme simplicity, the other, from its intricacy : and we are not used in other books to believe that the best *translation* can *always* convey a *perfect* sense of the original. It abounds with allusions to modes of life, to usages and customs long since obsolete. Its phraseology is borrowed, oftentimes from schools of philosophy and trains of thinking now imperfectly remembered. To explain its prophecies which have been fulfilled, requires a profound and minute knowledge of ancient history, geography, and chronology : to apprehend those which may be accomplished in our own times, demands a student well versed in the abstruse knowledge of the prophetic language, and equally removed from heated zeal and cold scepticism. The objections which may be raised, by perverse and ingenious men, against a book so miscellaneous in its contents, and so foreign from common apprehensions, must be met by minds trained to habits of correct reasoning, and of extensive information ; qualified to detect the fallacies of sophistical disputation ; and to borrow materials of illustration and of defence from the various departments of nature and art, of science and learning : by minds, in short, provided, from the ordinary resources of education, with that word of wisdom and that word of knowledge, which inspiration imparted to the Apostles : and are these qualities of such daily occurrence, as that you should discourage those who would acquire them by study? Is it a matter of such levity, as that you will say, no matter who does it, as long as it is done? Is this the way to breed up a race of scribes instructed to the kingdom of heaven : householders, to use our Saviour's similitude, possessed of a well-stored treasure-house, provided with all things serviceable for those committed to their charge? Surely, if religion be the one thing needful for our souls, an order of men to enforce its duties and expound its doctrines, is at least as necessary as in any secular profession, be its rank or importance what it may, for the wants of the body.” P. 21.

Hence Mr. Blakeway enforces the claims of that Society, which has done so much to assist the regular Clergy of the Church in their expositions of the sacred volume. The whole of the discourse is worthy of attention.

In

In considering the necessity of an Established Clergy, Mr. B. gives us a picture of the state of religion in America, the only Christian country, where an Establishment does not exist. As this representation may be both useful and interesting, we shall conclude our extracts by giving the note in which it is contained.

“ Mr. *Weld*, who travelled through North America in 1795—7, speaks of the state of religion in Virginia in the following terms. ‘Here, (at Norfolk) are two Churches, one for Episcopalians, the other for Methodists. In the former, *service is not performed more than once in two or three weeks, and very little regard is paid by the people in general to Sunday.* Indeed, throughout the lower parts of Virginia, the people have *scarcely any sense of religion*, and in the country places the Churches are all fallen into decay. I scarcely observed one that was not in a ruinous condition, with the windows broken, and doors dropping off the hinges, and lying open to the pigs and cattle, and it does not appear that any persons are appointed to pay the smallest attention to them.’ P. 101. ‘In Louisiana,’ says Mr. *Ashe*, ‘the religion is Roman Catholic, that is the religion of the French and Spaniards. *As for the Americans, they have none. They disregard the Sabbath entirely; or if they go to the Catholic Church, there not being any other, they go as to a spectacle, where fine women are to be seen, and where fine music is to be heard.*’ *Travels in America, in 1806*, Vol. iii. P. 246.

“ Can we wonder after this, if the most degrading fanaticism should succeed in supplanting the reasonable services of religion? ‘It is expressed,’ says Mr. *Ashe*, speaking of N. Carolina, ‘by every vagary that can enter into a disturbed mind. Some sit still, and appear to commune with themselves in silence and solemnity; others, on the contrary, employ themselves in violent gesticulation and shouting aloud. Some, in mere obedience to the letter of the Apostle’s instruction to *become as little children*, think it right to play and roll on the floor, tumble, dance, sing, or practise gymnastic and various other juvenile games. Others deny the necessity of at all frequenting the house of the Lord, and accordingly turn out into the wilderness, where they fast, pray, and howl, in imitation of the wolves:’ and he mentions a sect called Menonites, ‘who never inhabit towns, nor ever cut their beard, hair, or nails, wash, or clean themselves; and whose dress, habits, and general mode of life, are at variance with those of the rest of mankind.’ ” I. 48. Appendix, P. 35.

ART. X. *History of the House of Romanof, the present Imperial Russian Dynasty, from the earliest Period to the Time*

Time of Peter the Great, &c. By the Author of the Orphans, &c. pp. 112. 5s. 6d. Cadell and Davies. 1815.

THE author of this little book has already appeared before the world as the author of "the Orphans," &c. We cannot compliment him very highly upon his powers of writing history, for certainly never were the annals of truth more enveloped in the garb of romance. Let us take for example the following passage.

"At length one of their party recommended that they should ask the people *, if their conduct met with approbation; at the same time declaring all they did was for the personal safety of the Tzar Ivan †. Bonnets instantly waved in the air, in sign of approbation; and shouts and gestures indicated applause. Some, however, less barbarous, and not sufficiently prudent to conceal the commiseration, that the scenes which surrounded them might have awakened in the bosom of a Cortez or a Pizarro, too soon needed that compassion, they had so incautiously permitted themselves to express. Night alone gave a pause to the atrocities of these licentious Pretorians: and the sullen stillness of this pause, and surrounding darkness, did but lend a deepening tinge to the remembrance of the past, the miseries of the present, and the awful expectation of the future.

"Day dawned only on accumulating horrors.—

"Ferocious bands, wildly roving the streets, and with direful imprecations ransacking the houses for their victims,—the shrieks and groans of the dying,—the laments and prayers of mothers, wives, and children, vainly supplicating in their behalf, or weeping for the dead,—corpses and limbs mangled and exposed,—dogs lapping the blood of her princes and her nobles, streaming on the ground;—such, for three successive days, were the scenes witnessed by Moscow. Fury, terror, or mourning was in every face, and in every heart. In every street the shout of vengeance, or the shriekings of despair." P. 68.

The chapter on the manners and customs of the Russians, during the period of our author's history, is by no means unentertaining; but before he can gain much credit as an historian, he must be content to resign his fancy as a poet.

* Theophanes.

† Gordon.

MONTHLY LIST OF PUBLICATIONS.

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Practical Reflections on the Ordination Services for Deacons and Priests, in the United Church of England and Ireland: for the Use of Candidates for Orders, and of those who renew their Ordination Vows; and respectfully proposed as a Manual for Ministers of all Ages. To which are added, Appropriate Prayers for Clergymen, selected and original. By John Brewster, M.A. Rector of Egglecliffe, and Vicar of Greatham in the County of Durham. 8vo. 8s.

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ERRATA.

P. 16. l. 7. for erroneous read atrocious

—— 2 lines from bottom, for poultry read panthers

THE
BRITISH CRITIC,

FOR FEBRUARY, 1817.

ART. I. *A Charge delivered to the Clergy of the Diocese of Calcutta, at Calcutta the 7th December, 1815, at Madras the 11th January, and at Bombay the 13th June 1816; at the Primary Visitation. By T. F. Middleton, D.D. F.R.S. Lord Bishop of Calcutta.* 4to. 36 pp. Cadell and Davies. 1817.

THE establishment of the Church of Christ in the remote regions of the East, is an event which shall distinguish the times in which we live to ages yet unborn. Of those vast countries in which the glad tidings of the Gospel were first promulgated, but a few, a very few, retain even the ruins of the fabric once raised among them to tell the tale of their ancient glory. To the Patriarchs of Armenia some jurisdiction, in name at least, over the remnants of the ancient establishments in the lesser Asia, Syria, and Cyprus, is still reserved. But the religion of the Armenian Church has departed so far from its original purity, and both in its ceremonies and its faith, is so clouded with superstition, as to present rather a melancholy than a consoling prospect. The preservation of its primitive discipline has maintained its existence amidst events of the most threatening nature, but the corruption of its doctrine will never permit its extension into distant countries, or its influence over unconverted minds.

Pure doctrine and primitive discipline are essential alike to the rapid propagation, and to the permanent ascendancy of the Christian faith. Where the faith of the Gospel is either deformed by superstition, or caricatured by fanaticism, there has always been found an insuperable bar to its ready reception, especially among those who are enabled to judge of it by enquiry, not to take it on trust. The stream must run clear and unpolluted, or its channels will soon be choked up with its own sediment.

I

For

For a similar reason any variety or contradiction of doctrine among its preachers, cannot but operate as a fatal obstacle to its propagation. Its enemies in heathen countries, who are sufficiently acute both in detecting and exposing the error, have ever taken full advantage of the discordances in its doctrine, and the contentions of its teachers; and *à priori* they are to a certain point excusable in their opposition.

Where again there has been a neglect of primitive discipline in a newly established portion of the Church Universal, there will necessarily be wanting that unity of action, and that consistency of substance, which is essential alike both to its present support, and to its further extension. Nor for the preservation of order alone, but for the prevention of error, is the restraint of primitive discipline required. A steady and a lasting barrier must be opposed against the incursion of new and fantastical notions, against the fluctuations of public opinion, and the perversity of contending factions. To effectually answer these important ends, we can resort only to that mild, patriarchal and primitive discipline, of which the Apostles were the first founders, and their Churches the brightest examples. If those, who are most zealous in the missionary cause, would but condescend both to examine, and to follow the high examples, which appear to have been ordained for our imitation, much difficulty would vanish, and much nonsense would be spared. In the same manner as the Gospel was propagated in the first days of its glory, in such must it be propagated now; the means indeed are not the same; the Apostles had the extraordinary assistance of the Holy Spirit, we are partakers only in its ordinary blessings; but using them in the same manner, and to the same end, we may reasonably expect proportionate success: but when we forsake the example, and disdain the manner which the Apostles have commended to our imitation, it is no wonder that our exertions are fruitless, and our attempts abortive. Church government, Church order, and Church discipline, are the constant objects of the Apostles exhortation, and we know that they were the objects also of their continual practice. What success therefore can be hoped from those efforts, the very actuating and impelling causes of which are heresy and schism: the consequences, especially in our Indian dominions, are but too conspicuous. The discordances of doctrine, and the varieties of faith preached by their several propagandists, the utter absurdity of some, the palpable mischief of others, have already armed the minds of the natives (the superior classes of whom are sufficiently sharp in the detection of nonsense) with such arguments against Christianity in general, as will require the strength of no mean arm to combat and overthrow. In addition to all this, the

the conduct of many Missionaries have been so wild and extravagant, as to raise a strong aversion to Christianity upon political no less than moral grounds. It is scarcely to be credited how much the cause of the Gospel has been injured by the indiscretion of its agents, and by the ignorance of those by whom they are supported. We are almost justified in asserting, that of all the Missionaries which this country has sent out, there are very few, excepting those under the guidance and protection of the Society for Promoting Christian Knowledge, who have not done more harm than good.

It is not therefore without the most heart-felt exultation, that we saw a scion of our pure, primitive, and apostolic Church planted in these distant regions, from whence we are not without the most sanguine hope, that, under the blessing of Providence, it shall spread its branches from one sea to another, from the flood unto the world's end. Nor do we deem it the least satisfactory source of pious expectation, that the care of this newly planted establishment, has been committed to one, in whose mind is to be found the rare combination of those talents and qualifications, which are so peculiarly necessary for the successful discharge of the difficult and important duties of his high calling. In Bishop Middleton is to be found that deep and accurate scholarship which enforces respect; that earnest and perspicuous eloquence which commands attention; that cool and distinguishing judgment which is most active when it is most deliberate; and above all, that ardent yet chastened spirit of enterprise in his holy cause, which but rises in proportion to the barriers which would impede its way.

Nil actum reputans si quid superesset agendum.

If to all these is added, in manners the most dignified urbanity, in heart the most generous affection, the portrait is complete. We have traced the leading lineaments in the composition of this extraordinary man, not as an offering of personal adulation; he is above our flattery, even if the winds and waves could waft it to his ears; but that the people of England may see and know to what a man the spiritual care of their oriental dominions is consigned. In Bishop Middleton this Church and nation have lost a man whose firmness and vigour might have stemmed the torrent of fanaticism, whose talents and zeal might have strengthened the cause of sound and orthodox Christianity. But what England has lost, India has more than gained. Wide was the field for his efforts at home, but more expanded still is his theatre of action abroad. With his opportunities, his exertions have been fully commensurate, as the united voice of those who have lately returned from the East can most triumphantly testify.

As all the Missionary Societies, and their publications, though professing to acquaint the public with the advance of Christianity abroad, have preserved the most marked and guarded silence upon the operations of the Bishop, and upon the success of his exertions in the holy cause, our readers will not be displeased to be acquainted, from the most authentic source, with the outline of his progress, from whence it will clearly appear that action, not pretension, is the character of our British Patriarch of the East.

In June, 1814, Bishop Middleton quitted the shores of his native country, a splendid exile from the honours and rank which appeared to court his expectations at home, for the cause of Christ and of his Gospel, in a distant land. In the December of the same year he arrived at Calcutta. The first public reception of the new Bishop was not such as to warrant any very favourable expectation of the respect with which he was to be treated in India, or of the support which he had to expect from home. The warmth of feeling which he ought to have found, he appears, of himself, to have soon created. The residents at Calcutta soon found that no ordinary man was come among them. On Christmas day, 1814, he, in the new cathedral, delivered his first sermon, and from many who were present, we understand that the effect was astonishing. During the first year his Lordship preached often in the morning, and gave lectures every alternate afternoon, between June and November, on the Liturgy of the Church. His congregations were equally numerous and attentive, and thus was he labouring in the first and most important step towards propagating Christianity abroad, by securing its foundations at home. As another great step in the same work, as soon as possible after his arrival, he founded a Diocesan Committee of the Society for Promoting Christian Knowledge. Considerable subscriptions were raised, all necessary books have accordingly been sent out, an active correspondence with the Parent Society established, and long before this time his Lordship's flock have had reason to be grateful for such an establishment. To the schools also his Lordship dedicated no inconsiderable portion of his time and attention. Of a free-school of 300, upon the plan of Dr. Bell, of an orphan school for 700, half casts, he became the official visitor. Annual examinations were instituted, with which one of the chief natives was so much delighted, that he presented them with 500 rupees. In July, 1815, his Lordship confirmed upwards of 600 persons. As by some unaccountable neglect the letters patent were not promulgated till nearly a year after his arrival, his Lordship could not proceed to hold his primary visitation, at Calcutta,
till

till the 7th of December, 1815, when the Charge before us was delivered.

Immediately after the visitation at Calcutta, the Bishop set out for Madras, where he arrived in January, 1816. On the 8th of that month he consecrated a Church, which, for splendour and beauty, is surpassed by none even in London. It is supported by eighteen Ionic columns, of a stone resembling marble, and is decorated with a lofty spire. It stands in a field of six acres, surrounded by palm trees, forming altogether a grand and imposing object. On the 11th the same Charge was again delivered to the Clergy of Madras. His Lordship, while at this presidency, confirmed upwards of three hundred, most of them being persons grown up. Near this place he received an almost Apostolic greeting from a band of Armenians, headed by a nuncio from their Patriarch. Such were their feeling of joy in seeing a Church established even on the Ganges; would that their pious warmth could be transported into the heart of the colder Christians of our British growth.

At Madras also, his Lordship established a Diocesan Committee, to which all the military subscribed, being very desirous to procure such books as might be proper for their soldiers. From Madras his Lordship travelled on to Tranquebar, where he was enabled to give a very seasonable aid to the Danish mission at that place, by dispensing to them the bounty of our excellent Society of Bartlett's Buildings. At Tanjore he was received by the Rajah with all the respect due to his rank and station; this was the same Rajah, who did not disdain to call the venerable Schwartz his friend, and even to shed tears over his tomb; so beautiful, even in the eyes of the Heathen, "are the feet of them that bring glad tidings." From Tanjore the Bishop proceeded to Cochin and Trichinopoly; at the latter place he consecrated a Church and confirmed. On his road a number of the chief Bramins, hearing of his religious rank, came out to pay their respects to the British pastor. As he passed along the country, he visited all the missionary stations, and early in June, 1816, he arrived at Bombay. Here, as we have heard, he was received with all that warmth of kindness which distinguishes its present generous and excellent governor*. Here also the Bishop consecrated a Church, confirmed, and established another Diocesan Committee, which, as at Calcutta and Madras, was put into immediate correspondence with the Parent Society. On the 13th of June, his Lordship held a visitation, and repeated his Charge. We have heard from this quarter,

* Sir Evan Nepean.

that before his return to Calcutta, he had intended to visit Ceylon; but whether our information is correct, we do not pretend to say.

Such is the outline of the operations of his Lordship within a space of not quite two years. When we last heard of him from those but recently arrived from Bombay, he had been by land and sea more than 5000 miles. This even in England might well be considered as no slight exertion. But our readers need not to be informed, that travelling in India is widely different from travelling in England. Nor are we to figure to ourselves the Bishop travelling with all the luxury and state of Oriental grandeur. We have understood that his attendants were few, and his comforts fewer; the slender income which the Company have allowed him (being 2000*l.* per annum, less than that of a puisne Judge) will but ill afford the comforts even of a stationary life, much less of a long and expensive expedition. Notwithstanding all the obstacles which pride and parsimony have thrown in his way, his courage has still prevailed, and most manfully has he discharged the duty committed to his charge. Already has he strengthened and cemented the scattered portion of the Christian Church in the vast Peninsula, already has he united them in the bands of order and discipline, with himself as their head, with each other as fellow labourers, with their native country as their protector. Nor do we doubt that upon such a foundation, so deeply and firmly laid in the very rock itself, a superstructure shall arise, in which all the nations of the East shall come and worship. The effects are already visible. Already has a Bramin of the first rank, with two hundred of his followers, renounced idolatry. This Ramchum Roy, son of the Rajah of Burdwan, had many conferences with his Lordship; and here again we see the practical need of deep learning and theological research in a Bishop of the East, for we have understood that he had a very difficult task to steer the mind of the new convert from the shouts of Socinianism, upon which, but for the sound and masterly arguments of his Lordship, he must have split.

The Charge before us is what we should have expected from such a man as Bishop Middleton. It deals in no high flown verbiage, it holds forth no delusive expectations, it recounts no prodigies, it promises no wonders. Clear, earnest, and practical, it is the result of no ordinary thought; it points to no common views. It has eloquence indeed, but it is the eloquence of reason. Its chief design is to lay down those precise and practical means, by which effect may be given to the important purposes which the legislature contemplated upon the establishing Episcopacy in British India.

“ I am

“ I am fully aware, that in proceeding to the consideration of these points, I am entering upon a subject of no common difficulty : I am deeply sensible of the difference, which subsists between the condition of Christianity in these regions, and the order and stability, which it has long attained in England : I am ready to admit, that the duties of the Clergy are here to be performed in circumstances somewhat peculiar ; that the public feeling is to be considered and conciliated ; and that the suggestions of Christian prudence no where require to be observed with stricter care : but the inferences, which arise from this state of things, must be drawn with discrimination, or they will lead to consequences, which instead of removing our difficulties, could only tend to increase them. You are not to infer, where an object is definite, and legitimate, and accompanied, as we cannot doubt, with God's blessing, that impediments, however formidable in the outset, can in their nature be permanent : it would be wrong to infer, that schemes of improvement are not to be prosecuted with ardour, because hitherto they have been scarcely thought of, or under every disadvantage have failed ; and admitting the existence of difficulties to the utmost extent, I will venture to remind you, that the just conclusion is the necessity of a ready and conscientious co-operation under one head ; upon whom, after all, (and I feel it to be no light responsibility) the blame of failure must principally rest. And when we recollect, that those who have been most forward to allege the peculiar circumstances of this country as arguments against improvement, have usually been persons not remarkable for their attachment to the Christian cause, I trust that the last to insist upon impediments, and to shelter themselves behind anomalies, will be the English Clergy. We have no natural impediments to contend against, but the manners and habits incidental to an enervating climate : and yet there is no region on the earth, where the religion of Jesus, if due care be taken to plant and to water it, will not flourish. The most dissipated city of the East became one of the earliest and most distinguished seats of the Gospel. We know that ‘ the disciples were called Christians first at Antioch * ;’ and that a branch of the Church of Antioch has subsisted for centuries, under every discouragement, amidst the mountains of Malabar.” P. 6.

The Bishop then proceeds to enlarge upon the topic of discipline, and to consider the prejudices which but too fatally exist against the introduction of its first feature, Episcopal Government, in the Presidencies of India. As this portion of the Charge is so well worth the attention of our readers, English as well as Indian, we shall present it entire.

“ The age in which we live, is not generally chargeable with any want of zeal in behalf of religion. The value of Christianity is

* Acts xi. 26.

felt and acknowledged by the great mass of Christians; and very praise-worthy efforts are made for its diffusion. Much, however, of this zeal is destitute of regulation, or is directed only by the private views and notions of those, by whom it is cherished; and while those notions are so discordant, and are sometimes inculcated with so little regard to any recognized authority, it is to be expected, that the obligation to order in religious proceedings should be little attended to, and in consequence not generally understood: there seems even to be a prejudice against it, as if it were injurious to zeal, by having a tendency to cramp its exertions, and to narrow the range of piety. It may be supposed, that an order of men, who have voluntarily adopted the sober views of the Church of England, and who know the grounds on which her discipline is established, and have had experience of its use and necessity, will be little liable, on such a subject, to be affected by the fluctuating opinions of the day; and yet, perhaps, it is too much to hope, that any of us, especially in such circumstances, should be wholly exempt from the influence of prevailing sentiment: human nature is too weak to adhere invariably and inflexibly to principles, which, however solemnly adopted and powerfully established, are yet disparaged in the public estimation and not always observed in practice. I would remind you, then, that the order and discipline of our Church are an integral part of its constitution, considering it as an instrument in the hands of God for the maintenance and diffusion of truth. The inculcation of sound doctrine is perceived by the most superficial, to be the highest object and aim of religious instruction: but it is not always remembered, that sound teaching can be maintained only by salutary discipline; and that the unity of truth must be preserved by a reference to some particular interpretation of Scripture. Neither can provision be generally made for the maintenance of religion, but through the aid of an Ecclesiastical Polity; not necessarily, indeed, enjoying the sanction and protection of the state, but sufficiently strong to maintain and enforce its regulations against opposition: which, however, in the present condition of society, is scarcely supposeable to any great extent, without the assistance of the temporal power. And such appears to be the actual constitution of the Church of England. Its government and discipline originally emanate from higher authority than any human enactments, or the power of Princes; even from the Word of God, and the promises of Christ, and the practice of his Apostles: its Liturgy and its Articles, though of human composition, are yet interpretations of Scripture by persons, to whom was committed the ministry of the word: and the Rubric, which it has framed to preserve a decency and propriety of worship, and the Canons, by which it has provided for its Government, are the results of piety and experience applied to these particular subjects: the part which the state has taken in these proceedings, has been only to adopt and to sanction them, and to secure to the Clergy, who teach in conformity with such principles,

principles, the emoluments, which a Christian state will appropriate to the maintenance of the Gospel, together with certain immunities and honours, to uphold them in the eyes of the world." P. 11.

After a very able and judicious recommendation of that discipline which the Scriptures, the example of the Primitive Church, and the laws of good government enforce; the Bishop is naturally led to consider the probable consequences of its establishment, in the more ready propagation of the Gospel. We are well aware of the very delicate ground his Lordship has to tread upon in this important point. Difficulties of the most serious nature present themselves to the mind of every thinking person; but we must, at the same time, express our conviction that most of these difficulties have arisen from the intemperate language and the violent measures proposed by those whose zeal in the Missionary cause is certainly not guided by either knowledge or discretion. The pernicious consequences resulting even from the proposition of their measures, and from the alarm created among the natives by them, have caused even the first ideas of any interference with the religion of the country to be regarded with a suspicious eye. But in Bishop Middleton the East India Company have found not an ignorant or an intemperate fanatic, but a sober, sound, yet zealous Christian. In him they have found that calm and comprehensive mind, that wise and statesman-like view of things around him, which calculates upon every obstacle, which estimates every difficulty, which knows all the gradations by which alone the great object of conversion can alone be effected. That the natives of Hindostan should be converted to the Gospel, we must suppose that every Christian mind will most ardently desire; but that the means generally proposed for its accomplishment are of so violent a nature as to endanger even the existence of our eastern empire, every one who is conversant with India affairs must too surely acknowledge. Many, therefore, of those best acquainted with the feelings of the natives, and the politics of the country, not separating the means from the end, but confounding the danger of the measures proposed with the object in view, have set themselves most violently against any attempt to disturb the religion of the natives, and against any attempt to propagate the Christian faith. In their opposition to the measures too generally proposed for its propagation we certainly conceive them fairly justified, and for this one reason among others, that, independent of their dangerous tendency, they will be assuredly found wholly ineffectual in accomplishing their object. We conceive that means are yet in our power to effect the object, which, abstractedly considered, is most desirable. But the means are too
gentle,

gentle, the progress too slow, the end too distant to suit the fancies of fanaticism. But for that very reason they will command the attention of the wise and engage the hearts of the good. We much doubt whether the longest lives of the present generation will witness the glorious effects which shall be wrought by the establishment of the Church in the East, we much doubt whether the good Bishop himself will see the superstructure rising from the level of the earth; but it will surely rise, and rise the more surely from the deliberate, cautious, yet indefatigable toil with which its foundations have been cemented and secured. To the coldest Christian the following views of the Bishop upon these important points cannot appear intemperate, to the most ardent they will not appear lukewarm.

“ We are aware, indeed, that this is a topic, from the mere mention of which some persons shrink with alarm : and unquestionably, if we could be supposed to cherish the thought of propagating Religion by force, not only ought the subject to be proscribed by common consent, but the idea should be rejected with horror. We bless God, however, that persecution on account of Religion is alike abhorrent from the Faith of Protestants and the temper of the times : the only armour of an offensive kind in the Christian panoply is “ the sword of the Spirit, which is the word of God.” But if, in the general dissemination of knowledge, the excellence of Christianity should be more fully displayed;—if a faithful and affectionate exhibition of the Truth, as it is in Christ Jesus, should impress the minds of some, who cannot discover either the grounds of their present Faith, or the reasonableness of their Worship;—or if a strict attention to divine ordinances and to Christian duties among ourselves should produce the effects, which so abundantly followed it in the early stages of the Gospel, and should bring in willing converts to Christ, I know not that “ any man can forbid water, that these should not be baptized.” And the prophetic Word enjoins us to look to such an event, though it has not defined the precise mode or the time of its accomplishment. In this view, then, the Church in India may be only in its infant state : it may be destined to receive gradual yet continual accessions of strength ; and it may ultimately, in the unseen methods of Providence, be made the means of dispensing knowledge and consolation to the descendants of millions, who are yet without its pale : “ the kingdom of God,” as we are assured, “ cometh not with observation” or “ outward shew.” With reference, therefore, to such a consummation, however remote, the attention will be naturally directed to the Church Establishment, as the centre from which the whole body of Converts must derive its unity and consistency. In every supposable state of society, except in a temporary coalition of adverse and discordant prejudices, where the object is political power, the Religion which is established by authority, will maintain its just preponderance : and that preponderance, in the present case, while

while it will be seen to be in favour of a Discipline derived from the primitive ages, and having therefore the sanction of antiquity, would also be found to be most congenial with the habits and the character of the people. It may, therefore, be reasonably expected, that the Government of the future Church, whatever be its extent, should be that which was in force at the time of its foundation; or in other words, should be Episcopal: that the decent and dignified order of our Establishment should be the model, which Christian congregations would adopt; and that from whatever quarter the tidings of the Gospel may first have come, and however imperfectly or partially conveyed, all diversity of practice or opinion should gradually subside in the doctrine and the discipline of the Church. A small Society of Christians may, indeed, be formed upon almost any of the various schemes, which caprice may suggest; and such societies may be preserved from dissolution, so long as an Establishment diverts the jealousy of rival sects: but nothing which has any resemblance to Independency is adapted to the maintenance of Religion amongst a numerous people, and least of all perhaps, when we consider their peculiar character, amongst the nations of the East. Abstract theories of Religious Liberty would be hardly intelligible, where no real or supposed right was felt to be infringed; and the unbiassed judgment would declare for Christianity in that form, in which the fullest provision should be made for Piety, and Order, and Peace." P. 16.

For the general discipline of the Church the Bishop proceeds to call the attention of the Clergy to those particular points which press upon them especially: to dress; to a greater strictness both in the hour and in the mode of performing the marriage service, in which much indecorous laxity had but too generally prevailed, marriages in India having been often performed in private houses, and at all hours of the day. To the order also necessary for the administration of Baptism an especial allusion is made. The Bishop earnestly exhorts them to approximate as much as possible to the condition and to the duties of the parochial Clergy in England, and not to remain contented with the less arduous employment of military chaplains. To all these particulars exhortations, which shew a very considerable knowledge of the peculiar circumstances under which Indian Clergy are placed, his Lordship adds:

"In every part of the world a kind Providence has connected our happiness with our duty: but in no condition is the remark more just, than with respect to Clergymen in India. Here I cannot suppose any medium between habitual attention to duty, and habits of indolence and voluptuousness. In England the case is different: there the Clergy are induced to employ their leisure, and sometimes perhaps more than their leisure, from their proper duties, in various pursuits more or less honourable and useful, and worthy of active minds:

minds : they engage in the labours and cares of the Magistracy ; or they cultivate their own glebe ; or Literature has attractions, which are here unknown : and happily for the Country, the education of the youth of the higher and middle classes of the Community is almost exclusively in their hands. From all such engagements you are necessarily precluded ; and this circumstance justifies the supposition, that here you can have no other pursuits, than the duties and the studies of your profession.

“ Among the objects, then, which fall under the head of *duties*, I would recommend to your particular attention the state of the Military ; who, indeed, in some instances constitute nearly the whole of your flocks. There cannot be a class of persons more in need of pastoral superintendence, and of instruction in the truths of our Religion : too frequently, it is to be presumed, that the common soldiers were brought up in habits of profligacy, and still more frequently, that whatever of good they learnt in their childhood, has been lost from long disuse. You cannot, then, be engaged in a more Christian object, than in seeking to reclaim them ; in awakening them to a sense of their danger ; in urging them to receive instruction ; in visiting them in their sickness ; and in dispensing to them the consolations of our Holy Faith. And scarcely, if at all, less valuable will be your labours in the conduct of *Regimental Schools* : in which, agreeably to the design of *His Royal Highness the DUKE of YORK*, the principles of the Church of England are to be inculcated on the plan of the NATIONAL SOCIETY.” P. 27.

The advice of the Bishop respecting their studies is admirably adapted to their peculiar situation. The whole indeed of this Charge cannot be read without feelings of the deepest emotion, as it brings not an imaginary but a real scene to our eyes. It presents to our view the first Patriarch of British India addressing a scattered but an active ministry, addressing them in the language not of grandeur or exultation, but of earnest, affectionate, yet cautious counsel, not anticipating on the one hand imaginary triumph, nor magnifying on the other the prospect of impending defeat ; but calling upon them the strict discharge of their most important duties, and both by precept and example pointing out the way. From a less determined mind than that of Bishop, might have been expected the language of just disappointment. But not an expression either of peevishness or irritation has escaped his pen. Duty, as it is the first object in his mind, so it is the chief theme of his exhortation. That all the difficulties which, from quarters the most opposite, he will have to encounter, have passed through his consideration is most clear, but they appear so to have passed as rather to encourage than to intimidate.

However militant the Church of Christ here on earth may be, to its establishment in India we are still sanguine enough to
look,

look, in God's good time, for the happiest results. *First*, in confirming the faith, and regulating the morals of its European children. However respectable in their private character, and however active in their private exertions the India chaplains may have been, still they had no head to look to, either for encouragement, for example, or for counsel. Their authority was that only of private teachers, not of an established Clergy. The exertions of a zealous, active, and temperate head cannot but animate the efforts of the inferior members with new life, and arm them with a new authority. The very example and the very society of such a man as Bishop Middleton cannot fail of purifying the minds of the higher circle in which he moves, and of directing their attention both to the professions and the duties of Christianity, and the weight which this example will have upon all around must produce the most beneficial consequences. To all ranks the earnest and affectionate eloquence of the Bishop in the pulpit will speak a language which will find its way to the very heart of his auditors. All these and various other circumstances taken together, must surely have a strong effect in reforming the morals and checking the profligacy of the European settlers, and when that is effected, one great obstacle to the conversion of the natives will be removed—the vices and the crimes of those professing Christianity.

The second happy effect to be expected is the promotion of the cause of unity. One of the great objections of the natives to Christianity, is the division of its members into so various and so contradictory forms of faith. Let the purity of the Gospel once shine forth in innocence of life and in unity of faith, and one of the great difficulties in the way of conversion will be removed. It is therefore with unfeigned regret that we have read a most intemperate and insulting harangue of Doctor Brice, the representative of the Scotch Church, against Episcopacy. This person was sent out at the same time with the Bishop, for the sake of the many Scotch who were settled in India. All these, before the arrival of Dr. Brice, were in harmony with the Church of England, and willingly united in all its forms of public worship. The first effect, therefore, of this measure was, to create a schism where it found none, and in the person of Dr. Brice not only to create, but to foment division. It was not sufficient for him to tear open the wound and to separate the parts which had closed in Christian union, but to assail, with little shew of reason, and less of temperance, the unoffending Church and its venerable head. Such are the triumphs of liberality. Notwithstanding this lamentable schism, at the very commencement of his labours, we have little doubt, but that the character, the labours, and the eloquence of the Bishop will heal the breach,

and daily succeed in uniting all Christians in that firm and compact body, which is most conformable to the commands, and most favourable to the propagation of the Gospel.

In addition to all these circumstances we are happy to notice an event recorded in the Calcutta Gazette of May 23, 1816, from which, in *due time*, and if suffered to work quietly we anticipate the happiest results. By that paper we find, that a meeting was held on the 19th of that Month, at the house of Sir H. East, the Chief Justice of Bengal, to institute a sort of college for the national education of Hindoo children. At this meeting were collected most of the chief natives of various casts, and several of the Pundits. It was resolved that their design should be carried into immediate execution, and a very considerable sum was subscribed for the purpose. This circumstance alone, when it is known with what difficulty a Hindoo will part with his money to advance any speculation for moral improvement, is the best proof of their earnestness in the object. It was resolved, that all casts should be equally admitted and educated together, but that they should be fed separately. The first concession will appear no small effort to those who are acquainted with the rigid prejudices of the Hindoos in this respect. It was also determined, that the College should be placed under the patronage of the Governor General and the Supreme Council: that the Chief Justice should be President, and that the managing Committee should be composed, partly of Europeans, partly of Natives. To this union we look forward with a rational hope, as a means of conciliating those prejudices which have heretofore existed in the minds of the Hindoos, both with respect to themselves and to the Europeans. By the very terms of an union of this nature, be it where it may, much is conceded by the predominant party; and we trust that such a concession may be cautiously and gradually improved into the happiest effects.

Whatever might have been the opinions of too large a part of the governing members of the India Company, on the establishment of Episcopacy in India, we trust that now they have discovered the worth and the value of him who has been selected as its head, every sentiment either of coldness or of hostility, will subside into feelings of the warmest affection and regard. Called upon, as the Bishop is, to a station of much dignity and expence, with claims upon him for public and private charities of the first importance, with the wants both of his clergy and of their flocks pressing upon him, we trust that a much larger allowance will be assigned than the very scanty *minimum* which the Act of Parliament prescribes. With an income less by 2000*l.* per annum than the puisnè judges, and inferior even to
many

many of the lower officers in the Company's service, it is impossible for him to meet the numerous demands which must be made upon his rank and station. We do trust that the Company will, from their happy experience of the good effects resulting from the presence of a Bishop, and of such a Bishop as Dr. Middleton among them, enable him to extend the sphere of his utility, by increasing the powers of his action. Parsimony in such a case would but ill become the dignity, and ill promote the best interests of the Company. To them his labours are dedicated, from them they should meet their due consideration. The lot of an India Bishop is a lot but little to be envied. In a climate, where the lamp of life burns fast, with no interest to stimulate exertion, with no prescriptive authority to enforce respect, without counsel, and without countenance, to duty and to duty alone can he look for comfort or reward. Were he to direct his view to an earthly crown, whether of dignity or of applause, he might sink under the difficulties with which a cold and calculating jealousy on the one hand, and a faithless and dissembling fanaticism on the other, have encompassed and retarded his exertions, he might sink into hopeless apathy and despair. But even his reward will be found here, not in the patronage of the great, but in the love and veneration of the good. Happy will he even be in difficulty, happy in neglect, for both here and hereafter

ΠΡΟΣ ΤΟ ΑΙΔΙΟΝ ΕΒΑΕΠΙΕΝ.

ART. II. *Medical Transactions, published by the College of Physicians in London. Vol. Vth. 485 pp. 12s. Longman and Co. 1815.*

THE College of Physicians we consider to be in all medical affairs, the constituted authority of the land: it is endowed by the laws with no inconsiderable power, and we could wish to see its jurisdiction still further enlarged. Quackery in medicine, as well as in religion, is ever loud in its pretences and bold in its advances; and no ordinary vigilance is required to restrain its insolence and to expose its absurdity. Far be it from us to question the political right which every Englishman possesses of being ruined both in body and soul by whom he chooses, whether it be by the pills and potions of an advertising mountebank, or by the more fatal empiricism of a fanatical impostor. In a land of liberty error must be tolerated, but truth should be established; a constituted authority there should be to which the weak should

look for support, the wise for countenance, and the ignorant for instruction; which by its warning voice should reclaim the misguided victim of quackery and deceit, and palliate the mischief attendant on the liberty of free and uncontrollable choice. As long as such an establishment, either in theology or in medicine shall remain, the triumphs of quackery are incomplete, but there are levellers in all professions, and levellers there ever will be, as long as pride, conceit, and fraud are elements in our moral composition. We trust however that notwithstanding all the slang of northern sciolism, there is still that sterling sense in the English nation, which will rise up in defence of all that is sound and good, and manfully check the daring attempts now made by the selfish ambition of some, and the ill-digested fancies of others, to lay low every existing establishment which the wisdom of our ancestors founded, and the experience of ages has confirmed.

The College of Physicians has been assailed by a host of hungry adventurers from the north; as yet it has stood its ground. But its real security must be from within, from the wisdom of its councils, from the vigour and utility of its efforts, and from the private character, influence, and attainments of its members. When indolence shall enervate and party spirit shall distract its exertions, it will be elbowed by the impudent, and assailed by the malignant, till its mace and its charter shall scarcely protect it from ruin. But let it exert itself, as in return for its privileges and delegated authority it is bound to do, let it be in itself that great medical school, for which its rank and capacities so indisputably qualify it, and it will rise, not only unbounded in the circle of its general influence, but invaluable in the exertions of its individual members.

It is with great pleasure, therefore, that we observe the publication of their transactions as a medical body. It shews a revival of their ancient activity, and if persevered in with steadiness, with judgment, and above all, with unanimity of feeling, it will produce a revival also of their ancient influence. In the preface it is declared that the College, as a body, do not pretend to give authority to any opinion contained in these papers. We think them justified in such a declaration. In a science so uncertain as that of medicine, the variety of opinions entertained by the several members of so large a body on any one point would be such as either to prevent any publication at all, or at best to render it useless by the consequent ebullitions of party spirit. It is for the college, or its managing committee, to act only as a sort of grand jury upon the case, to see that there is evidence enough in the paper before them, to justify them in sending it on its trial before the public.

This

This is the fifth volume of their transactions, and contains thirty-one papers. The first is by the late Dr. Satterley, a physician of much skill, who was cut off early in a very promising career. It recommends the use of the lancet in Diabetes, and brings forward two cases within the Doctor's own practice, where this mode of treatment was eminently successful. The patient was in the most extreme state of debility: his countenance sallow, his eyes white, his gums dark and spongy, his teeth loosened, his pulse quick, very small and hard, a severe and continual pain in the loins, accompanied with chills and burning heats alternately, indicated strong inflammation in the kidneys. On the 19th of February he was admitted a patient within the Middlesex hospital.

"For more than three months he had lived in the poor-house, unable to make the slightest exertion; indeed his debility was so extreme, that without assistance he was unable to walk to the ward. He had been ill nearly six months, and ascribed his complaints to his having drunk copiously of cold water when overheated, a circumstance which gives great support to the opinion of Dr. Mead, who attributes the greater prevalence of Diabetes among the moderns than among the ancients, to this very cause of quenching the thirst by cold instead of warm fluids.

"I merely directed that $\text{℥} \text{iss.}$ of castor oil should be taken immediately, and repeated if necessary. On the following morning I found that in the preceding 24 hours, he had passed 16 quarts of urine, which had the violet smell, was sweet to the taste, and which yielded on evaporation, from each pound, more than $\text{℥} \text{iss.}$ of a black treacle. When the urine was first made, very minute globules of an unctuous substance were seen floating in it, which, as it cooled, collected in large quantities on the surface. This no doubt was the oil, which is mentioned by authors as observable in diabetic urine.

"Considering that whatever might be the cause of the increased flow of urine, there was strong evidence of some inflammatory action in the kidneys; and finding from the able work of Dr. Watt of Glasgow, that even in Diabetes itself, the lancet had been usefully employed; I might further add, considering the hopeless state of my patient, I did not hesitate to determine on a trial of the effect of blood-letting: $\text{℥} \text{xiv}$ of blood were accordingly drawn from the arm, and a large blister was applied to the loins. He was ordered a meat diet, and was directed to limit his drink to that quantity which might be adequate to allay, though not to satiate, his distressing thirst. In the 24 hours subsequent to the bleeding, he had passed 11 quarts of urine only, and had restricted his drink to eight, three pints of which had been lime-water. The pain in the kidneys was very little abated, and his pulse was hard, but not increased in frequency; he expressed a sense of relief, and was fully satisfied that he was better and stronger.

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The appearance of the blood was peculiar; it was a homogeneous mass, in colour almost black, and in it no separation of serum and crassamentum was distinguishable. It had so little cohesion, that a fork passed through it with no greater resistance than through treacle, to which indeed it bore a much nearer resemblance than to blood. He was again bled to ℥xvii , and a grain of calomel with a few grains of the compound ipecacuanha powder were given every night, and the castor oil was repeated as often as it appeared to be necessary. I saw him on the following morning: he had borne the second loss of blood as well as the first, he neither felt faint or weaker, but expressed the same sense of relief as before. The pain in the kidneys was lessened, and the urine was reduced to six quarts. The blood looked more natural in its texture, and a slight separation had taken place after it had stood a few hours.

“ On the 23rd, the quantity of urine was increased to nine quarts, and the patient seemed heavy and dull: ℥xx of blood were taken away, and the other remedies continued; the urine was reduced to six quarts on the following day, but on the 25th the patient was more irritable, complained that his thirst was immoderate, that his night had been restless, that his skin was more dry, and that the pain in the kidneys was more acute; ℥xx of blood were taken, and as the castor oil failed in keeping the bowels lax, although he took six and eight ounces a day, some aloetic pills and the common purging draughts were substituted for it, and the compound ipecacuanha powder was directed to be taken every six hours. The blood was of much firmer consistence, and more natural in its appearance; the crassamentum was covered with a membrane analogous to the buffy coat, but of an intensely bright scarlet colour. He experienced great comfort from this loss of blood, and on the 28th I learned that the urine passed in 24 hours had varied for several days, from five to seven quarts, at which last quantity it was on that morning. He seemed more uneasy and complaining, but he was able to walk about the ward, and was fully confident of recovery: ℥xvii of blood were drawn, and, as he was tired of lime-water, alum whey was substituted. I saw him again on the following day, when he expressed great satisfaction at the relief he had experienced from the last bleeding. The pain in the loins he described as greatly diminished, but not altogether removed, his thirst was less urgent, and his night had been comfortable; for the first time he observed a little moisture on the skin, his tongue had gradually become cleaner, but it was still white. On the 3rd of March, his urine measured six quarts, on the 4th, seven and a half; his countenance was more cheerful, he was in excellent spirits, and his strength so much increased that he walked out into the garden; but as his pulse was more frequent and hard, and as the pain in the loins was rather increased, ℥xvii of blood were again taken away, which presented the usual appearances of inflammatory blood.” P. 3.

By this mode of treatment he was ultimately cured; and for the succeeding two years at least, suffered no recurrence of the disease. In the second instance of a female it was equally successful, and even in a third it was found beneficial; but not being persevered in, failed of its final effect. The concluding part of this paper appears both ingenious and just. Dr. Satterley suspects, and in our opinion rightly suspects, that many cases of debility arise from some lurking inflammatory action, and is therefore to be removed by those very remedies which *à priori* we should suppose would aggravate the disease.

The second paper is from the President, Dr. Latham, whose skill, generosity, and worth are far too widely known to need any encomium from us. It treats upon the Leucorrhœa, and is well deserving the attention of all family practitioners. In the third, we find an account of a contrivance which has been found successful in remedying the distressing excoriation attendant on a long pressure in bed. The fourth, is upon the Painters Colic, in which complaint Dr. Roberts states the success with which he has administered the nitrate of silver with opium; the former of which he recommends to be taken in solution, not in a pill. In the fifth paper, the President presents us with some observations upon the medicines usually given in cases of worms, especially upon oil of turpentine, which of late is become a fashionable remedy in this disorder. Thence Dr. Latham is led to consider the effect of this medicine in Epilepsy, where he appears to have administered it with considerable success. At the same time he carefully guards his readers against any idea of its application in those cases, where the Epilepsy is occasioned by diseased structure of the brain or of the part connected with it. In such, indeed, we fear that neither this nor any other medicine will be of the least avail.

We find in the seventh paper some ingenious remarks upon cases of paralytic affection, by Dr. Powell, in which he states his persuasion that many of those which are generally considered as arising from the pressure upon the vessels of the brain, are really to be traced to a diseased state of the heart. We have little doubt but that this primary and principal organ in the human frame has been of late much neglected. It would, indeed, almost appear from the different medical slang of different days, that sometimes the human body was all liver, at others, all stomach; but certainly that two organs could not exist at once in its composition. The paper before us does not prove much, but it will be useful if it shall inform certain practitioners that in the human body there exist such an organ as the heart.

The eighth paper is from the pen of the late Dr. Clarke, and presents us with many cases of apoplexy in women, just re-

covering from their confinement, which are to be traced to an overloaded stomach. In all these cases the great cause of indigestion appears to have been oysters. Enough we think has been proved, to deter any woman in such a situation from indulging her appetite in this species of food, which, from the experience of so many cases, appears to be attended with such imminent danger.

A paper upon the green jaundice, from Dr. Baillie, next arrests our attention, in which little is proved, but that the disease is generally fatal. Dr. B. calls the attention of the chymist to the analysis of the bile in this formidable disease, as the examination might lead, perhaps, to the adoption of some remedy hitherto unknown. Another paper from the same able hand appears, describing a peculiar species of purging, which is not very generally known and generally has proved fatal. This consists in the evacuation of a matter resembling water and lime, and generally frothy on its surface. Calomel, blue pill, bitters, all appear to relieve the patient for the time, but shortly the disease returns with a fatal termination. A constant rice diet is represented as having checked the progress of the disorder in more instances than one.

The next paper deserving our attention presents a long series of cases illustrative of the pathology of the brain, by Dr. Powell. Though drawn up with clearness and described with precision, we do not see that they lead to any practical conclusion. How far these morbid alterations of the structure of the brain may be checked or prevented, by previous remedies, we cannot pretend to determine; the symptoms indicative of the disease must be watched at a much earlier period than physicians are usually called in; and what symptoms are so early indicative must again be the object of a minute and laborious enquiry. We trust that Dr. Powell will trace this enquiry much higher to its source.

We have also an account of the successful treatment of consumption, by Mr. Orban, surgeon in the French navy, translated from the original. The remedies prescribed were a drink of rain water, 42 ounces; white wine vinegar, 6 ounces; refined sugar, 2 ounces; of which 4 ounces are to be taken nine times in the day, and the remainder of the drink at night, made warm. At each of the nine draughts a pill is to be taken, of which the following is the composition: benzoic acid, 5 grains; alumen, 1 scruple; gum arabic, half a scruple, with a little soot, to be made into 35 pills. While upon this subject we must notice another paper of the worthy President, in which he strongly recommends the use of superacetate of lead, in all colliquative diarrheas, pulmonary relaxation and consumption. Dr. Latham states that he has given it successfully in doses of a grain, three

times a day, generally with opium or hemlock ; any occasional costiveness being removed by castor oil or confection of senna.

The last paper which we shall notice is from the pen of Dr. Haviland, the Professor of Anatomy, in the University of Cambridge. The Professor we understand to be a young man, but if superior and active science, aided by much diffidence and modesty, has any powers to charm, youth we should conceive, would be his best recommendation. As the account of this fever have been much exaggerated, and as the subject is of such very general interest, we shall make no apology for a very long extract from the observations of the Professor.

“ The attack was usually slow and insidious ; for some days the patients walked about complaining of nothing but head-ache, and a deranged, which was commonly a costive, state of the bowels. The head-ache continued to increase, accompanied with great languor, until these symptoms compelled the sick to call for medical assistance, when I found the tongue to be white and thickly coated, and the pulse variable from 100 to 120 ; there was not always an increased heat of the surface, and in some cases, on the other hand, there was not merely a sensation of cold complained of by the patient himself, but it was sensible also to the feelings of others. I saw indeed no case in which there existed that dry and hot state of skin, which more immediately calls for the cold affusion, excepting that above related, and the success attending the practice in this instance was not such as to lead to its repetition. Cold affusion was accidentally tried in the case of a gentleman, who was recovering from the severity of his illness, and whom we had hoped to declare convalescent in a few days. He awoke early in the morning, hot, as he described it, but as I believe, in a state of perspiration, and fancying that the cold bath might be of service, persuaded his nurse, as a substitute for this, to throw cold water over his body : during the following day he relapsed, and suffered more from the second than from the first attack ; so that for some days his recovery was doubtful. The treatment, that I generally adopted, was in the first case to clear the stomach and bowels by antimonial or purgative medicines, to counteract the determination of blood to the head by leeches, and occasionally by blisters, and afterwards to give saline medicines, and the mineral acids, which, as soon as the symptoms would admit, I combined with the decoctum cinchonæ and its tincture. The patients always recovered their strength slowly, and the tremor of the muscles remained a considerable length of time, (in one instance a fortnight or more,) after all the febrile symptoms had disappeared, and did not seem to be in proportion to the actual muscular debility. From this circumstance, and from the violent affection of the head, and delirium, it appeared that the nervous system was under the more particular influence of the disorder. In some cases I found wine useful and necessary, but it could only be given in small quantities. The bowels were

generally irregular, and the evacuations unhealthy, of a dark colour and offensive smell, but still I saw no good effect from large doses of purgative medicines; on the contrary, they appeared to do harm, and rather to produce that great torpidity of the intestines, and flatulence, which sometimes was a very distressing symptom. Though the recoveries were slow, they were progressive, and unattended, as far as I remarked, by any unusual symptoms, or any thing like a crisis. I could not, by the most earnest attention to the progress of the disease, observe any thing like an intermittent type in it: exacerbations, occurring generally, though not always, towards the evening, were distinctly evident; but they did not leave the patient free from fever, nor did they recur at any certain intervals. The remissions did not seem to be sufficiently complete to justify an active exhibition of the cinchona; and in one or two cases, when it was given too soon, it caused considerable derangement of the bowels, obliging me to defer its use. I found the decoction and tincture sufficient to complete the cure, without having recourse to a more active preparation.

“Through the kindness of the medical gentlemen who attended, I had an opportunity of being present during the examination of the body of one gentleman, Mr. J. W., who had died of this disease, but whom I had not seen in the course of his illness. The examination took place twenty-three hours after death. The head was first opened, and in so doing the dura mater was cut through: there escaped a considerable quantity of a serous fluid, it was not easy to estimate the precise quantity, but it did not amount to less than four fluid-drachms. The substance of the brain was particularly firm, and showed, on being cut through, an unusual degree of vascularity. The ventricles were distended with serum. The abdominal viscera were of a healthy appearance, except that the bowels were much distended with flatus.

It became a very interesting question to determine whether or not the fever was infectious: at first I was disposed to think it was not, for I could not hear of any facts that favoured on opposite conclusion: latterly I have doubted if this opinion was correct, and the following circumstance confirms these doubts: A servant girl, who was ill, was consequently sent home, from a family in the town, to her friends, who lived at a cottage distant about ten miles from Cambridge, at Stretham Ferry; and her disease proved to be the fever, of which she recovered; nearly all the family became afterwards ill of the same complaint, of which the father died. I have since heard of other cases of a similar nature. But the fever certainly did not strongly partake of this character, for servants, nurses, and medical attendants, who were particularly exposed to the disease, did not suffer from it more than others. In the two larger colleges, only one case occurred within the walls of each. The proportion of cases that died of this disease was certainly great. It would be extremely difficult to ascertain the exact number of persons that were ill, nor would it be more easy to find out, in the number of deaths that occurred in the town of

Cambridge, how many arose from this cause. In the university it was generally understood that nine persons had died of fever, and from all I can collect, it would appear that the number of decided cases was less than fifty. Many others were indisposed, but not to a degree to excite any alarm, and readily got well with the use only of some evacuant medicines.

"It is remarkable that this fever confined its attacks, with few exceptions, to young persons. In the town the children were the chief sufferers, and many died, especially amongst the poor. In the university it was the younger part only that was ill; of those who died the oldest was about twenty five, and the others were from nineteen to twenty-three years of age; I do not know a single member of the university above thirty years old who was ill of fever." Vol. V. P. 390.

The source of this eventful malady is still enveloped in obscurity: nor does any cause which has been hitherto assigned, appear by any means sufficient to account for effects so extraordinary. The course adopted by Professor Haviland was eminently successful, and did much to arrest the progress of so alarming a disease. Since the May of 1815, no case has occurred, and the University has fully recovered its character of high and active health.

Such are the contents of the most interesting papers in this volume. The silence in which we have passed over many of them must not be construed into censure: they may be, perhaps, equally scientific, but certainly not of such general interest.

ART. III. *Journal of a Tour in Germany, Sweden, Russia, and Poland, during the Years 1813 and 1814.* By J. T. James, Esq. Student of Christ Church, Oxford.

(Continued from p. 14.)

AFTER a very full description of all that is worthy of the notice of a traveller in Petersburg, Mr. James conducts us towards Moscow. The road which he took was that of Peter the Great. The materials of which the causeway is constructed are entirely of wood; three poles are laid lengthways on the ground, over these is a flooring of small trees, placed closely together, and pinned down at the edges by a piece of timber answering to a curb; when the ground is marshy two such floorings are considered necessary. The road is quite strait for many leagues, and on each side is left an open space of about an hundred yards in breadth,

breadth, for the accommodation of the cattle which are driven up from the Ukraine to St. Petersburg. Mr. James proceeded through Novgorod Veliki, a city now in a state of great decadence, to Twer, and from thence to Moscow.

The period at which Mr. James entered the ruins of this celebrated city, was perhaps the most interesting that a traveller, even in imagination, could have desired. Moscow in its fall presented a spectacle far more imposing, far more sublime, than Moscow in all its grandeur could have offered. That the reader may fully enter into all the feelings and associations which pressed upon his mind, when he viewed the remains of this tremendous sacrifice to the cause of patriotism, Mr. James has presented him with a very animated detail of the events which attended the entrance of the French within the capital of the North. Many singular measures were resorted to by the Russian government, to keep the people in utter ignorance of the real state of public affairs. The battle of Borodino was reported to have been a victory on the part of the Russians; even as late as Friday, the 11th of September, a public masquerade was announced, but by this time the general alarm had so far gained ground, that two persons alone presented themselves at the doors. On Sunday the real state of affairs was too fully proclaimed. The Russian army in full retreat entered the town, and were joined in their flight by all those who had been so far deceived by false hopes, as to have put off their departure till the last. Dreadful, indeed, must have been the stillness of that interval which elapsed between the departure of the one army and the entrance of the other. About five o'clock on Monday morning, the advance of the French, under the command of Murat, was heard; in a short time the city was filled with the enemy; French guards were posted at every gate, and the Kremlin was taken possession of by the conquerors. Before night Buonaparte arrived in person, and was not a little amazed to find the city deserted. The conflagration immediately followed his entrance within the gates of this self-devoted city. The scheme appears to have been well concerted and matured, and to have been executed with a promptness and a resolution unrivalled in the page of history. Of the few inhabitants who were compelled to remain, or of the invading army, it is difficult to say which sufferings were the most intense. After the riot and plunder of the first week, famine and desolation began to close in upon the French soldiery; and a state of insubordination ensued, which had amounted almost to an actual mutiny. As the last act of their fatal sojourn within this devoted city, what the Russians had spared, the French destroyed, and in the morning of the 23d of October, the walls of the Kremlin were blown

blown up with four tremendous explosions. In the course of the day the Cossacks took possession of the town; but the work of slaughter was not yet accomplished; every sick or wounded Frenchman fell an immediate victim to their fury, and even those of their countrymen, to whom the French had shewn any partiality or protection, were the objects of their bloodiest revenge. The reparation of these ravages is represented by Mr. James for every reason to have proceeded but slowly; nevertheless, before he left the city, the total amount of houses refitted, was 1312 in stone, and 1480 in wood. Of the assistance afforded by the generosity of the British nation to the Russian sufferers, no very satisfactory account is given: it was distributed to those Seigneurs who chose to accept it, and thus perhaps ultimately relieved the pressure upon their vassals, and of that class for whose service it was more immediately intended.

Our traveller next proceeded to Borodino, in which the marks of the memorable battle were yet but too visible. He is entitled to our thanks for preserving the inscription over the grave of Gen. Montbrun; which, though inscribed only in ink upon a tablet of wood attached to a rough stake, is still for its simplicity and beauty, worthy the notice of our reader:

“ Ci git
Le General Montbrun.
Passant, de quelque nation
qui tu sois,
respecte ces cendres :
Ces sont les restes d'un des plus
braves parmi tous les
braves du monde,
du General Montbrun.
Le Maréchal d'Empire, Duc de Dantzic,
lui a érigé ce faible monument.
Sa memoire est dans tous les cœurs
de la Grande Armée.” P. 425.

At Viasma Mr. James appears to have got into a scrape by employing his pencil in sketching a view on the skirts of the town, which, as it is indicative of the manners and feelings of the people, is not unworthy of record.

“ Being employed in sketching a view on the skirts of the town, a citizen came up, and after surveying me with symptoms of disapprobation, shouted in a vehement tone, ‘ *Plan—espion—Napoleon dobry—Francosen!*’ I was unable to answer this strange disjointed jargon, but by a single ‘ *Engliska,*’ which, as it asserted the name of my country in answer to his last accusation, I thought might prove satisfactory, and continued my occupation. This seemed to inflame his rage the more; he again addressed me with
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the same words and received the same answer ; for a moment it pacified him, and, in the true Russian style, he proceeded to offer me the kiss of peace ; I naturally enough refused his overture, venting, in my turn, a few loud words, as unintelligible, no doubt, to him as his had been to me. Supposing this to be fresh ground of suspicion against me, or perhaps fancying himself insulted, he became frantic with passion, he spit on his fingers several times, rolled himself with violent gestures on the ground ; but finding that I still continued my work he left me, and I congratulated myself on being rid of my troublesome companion. He presently returned, followed by a serjeant of the police and a third person ; another furious volley of abuse now succeeded from all the three, and the police officer without farther delay seized upon me. The affair was thus growing serious, and as I had seen these men, upon taking any person into custody, usually give the culprit a thwack upon the back as if in detestation of his crime, I expected no better treatment, and prudently struck him myself by way of prevention. He immediately loosed his hold, recoiling a few steps in amazement ; yet it availed me nothing, for he called up six or seven *soldats* of his guard to attend him. I, on the other hand, vociferated for my domestic, who was within hail ; but since my force, even with this accession, was far out-numbered by that of my adversaries, it seemed wise to essay a parley, and I directed the servant to explain to these brutes the nature of my occupation, and display at the same time a written permission which was furnished me by the vice-governor of Moscow, allowing me to make drawings any where within his province. It was something in justification at least, though by no means a document thoroughly satisfactory ; a similar certificate from the governor of this district would, however, have served no better, for these men were unable to read a single word, and using less ceremony with the poor fellow than they thought it right to do with me, they seized upon him as an accomplice in my treasonable act, and hurried him to prison, for it was hard by, without listening to his harangue. Having done this, they surrounded me in a ring ; their numbers being now very much increased by the arrival of several idle Mougiks whom curiosity had attracted : and since their threats were growing every instant more violent, and, furthermore, as a priest, who accidentally passed by at this juncture, appeared rather to encourage the outcry than inclined to take my part, I yielded to the repeated solicitations of the turnkey, and entered the prison door.

“ After waiting for some time, a messenger came from the governor desiring to speak with me : being introduced to his presence, he received me with great politeness, anticipating my address by begging my pardon, as he said, for himself and for his poor people.—‘ I hope you will excuse them, they are so ignorant, and have suffered so much—they are solely exasperated against the authors of their sufferings, and in their eyes every
foreigner

foreigner is a Frenchman.' I assented to what he said, but could not help letting a wish escape me that they should be corrected in the very awkward mode they adopted of expressing these sentiments. He immediately turned round, and ordered the punishment of the '*coup de baton*' to the serjeant of police. I now interceded in my turn, begging that no measure should be put in execution which might check, even in a single individual, those rude feelings of Russian patriotism to which all Europe, in the present æra, stood so much indebted: and professed that I should be satisfied if he were brought to beg my pardon in token of his error. His excellency returned a polite answer, and the offender was immediately ordered up and prostrated before me, uttering some strange noises in penitence, which, though I comprehended not one word, had, nevertheless, a most agreeable and refreshing sound." P. 429.

Smolensko was the next city through which our traveller passed, and another melancholy spectacle it presented of the ravages of war and of conflagration. In speaking of the retreat of Buonaparte through this city, Mr. James has given us the official return published in Russia, of the losses of the French army, up to the 19th of June, 1812, which amounted to,

" Killed and Wounded,

Generals	Officers	Privates
10	144	128,421

" Prisoners,

Generals	Officers	Privates
52	2,898	186,250."

The loss of the Austrians and Prussians was also immense, nor was that of the Russians less in proportion.

From Smolensko our traveller proceeded by a long and dreary route to Kiev. The miseries of Russian posting appear by the account of Mr. James not to have been overrated. The fraud and imposition practised by the postmasters, peasants, &c. on the road, appear to be little short of what might be expected in China. In morals, in education, in ideas, they seem to be degraded to the lowest pitch of humanity. They have all the vices of savage life, without one of its virtues. This barbarism is not even redeemed by its rude but free hospitality. On July the 23d, Mr. James crossed the frontiers of Poland, and, with a new face of country, beheld a new species of inhabitants. In Poland the Jewish nation appear to have taken root with no ordinary firmness. Active and enterprising they exercise every trade, and are engaged in every profession. Our traveller during his stay at Zytomir visited their synagogue.

" At

"At the synagogue they were seated with their heads covered, employed in diligent perusal of the Scriptures; the whole meeting gabbling aloud at once, each his chapter, and to our ears the ceremony sounded not unlike what we read of the confusion of tongues. Their phylacteries are only made use of in their private orisons, and are thrown on the head or borne upon the arm; they do not differ in other respects, it is true, but they seemed to be fashioned of a more Pharisæical breadth than those carried by the Israelites of Monmouth-street in London.

"We could not help being very much struck with the beauty of this race of people, for they seem by no means to have degenerated by limiting themselves to intermarriage with their own breed. The character of countenance is from this circumstance almost invariably the same, though not in any way resembling what we call in England a Jewish turn of feature. The women were remarkably handsome, their persons large and full made, their faces very regularly formed, with black eyes and hair, set off with delicate complexions of white and red. The men tall and straight, but rather of a spare habit, their features small, and very much fashioned like that meek and placid countenance which the Italian painters have invariably given to the picture of our Saviour. This peculiar style of visage, however, was gradually lost as we approached nearer to the confines of Germany, nor did it any where seem so prevalent as in this province." P. 483.

Through Russian Poland Mr. James appears to have passed with considerable rapidity. Of the state of the inhabitants he does not give us any particular information, except that they seem generally happy. In Gallicia, where the Austrian dominion commences, the colonists of the new government have introduced German fashions and customs to a considerable extent, and as Mr. James would infer, much for the better.

With the agriculture of this vast tract of country, which might with propriety be termed the granary of the northern part of Europe, our readers will not be displeased to become acquainted. The soil is represented by Mr. James to be of a reddish colour, with a texture slightly sandy, and so strong as to yield the annual crop without the addition of any manure, or the refreshment even of a summer fallow. The succession of crops are simple; wheat, one year; oats, barley, rye, or buckwheat, the next; and so on in alternate recurrence. The annual export of wheat from Poland may be calculated at 365,000 lasts. In fact, it is grown only with a view to exportation; and if the crop exceed the demand, the remainder is suffered to perish. Rye bread is the common food of the country.

Our traveller, in the course of his route, visited the salt mines of Wielicsa, which are the largest in Europe. A population of 2000 souls live in these wonderful excavations. The extent

extent from East to West is about 6000 feet; the breadth about 2000, and the total depth 140 fathoms. After a descent down a shaft of about 40 fathoms, Mr. James reached the first gallery, or range of chambers; after which, he descended down regular stairs cut in the salt to a second, a third, and a fourth tier of apartments. These celebrated mines have been open for about 600 years, and the quality of the salt which they yield is so fine, as to need no process of purification.

The Polish capital appears to have fallen with the monarchy. Of the miserable state of Cracow the following is, we believe, but too accurate a picture.

“ On driving through the place, the streets appeared old and dismal, and marked in general with that aspect of gloom which the decay of a once flourishing trade never fails to produce. In the outskirts appeared many houses fallen into neglect, and in an absolute state of ruin. The fact indeed, that out of a population which once consisted of 80,000, only a fourth part should now remain, is conclusive, and may serve to give an idea of the present lonesome and impoverished condition of Cracow.

“ So much were the national customs superseded by the introduction of foreign habits, that we observed very few examples of the Polish dress any where in the streets: one or two seigneurs only were seen who wore the short cassoc of blue or brown, tied with a red sash about their loins, and the white square-topped cap on their heads, a costume well adapted to the tall and comely figure of a noble Pole. A few also of the older men among the peasantry displayed their loose hose and boots, and the white cloth gown over their shoulders, and their heads shaved with only a circle of hair left on the top: but these symptoms of attachment to ancient form were very rare, and the ladies were invariably attired in the French or German fashions.

“ The citadel of Cracow stands proudly on an eminence commanding the town: it is surrounded with lofty walls and high towers, and contains within its precincts the remains of several public buildings belonging to the former government. But the palace, as well as the house of diet, have been demolished by the Austrians, and barracks for their soldiers (no inappropriate substitution) erected on the foundations.

“ The cathedral is a handsome structure, and well deserves the observation of strangers, for many other points than its great bell, or its chapel covered with a roof of golden tiles. Among the tombs of their kings we read the names of Mcislas, Jagellon, Casimir the Great, Sigismond I. Stephen Battori, and Sobieski the saviour of Vienna; men that once had an influence in the great affairs of Europe, and respect for whom ought to have ensured a better fate for their unhappy posterity. The chair formerly used at the solemnities of coronation is also preserved here: the aged
guide

guide seemed almost in tears when he pointed it out to our attention, and told us he was present when Poniatowski was placed in that seat.

“ This was an overflow of patriotism that might have been spared: their last king was sovereign of Poland, it is true; but the name was the only claim he had in that capacity to the affection of the nation. All other circumstances, however, are now forgotten in the general regret for the extinction of the crown. We might judge from our friend's sensibility of the incoherent nature of his ideas: he afterwards pointed out to us the sewer, through which a party of his countrymen, the members of the confederation of Barr, crept into the castle by night, with the intention of stealing away the puppet Poniatowski; and he displayed, on this occasion, the same emotion as we had witnessed on beholding the chair of coronation, or the tomb where his ashes reposed. Of this description, in general, are the sentiments of the people who cry out for independence, but neither know what it is they have lost, or what is the nature of that tyranny which they so much wish to see renewed.” P. 515.

On the causes which led to the destruction of the Polish monarchy and the partition of the country among its more powerful neighbours, we have not time at present to enlarge. The profligacy, the tyranny, and the cruelty of the Polish noblemen were proverbial. The improvements, and the condition of the inferior classes since the interference of the conquering powers appear to be considerable. The right of inflicting corporal punishment is taken away from the lord, nor are slaves now, as formerly, attached to the soil. The manners and habits of the nobles themselves are also much improved by an intercourse with the courts of their new masters. Still the feelings of ancient patriotism prevail, and were not a little fomented by the promises of independence held forth in the proclamations of Buonaparte. How far, if victory had attended his Russian expedition, these promises would have been realized, requires no very great foresight to determine. The Poles would not have been the first whom he would have deluded with similar professions. Delusive however as they were, they answered the purpose which he intended, by the ready enlistment of a faithful body of Poles under his command.

With the arrival of Mr. James at Vienna the volume closes; and it is with much regret, that we part from so entertaining and instructive a companion. His description both of Sweden and of Russia is full, clear, and satisfactory. Had he dedicated more time to Poland, we doubt not but that his labours would have been attended with equal success. That our favourable opinion of the volume before us has been anticipated by the public; the rapid call for a second edition fully demon-

strates. Had not the reprint been too far advanced to have profited by our remarks, we should certainly have pointed out a few flippancies in expression, which, though of little consequence in themselves, blemish the style of a man of taste and scholarship. If we had thought less favourably, than we really do of the work before us, we should not have hinted at their existence; but we are unwilling that either this, or any subsequent volume of Mr. James, should present any of these inaccuracies of expression, which in the minds of the captious or severe, would have any tendency to lower the merit of a valuable publication.

The plates are much better than are generally to be found in books of this kind; the etchings especially of the Hon. Heneage Legge deserve our approbation for their spirit and fidelity.

ART. IV. *An Account of the Natives of the Tonga Islands, in the South Pacific Ocean; with an Original Grammar and Vocabulary of their Language, compiled and arranged from the extensive Communications of Mr. William Mariner, several Years Resident in those Islands. By John Martin, M.D. 2 vols. 8vo. 1l. 4s. Murray. 1817.*

WE have not often adopted that which seems to be a very prevailing mode with some of our brethren in giving an account of the publications before them, namely, to expatiate at considerable length on what is not found in the book, and to say little or nothing of that which there appears. Our ideas of candour and justice induce us fairly to inform the reader, as far as is practicable, of what he will find in the work he is about to peruse, and then with frankness to communicate our own sentiments on the probable tendency and operation of the author's production, on the information which his book will be found to detail, and the proofs which it exhibits of sagacity and knowledge, or of its deficiency in these and other particulars.

The hero of the present production did not, like our venerable friend Robinson Crusoe, of antient days, discover in his early youth an irresistible propensity for maritime adventures. He was, however, intended by his father for the sea, and an accident placed him on board the *Port-au-Prince*, private ship of war, before he was fourteen years of age, in the capacity of captain's clerk. The voyage proved peculiarly disastrous. They sailed first to the river Plate, touched at the Falkland Islands, doubled Cape Horn, and commenced hostilities with
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the Spaniards, near the Bay of Conception. Their efforts were at first, in some degree, successful, and the result might eventually have been fortunate, but that most unluckily they lost their captain, Duck. He was succeeded in his command by a Mr. Browne, whose conduct appears to have been unwarrantable and absurd, exciting great disgust among the crew, and ultimately causing the loss of the ship and cargo.

It should be remembered that the groupe of islands which are here denominated the Tonga Islands, form a part of those to which our great navigator Cooke gave the name of the Friendly Islands. Cooke's chart, as it appears, does not include Vavaoo, the largest of them all, and at this time the most important also. They are here altogether classed under the appellation of the Tonga Islands, being so denominated by the natives themselves.

The ship on board which was our adventurer, brought too, for the last time, at the N.W. point of Lefooga, one of the Hapir Islands, in the very spot where Cooke had formerly anchored. Here the unaccountable infatuation of the commander occasioned the loss of the vessel, and the lives of many of the crew, and the captivity of the rest. He had already been warned of the bad intentions of the Indians, but received the intimation with contempt and anger. These admonitions were again repeated, and received with similar inattention, and no precautions of any kind were taken. The consequences are thus related :

“ The following fatal day, Monday, the 1st December, 1806, at eight o'clock in the morning, the natives began to assemble on board, and soon increased to 300 in different parts of the ship. About nine o'clock Tooi Tooi, the Sandwich islander, before mentioned as having endeavoured to inspire the ship's company with a good opinion of the friendly disposition of the natives, came on board, and invited Mr. Brown to go on shore and view the country: he immediately complied, and went unarmed. About half an hour after Mr. Brown had left the ship, Mr. Mariner, who was in the steerage, went to the hatch for the sake of the light, as he was about to mend a pen; looking up, he saw Mr. Dixon standing on a gun, endeavouring, by his signs, to prevent more of the natives coming on board: at this moment he heard a loud shout from the Indians, and saw one of them knock Mr. Dixon down with a club: seeing now too clearly what was the matter, he turned about to run towards the gun-room, when an Indian caught hold of him by the hand; but luckily escaping from his grasp, he ran down the scuttle, and reached the gun-room, where he found the cooper: but considering the magazine to be the safest place, they ran immediately there; and having consulted what was best to be done, they came to the resolution of blowing up the vessel, and, like Samson

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of old, to sacrifice themselves and their enemies together. Bent upon this bold and heroic enterprise *, Mr. Mariner repaired to the gun-room to procure flint and steel, but was not able to get at the muskets without making too much noise, for the arm-chest lay beneath the boarding-pikes, which had carelessly been thrown down the scuttle the preceding evening: the noise occasioned by clearing them away, as the uproar above began to cease, would undoubtedly have attracted the notice of the Indians: he therefore returned to the magazine, where he found the cooper in great distress from the apprehension of his impending fate. Mr. Mariner next proposed that they should go at once upon deck, and be killed quickly, while their enemies were still hot with slaughter, rather than by greater delay subject themselves to the cruelties of cooler barbarity. After some hesitation, the cooper consented to follow if Mr. Mariner would lead the way. Mr. Mariner thereupon went up into the gun-room, and lifting up the hatch a little, saw Tooi Tooi and Vaca-ta-Bola examining Captain Duck's sword and other arms that were in his bed-place. Their backs being turned, he lifted off the hatch entirely, and jumped up into the cabin: Tooi Tooi instantly turning round, Mr. Mariner presented his hands open, to signify that he was unarmed and at their mercy: he then uttered *aroghah!* (a word of friendly salutation among the Sandwich islanders) and asked him partly in English, and partly in his own language, if he meant to kill him, as he was quite ready to die: Tooi Tooi replied in broken English, that he should not be hurt, as the chiefs were already in possession of the ship. He then asked him how many persons there were below, to which Mr. Mariner answered, that there was only one: he then called up the cooper, who had not followed him the whole way. Tooi Tooi led them upon deck towards one of the chiefs who had the direction of the conspiracy. The first object that struck Mr. Mariner's sight, on coming upon deck, was enough to thrill the stoutest heart: there sat upon the companion a short squab naked figure, of about fifty years of age, with a seaman's jacket, soaked with blood, thrown over one shoulder, on the other rested his iron-wood club, spattered with blood and brains,—and what increased the frightfulness of his appearance was a constant blinking with one of his eyes, and a horrible convulsive motion with one side of his mouth. On another part of the deck there lay twenty-two bodies perfectly naked, and arranged side by side in even order. They were so dreadfully bruised and battered about the head, that only two or three of them could be recognized. At this time a man had just counted

* “Lest this should be thought a rash and presumptuous conduct, as sacrificing their own lives unnecessarily, it should be considered that it would be almost a certain preventive of such conspiracies for the future, when those on shore would witness the sudden and awful fate so unexpectedly attending the perpetrators.”

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them, and was reporting the number to the chief, who sat in the hammock-nettings; immediately after which they began to throw them over-board. Mr. Mariner and the cooper were now brought into the presence of the chief, who looked at them awhile and smiled, probably on account of their dirty appearance. Mr. Mariner was then given in charge to a petty chief to be taken on shore, but the cooper was detained on board.

"In his way to the shore the chief took his shirt from his back. The circumstance of his having just escaped death was by no means a consolation to him: reserved for he knew not what hardships, he felt his mind hardened by a sort of careless indifference as to what might happen; if he had any consoling hope at all, it was that he might be going on shore to be killed by the hand of some chief not sated with that day's slaughter. His companions, for ought he knew, were all killed; at least, he was morally certain that himself and the cooper * were the only persons living of all who were on board at the time this most bloody massacre was perpetrated: and as to those, who, from bad or injudicious motives, had left the ship the day before, they were probably, by this time at least, secured, and waiting, like himself, with anxious desire to know whether speedy death or degrading servitude was to be their portion.

"In a little while he was landed, and led to the most northern part of the island, called Co-oolo, where he saw, without being much affected at the sight, the cause of all that day's disasters, Mr. Brown, the whaling master, lying dead upon the beach: the body was naked, and much bruised about the head and chest. They asked Mr. Mariner, by words and signs, if they had done right in killing him;—as he returned them no answer, one of them lifted up his club to knock out his brains, but was prevented by a superior chief, who ordered them to take their prisoner on board a large sailing canoe. Whilst here, he observed upon the beach an old man, whose countenance did not speak much in his favour, parading up and down with a large club in his hand. At this time a boy, who had just come into the canoe, pointed to a fire at a little distance, and addressing himself to Mr. Mariner, pronounced the word *mâte* † (meaning to kill), and made such signs that could give him to understand nothing less than that he was to be killed and roasted: this idea roused him from his state of mental torpor, and gave him some alarm, which was not lessened by the sight of the old man

* "There were two others, the boatswain, and one of the crew, who were on board at the time, and also escaped; but they were taken on shore before Mr. Mariner and the cooper made their appearance upon deck. This circumstance he did not know till some time afterwards."

† "The word *mâte* (pronounced something like *mártay*) is the common word throughout the South Sea Islands for "to kill;" and Mr. M. had learnt it at the Sandwich Islands."

just mentioned, who appeared in no other light than that of an executioner waiting for his victim. About half an hour afterwards a number of people came to the canoe, landed him, and led him towards the fire, near which he saw, lying dead, James Kelly, William Baker, and James Hoay, three of those who had first mutinied. Some hogs were now brought to be cooked; and Mr. Mariner was pretty well undeceived respecting what he had understood from the gestures of the boy in the canoe, who, it was now sufficiently evident, merely meant to imply that some of Mr. Mariner's countrymen lay dead where he pointed, and that they were going to roast or bake some hogs there." P. 46.

At this period, therefore, the more immediate subject of these volumes commences. Fortunately for Mr. Mariner, Finow, the king, had taken an extraordinary liking to him when he first saw him on board the *Port-au-Prince*; he accordingly took him under his protection, and provided him with every thing necessary for his maintenance and comfort. The anecdotes subsequently related of the manners of these islanders, and the occurrences which took place during Mr. Mariner's residence among them, have certainly a considerable portion of interest; but it must be nevertheless acknowledged that this interest is by no means kept up to the conclusion of the work, indeed it so far lessens that the reader is in great danger of being sickened with the sanguinary details of the barbarous wars between these neighbouring islanders, and turns with disgust from scenes too frequently introduced, of the dashing out the brains of Indian warriors with their massive clubs.

It were to be wished that the editor had confined his narrative to the description of local manners and customs, which so long a residence upon the spot fully qualified Mr. Mariner to communicate. Though indeed the principal even of these have been so frequently and so circumstantially represented in various voyages to the South Sea, as gradually to become objects of less anxious curiosity.

Among a great many local anecdotes which will be found amusing, we shall insert one highly characteristic of the constitution of mind of these extraordinary people.

"In former times there lived a tooi (governor) of Vavaoo, who exercised a very tyrannical deportment towards his people; at length, when it was no longer to be borne, a certain chief meditated a plan of insurrection, and was resolved to free his countrymen from such odious slavery, or to be sacrificed himself in the attempt: being however treacherously deceived by one of his own party, the tyrant became acquainted with his plan, and immediately had him arrested. He was condemned to be taken out to sea and drowned, and all his family and relations were ordered to be massa-

cred, that none of his race might remain. One of his daughters, a beautiful girl, young and interesting, had been reserved to be the wife of a chief of considerable rank, and she too would have sunk, the victim of the merciless destroyer, had it not been for the generous exertions of another young chief, who a short time before had discovered the cavern of Hoonga. This discovery he had kept within his breast a profound secret, reserving it as a place of retreat for himself, in case he should be unsuccessful in a plan of revolt which he also had in view. He had long been enamoured of this beautiful young maiden, but had never dared to make her acquainted with the soft emotions of his heart, knowing that she was betrothed to a chief of higher rank and greater power. But now the dreadful moment arrived when she was about to be cruelly sacrificed to the rancour of a man, to whom he was a most deadly enemy. No time was to be lost; he flew to her abode, communicated in a few short words the decree of the tyrant, declared himself her deliverer if she would trust to his honour, and, with eyes speaking the most tender affections, he waited with breathless expectation for an answer. Soon her consenting hand was clasped in his: the shades of evening favoured their escape; whilst the wood, the covert, or the grove, afforded her concealment, till her lover had brought a small canoe to a lonely part of the beach. In this they speedily embarked, and as he paddled her across the smooth wave, he related his discovery of the cavern destined to be her asylum till an opportunity offered of conveying her to the Fiji islands. She, who had entrusted her personal safety entirely to his care, hesitated not to consent to whatever plan he might think promotive of their ultimate escape; her heart being full of gratitude, love and confidence found an easy access. They soon arrived at the rock, he leaped into the water, and she, instructed by him, followed close after: they rose into the cavern, and rested from their fears and their fatigue, partaking of some refreshment which he had brought there for himself, little thinking, at the time, of the happiness that was in store for him. Early in the morning he returned to Vavaoo to avoid suspicion; but did not fail, in the course of the day, to repair again to the place which held all that was dear to him: he brought her mats to lie on, the finest gnatoo for a change of dress, the best of food for her support, sandal wood oil, cocoa nuts, and every thing he could think of to render her life as comfortable as possible. He gave her as much of his company as prudence would allow, and at the most appropriate times, lest the prying eye of curiosity should find out his retreat. He pleaded his tale of love with the most impassioned eloquence, half of which would have been sufficient to have won her warmest affections, for she owed her life to his prompt and generous exertions at the risk of his own: and how was he delighted when he heard the confession from her own lips, that she had long regarded him with a favourable eye, but a sense of duty had caused her to smother the growing fondness, till the late sad misfortune of her family, and the

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circumstances attending her escape, had revived all her latent affections, to bestow them wholly upon a man to whom they were so justly due. How happy were they in this solitary retreat! tyrannic power now no longer reached them: shut out from the world and all its cares and perplexities;—secure from all the eventful changes attending upon greatness, cruelty, and ambition;—themselves were the only powers they served, and they were infinitely delighted with this simple form of government. But although this asylum was their great security in their happiest moments, they could not always enjoy each other's company; it was equally necessary to their safety that he should be often absent from her, and frequently for a length of time together, lest his conduct should be watched. The young chief therefore panted for an opportunity to convey her to happier scenes, where his ardent imagination pictured to him the means of procuring for her every enjoyment and comfort, which her amiable qualifications so well entitled her to: nor was it a great while before, an opportunity offering, he devised the means of restoring her with safety to the cheerful light of day. He signified to his inferior chiefs and matabooles, that it was his intention to go to the Fiji islands, and he wished them to accompany him with their wives and female attendants, but he desired them on no account to mention to the latter the place of their destination, lest they should inadvertently betray their intention, and the governing chief prevent their departure. A large canoe was soon got ready, and every necessary preparation made for their voyage. As they were on the point of their departure, they asked him if he would not take a Tonga wife with him. He replied, no! but he should probably find one by the way: this they thought a joke, but in obedience to his orders they said no more, and, every body being on board, they put to sea. As they approached the shores of Hoonga, he directed them to steer to such a point, and having approached close to a rock, according to his orders, he got up, and desired them to wait there while he went into the sea to fetch his wife; and without staying to be asked any questions, he sprang into the water from that side of the canoe farthest from the rock, swam under the canoe, and proceeded forward into the sanctuary which had so well concealed his greatest and dearest treasure. Every body on board was greatly surprised at his strange conduct, and began to think him insane: and after a little lapse of time, not seeing him come up, they were greatly alarmed for his safety, imagining a shark must have seized him. Whilst they were all in the greatest concern, debating what was best to be done, whether they ought to dive down after him, or wait according to his orders, for that perhaps he had only swam round and was come up in some niche of the rock, intending to surprise them;—their wonder was increased beyond all powers of expression, when they saw him rise to the surface of the water, and come into the canoe with a beautiful female. At first they mistook her for a goddess, and their astonishment was not lessened when they recognised her countenance, and
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found her to be a person, whom they had no doubt was killed in the general massacre of her family; and this they thought must be her apparition. But how agreeably was their wonder softened down into the most interesting feelings, when the young chief related to them the discovery of the cavern and the whole circumstance of her escape. All the young men on board could not refrain envying him his happiness in the possession of so lovely and interesting a creature. They arrived safe at one of the Fiji islands, and resided with a certain chief for two years: at the end of which time, hearing of the death of the tyrant of Vavaoo, the young chief returned with his wife to the last mentioned island, and lived long in peace and happiness." P. 270.

After a long continuance in one or other of these islands, and being perhaps, from gratitude, as well as from a sense of personal security, the involuntary associate of many murderous scenes, Mr. Mariner contrived to make his escape on board an English vessel, in which he proceeded to China. The remainder of the work is occupied by a detailed account of Finow, the king, the benefactor and patron of Mr. Mariner, the situation and influence of the chiefs, the religious ideas and ceremonies of the people, and a general view of the state of society among them.

A chapter is also given to the medical knowledge which they possess, and the skill which they exhibit in the performance of certain operations. Such manufactures also as have been carried to any degree of perfection, with minute accounts of their dances, songs, and music, bring the reader not unreluctantly to the conclusion. But the most important and most valuable portion of this performance, in the opinion of the editor, is what he terms a grammar of the Tonga language, with two vocabularies, of considerable extent, of Tonga and English, and English and Tonga.

The former is certainly a reasonable subject of speculative and ingenious curiosity, but how the orthography of such a language can possibly be brought to any thing like determinate rules, we are quite at a loss to comprehend. In the first place, it is the custom prevalent among these people, to deprive themselves of some of their fore-teeth; consequently, the pronunciation must perpetually vary, from the effect which such a defect must necessarily have upon the voice, as well as from the impression made upon the auditory nerves of the hearer. Now we each of us know how the most enlightened of our countrymen differ from one another in their orthography and pronunciation of the highly civilized nations of the East, so that at this very day, we know not precisely whether we are to say pacha or pasha, nabob or nawaub, shiek or chiek, Mahomet or Mahommed, with innumerable other discordancies. And after all,
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the real value of a grammar of so rude and unpolished a language may be reasonably questioned. The vocabulary may have its use. The genuineness of the narrative is indisputable, and if the two volumes had been compressed into one, the work would have been, in our opinion, more acceptable in itself, and would have found a more general circulation.

ART. V. *Statements respecting the East-India College, with an Appeal to Facts, in Refutation of the Charges lately brought against it, in the Court of Proprietors. By the Rev. T. R. Malthus. 8vo. 105 pp. Murray. 1817.*

THERE are few subjects within our remembrance, which have been discussed with more disgusting intemperance, or with more consummate ignorance than the Question now before us. Points of a nature the most intricate, and of importance the most vital, have been delivered over for solution to the blindness of party violence, or the clamour of popular harangue. Upon the question of general education alone, the calmest deliberation and the most matured experience would be required to arrive at any satisfactory conclusion, but when that education is to be applied to the commerce, the government, and the politics of India the difficulty increases to an almost inconceivable degree.

To judge with any fairness or effect upon the probable advantages or dangers arising from the East-India College at Hertford would require more evidence than has already appeared. All that can be said upon the one side we conceive to be concentrated in the pamphlet of Mr. Malthus ; but we scarcely know whither to turn for arguments upon the other except to the *British Forum* eloquence of the Court of Proprietors, or to the scurrilous paragraphs of a very pretending, but a very silly, new-paper. To a candid and an impartial judge this total absence of any tangible or disposable evidence on the one side cannot but incline his opinion at once very strongly to the other ; there is yet sufficient difficulty to induce him to suspend his decision and to endeavour by much sifting and care to discover what serious and weighty objections may really be found at the bottom of all this clamour and harangue.

It is rather extraordinary that the best and fairest statement of the arguments on the opposite side are to be found in the pamphlet of Mr. Malthus, to which we can refer our readers for a satisfactory view of the principal bearings of the subject. The general matter in debate may be resolved into three distinct questions :

I. What

I. What education is necessary to qualify the youth of this country for their future stations as civil servants of the East India Company.

II. Whether the College at Hertford is calculated to supply the education which shall be deemed necessary.

III. To what causes are the frequent disturbances at that College to be attributed.

The first of these questions is, as will be readily acknowledged, by far the most difficult and important. Upon this Mr. Malthus brings forward the opinion of the Marquis Wellesley recorded in a *Minute in Council*, dated Oct. 10, 1800, containing the reasons which induced him to found his well-known College at Calcutta. The Marquis contends, as the commercial views of the Company are now, from the vast extension of their empire, connected with other duties of greater magnitude and importance, that an education, simply commercial, falls far, very far short of the nature of those offices and duties which they must be called upon to fulfil.

“ To dispense justice to millions of people of various languages, manners, usages, and religions; to administer a vast and complicated system of revenue, through districts equal in extent to some of the most considerable kingdoms in Europe; to maintain civil order in one of the most populous and litigious regions in the world; these are now the duties of the larger portion of the civil servants of the Company. The senior merchants, composing the Courts of Circuit and Appeal under the presidency of Bengal, exercise in each of these courts a jurisdiction of greater local extent, applicable to a larger population, and occupied in the determination of causes infinitely more intricate and numerous, than that of any regularly constituted courts of justice in any part of Europe. The senior or junior merchants employed in the several magistracies and Zillah courts, the writers or factors filling the stations of registers and assistants to the several courts and magistrates, exercise, in different degrees, functions of a nature either purely judicial, or intimately connected with the administration of the police, and with the maintenance of the peace and good order of their respective districts. Commercial and mercantile knowledge is not only unnecessary throughout every branch of the judicial department; but those civil servants, who are invested with the powers of magistracy, or attached to the judicial department in any ministerial capacity, although bearing the denomination of merchants, factors, or writers, are bound by law, and by the solemn obligation of an oath, to abstain from every commercial and mercantile pursuit. The mercantile title which they bear not only affords no description of their duty, but is entirely at variance with it.

“ The pleadings in the several courts, and all important judicial transactions, are conducted in the native languages. The law
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which the Company's judges are bound to administer throughout the country is not the law of England, but that law to which the natives had been long accustomed under their former sovereigns, tempered and mitigated by the voluminous regulations of the Governor-General in Council, as well as by the general spirit of the British constitution.

“ These observations are sufficient to prove, that no more arduous or complicated duties of magistracy exist in the world, *no qualifications more various or comprehensive can be imagined*, than those which are required from every British subject who enters the seat of judgment within the limits of the Company's empire in India.” P. 6.

The whole of the minute, from which the above is an extract, cannot be read without a deep conviction of its just, enlarged, and commanding views. The station to which the young men of this country will be called in their Indian career; the complicated and extensive duties which even the more mercantile part of them will be summoned to discharge, must require surely an education commensurate to the variety, the difficulty and importance of their functions. British India is not what it was; the men therefore who are called into its service must be different from what they were. They must not be a class of raw, riotous, and uninstructed boys, but conversant in all the laws which they will be called upon to enforce, ready in all the languages in which it is necessary that they should converse. British India was formerly but a chain of commercial settlements, it is now a mighty empire; it will follow therefore that those to whom its administration is to be entrusted, should engraft upon their commercial knowledge, the theory and the practice of political science. We are surprised that many of the old and retired members of the Company cannot bring themselves to acknowledge the necessity of a change in education proportionate to the change in the country for which it is adapted. Whether this conversion of a commercial settlement into an extended empire was, in the first instance, either wise or politic, is another point: the change has been made, and circumstances must now be adapted to it. We see and acknowledge the danger on the other hand of sending out to India a set of young pragmatists and political prigs with vast ideas, it is true, of the importance of India, but with vaster still of the importance of themselves. These young gentlemen however, will find, long before their conceit can work into any real mischief, that let their education have been as excellent as it may in this country, it is the avenue only, and the portal to knowledge, and that it can but prepare them for the far more difficult lesson of practical experience which can only be learnt abroad.

That a deficiency in the qualifications requisite for officers, and for administrators of this vast empire, has been experienced of late to a degree highly injurious to the interests of India, but too clearly appears from the same Memoir of the noble Marquis. To remedy this, the Marquis founded his grand collegiate establishment at Calcutta, to which the Company objected upon the score of expence, though to many other far more weighty objections such an establishment appears to be liable. Impressed, however, with the necessity of some more enlarged education for their future servants, they agreed to the establishment of a seminary for Oriental learning alone at Calcutta, combined with some preparatory system of education in England.

That this preparatory plan of education must be a very peculiar one, will readily be allowed, and that it must embrace many objects, which would of course be unattainable either at our Universities or public schools. The elements of the Oriental languages especially must form a prominent part in the system; the science also of political economy among others must be taught at a much earlier period than it is very rightly thought proper to teach it in the common course of an English education. For these reasons alone, though many others of equal importance might be adduced, the plan of education for the Oriental students must be peculiar, and of course the place, where it is pursued, must be separate from any other establishment.

Without entering, therefore, into particulars, we may generally conclude, that some peculiar system of education is necessary to qualify the youth of this country for their future stations as civil servants of the East India Company.

II. Is the College at Hertford calculated to supply the education which shall be deemed necessary?

Among all the objections which have been thundered forth against this establishment, we have never heard of any against the system of *intellectual* education there pursued. It has never been contended that its pupils, such at least as chose it, have not been highly benefited by its studies. It has never been contended, that in such instances the improvement has not been at once rapid and deep, and of such a nature as to reflect the highest credit upon the system laid down, and upon the teachers who are so indefatigable in its execution. That the previous knowledge which the students have acquired at Hertford has very considerably diminished the time of their stay at the subsequent seminary of Calcutta appears from the following statement.

“ On the effect of the college in England in abridging the period
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of stay at the College in Calcutta, the testimonies are equally satisfactory.

“ At the public disputation of 1810, before adverted to, Lord Minto says, ‘ That the studies of Hertford will abridge those of Fort William cannot be doubted. This has already been proved.’ —He had before indeed observed, that the college of Fort William had already derived some of its most distinguished ornaments from Hertford. ‘ I do not speak,’ he says, ‘ of the merit to which I now allude in comparison only with that of contemporaries of the present year, but I would place it confidently in parallel with the best and brightest period of our college.’ To warrant this homage, justly and impartially paid to the early fruit of the new (not rival, but associate) institution, he names eight students from Hertford, who had eminently distinguished themselves. Of these the average period of stay at the College of Fort William was about a year, although some of them had delayed their going longer than was necessary ; and three had acquired a proficiency in no less than four Oriental languages.

“ In 1811, the documents furnish the means of a more accurate comparison. In that year the number of students which left the Calcutta College qualified for official situations was twenty, of whom the number from the College in Hertfordshire was twelve, viz.

Six who left the College after six months’ residence.

Two.....after eight months.

One.....after nine months.

One.....after two years.

Two..after three years.

“ The number of students who left the Calcutta College at the same time, but never were at the College in Hertfordshire, was eight, viz.

Three after a residence of two years and a quarter.

One.....of three years.

One.....of three years and a quarter.

Two.....of four years.

One.....of four years and a half.

“ In the one case, the average stay is about ten months ; in the other, three years and two months.” P. 57.

With the studies actually pursued at the Hertford College our readers will be pleased to become acquainted, especially as they have seen the fullest testimony of their satisfactory results in the more advanced seminary at Calcutta.

“ In the East-India college, so constituted, the plan upon which the system of discipline and instruction is conducted seems to be well calculated to answer the purpose in view. Every candidate for admission into the College is required to produce a testimonial from his schoolmaster, and to pass an examination in Greek, Latin, and arithmetic, before the Principal and Professors. This previous examination at once prevents persons from offering themselves who
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have not received the usual school-education of the higher classes of society; and those who offer themselves, and are found deficient, are remanded till another period of admission.

“ The lectures of the different Professors in the College are given in a manner to make previous preparation necessary, and to encourage most effectually habits of industry and application. In their substance they embrace the important subjects of classical literature, the Oriental languages, the elements of mathematics and natural philosophy, the laws of England, general history, and political economy.

“ At the commencement of the institution it was feared by some persons that this variety would too much distract the attention of the students at the age of sixteen or seventeen, and prevent them from making a satisfactory progress in any department. But instances of distinguished success in many departments at the same time have proved that these fears were without foundation; and that this variety has not only been useful to them in rendering a methodical arrangement of their hours of study more necessary, but has decidedly contributed to enlarge, invigorate, and mature their understandings.

“ On all the important subjects above enumerated, examinations take place twice in the year, at the end of each term. These examinations last above a fortnight. They are conducted upon the plan of the great public and collegiate examinations in the universities, particularly at Cambridge, with such further improvements as experience has suggested. The questions given are framed with a view to ascertain the degree of progress and actual proficiency in each particular department on the subjects studied during the preceding term; and the answers, in all cases which will admit of it, are given in writing, in the presence of the professors, and without the possibility of a reference to books. After the examination in any particular department is over, the Professor in that department reviews at his leisure all the papers that he has received, and places, as nearly as he can, each individual in the numerical order of his relative merit, and in certain divisions implying his degree of positive merit. These arrangements are all subject to the controul of the whole collegiate body. They require considerable time and attention, and are executed with scrupulous care and strict impartiality.

“ Besides the classifications above mentioned, medals, prizes of books, and honorary distinctions, are awarded to those who are the heads of classes, or as high as second, third, fourth, or fifth, in two, three, four, or five departments.

“ These means of exciting emulation and industry have been attended with great success. Though there are some, unquestionably, on whom motives of this kind will not, or cannot, operate, and with whom, therefore, little can be done; yet, a more than usual proportion seem to be animated by a strong desire, accompanied by corresponding efforts, to make a progress in the various studies proposed to them.

“ Those

“ Those who have come to college tolerably good scholars, have often, during their stay of two years, made such advances in the classical department as would have done them great credit, if they had devoted to it the main part of their time ; while the contemporary honours which they have obtained in other departments have sufficiently proved that their attention was not confined to one study: and many, who had come from public and private schools at sixteen, with such low classical attainments as appeared to indicate a want either of capacity or application, have shewn by their subsequent progress, even in the classical department, and still more by their distinguished exertions in others, that a new field and new stimulants had wrought a most beneficial change in their feelings and habits, and had awakened energies of which they were before scarcely conscious.” P. 47.

From all these testimonies, then, it may be concluded, nor do we think that the conclusion will be controverted, that the College of Hertford is calculated to supply the education, which, as far as *intellect* is concerned, has been shewn to be necessary.

III. To what causes are the frequent disturbances at that College to be attributed ?

This is the great source of contention and debate ; not whether the intellectual education be such as to reflect credit both upon the pupils and the teachers, but whether the moral discipline is not so low as in most instances to defeat the progress of education, and to engender little else but ignorance and licentiousness. That there have been since the foundation of the College the most alarming rebellions is readily admitted. The question is, to what cause are they to be attributed ? Some consider them as resulting from an essential defect in the foundation of the College. Others again are of opinion that they were only temporary evils, such as occasionally happen in our best public schools, and that their recurrence is not to be dreaded. The history of the College will, in our opinion, give the clearest and most satisfactory answer to the question proposed ; it will reconcile discordant opinions, and acquaint the public at large with facts, of which they are at present but little aware.

In the original constitution of the College, the Directors chose to reserve to themselves the power of expulsion, as if it had been entrusted to the collegiate authorities, it would have been an infringement, not only upon their power, but upon their patronage. This was soon perceived by the students, who easily discovered that the collegiate authorities had no real power of controul, and that any appeal to the Directors must be terminated in their favour. In this notion they were fully justified by subsequent events. In the course of six years from its foundation

tion there were three violent disturbances. The Directors were called in, but their conduct was such as to encourage rather than to repress insubordination. On the third, and most violent, in 1812, they took the whole matter into their own hands; they detained the students in town for above a month; they subjected all parties to repeated examinations, and came at last to no final determination. They then referred the affair to the Principal and Professors, who were desired to select for expulsion those who had been most deeply concerned as ring-leaders in the late rebellion. Five were accordingly selected by the College, and sentence of expulsion was accordingly passed upon them by the Court of Directors. It will hardly be credited when we relate it, that all five were restored to the service by the vote of a subsequent Court, and sent out to India triumphant in the cause of rebellion.

Some little time before the charter was renewed, the Directors appear to have come to their senses, and to have entrusted the power of expulsion to those with whom it is essential it should rest, to the Principal and Professors, making up the College Council. This power was finally invested in them by the legislature, on the renewal of the charter; at the same time, however, an authority was taken from them of a very disagreeable but of a very necessary nature; that of calling upon a student to prove his innocence when he was only suspected of a crime; thus reversing the maxim of the law, that every one shall be considered innocent till he is proved guilty. To this deprivation may be ascribed the origin of the last rebellion in 1815, the students finding that one of the powers of immediate controul was lost to the College Council. If we are not misinformed, since that time, it has been restored, and thus the very first act of insubordination may easily be checked. But above all, the very spirited and manly conduct of the Principal and Professors in that rebellion will prove to the students that they have persons of a very different nature from a Court of Directors to deal with. Of the convicted rebels the ring-leaders were expelled, and some others rusticated for the longest time, which the College Council, by the authority invested in them, could determine. Here again every art both of flattery, of persuasion, of menace was resorted to by too many of the highest power to induce the College to receive the students back before the term of their banishment was expired. The Principal and Professors maintained their authority in a manner that does them the highest honour, and cannot but shame the conduct of those who would either have cajoled or intimidated them into a mean and pusillanimous compliance. Legal quibbles were at length resorted to respecting the power of the College, an appeal was sent to the Visitor,

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the Bishop of London, who summarily decided in favour of the College. In this state affairs stand at present, and as we hear, from various quarters, the utmost regularity and discipline prevails, which it ever will do, as long as the superior power is vested in spirited and independent hands, and is enforced without partiality and without appeal.

From all this it will appear that since the power of expulsion has resided in the College but one rebellion has taken place, and that very disturbance may be traced, in some measure, to a cause which we have before alluded to. It was the first combat of the students with their new masters, and from the treatment which they met with, it will probably be the last.

From all this we shall be also warranted in concluding that the combined state of disturbances and insubordination, in the first instance, arose from an inherent evil in the College, and since that evil has been removed, as there has been but one solitary instance of rebellion, we are warranted in supposing that such an instance was an experiment only on the part of the students, as is generally the case in public schools, on the succession of a new master; and that from their present orderly state, this experiment will not readily be renewed.

Still, however, we agree with Mr. Malthus that there are, and ever must be, some disadvantages and difficulties attached to a College of this nature, which are to be found, neither in our public schools nor yet in our universities. As these are stated by Mr. Malthus in the fairest and most candid manner, we shall present them to our readers in his own words.

“ In the first place, an attempt to give a collegiate education, and to place under collegiate discipline persons of an age from two to three years younger than the average age of admission at our universities, may be not in its nature easy. It is generally allowed that the age from fifteen or sixteen to eighteen is the most difficult to govern. It is precisely that period when the character makes the most rapid change in the shortest time. Two or three years at this critical era convert a boy into a man; and any system of discipline intended to apply to the time when this change is taking place, which happens to be the very time of the residence at the East India college, is likely to be exposed to various and very opposite objections, according as the earlier or the later age is chiefly considered.

“ At great schools, where boys sometimes stay till they are eighteen, the seniors in age, who are generally at the same time in the highest classes, form a kind of natural aristocracy, which not only may safely and justly be allowed greater liberties and privileges than others, but may be made, and, in fact, are made, of the greatest use as an intermediate authority to assist in the government of the rest.

“ In the East India college, on the contrary, on account of the period of residence being only two years, and some being admitted at eighteen or nineteen as well as at fifteen and sixteen, there is no such natural aristocracy of age, standing, and acquirements; and it is hardly possible either justly to separate the seniors from the juniors, and allow them distinct privileges, or to make effective use of them, as at great schools, in the administration of the discipline.

“ The second permanent difficulty which the college has to contend with is the chance that some of the young men, whose parents have obtained appointments for them, may be indisposed to the service, and not really wish to go out to India. Such a temper of mind will, of course, naturally indispose them to submit to the discipline of the college, or to profit by the education which it offers to them, and will, at the same time, make them most pernicious and dangerous examples to others.

“ The Directors have endeavoured to get rid of this evil by exhorting all those who feel indisposed to the service quietly to withdraw from the college. But it is to be feared that this exhortation, though obviously just and proper, will not often have the desired effect. Instances have not been uncommon of a persevering opposition to the regulations of the college, which could only be rationally accounted for by supposing a positive disinclination to the service; and yet, if the student has, in consequence of his irregularities, been sent home for a time to his friends, their influence has generally produced letters containing expressions of the greatest contrition for past offences, the most solemn assurances with respect to future conduct, and the most anxious desire to proceed to India—professions with which the conduct of the student after his return to college has seemed in no respect to correspond. It is to be feared that there are young men who would prefer expulsion, on occasion of some general disturbance, when many are involved, to an open and manly rejection of an appointment which is considered by their parents as so valuable; and these feelings, where they exist, are obviously of a nature to produce a most unfavourable effect upon the discipline.

“ The third inherent difficulty, which the college has to contend with, is one which at first sight might be thought an advantage, namely, the great interest that each student has at stake, and the consequent severity of the punishment of expulsion. This great severity most naturally produces, both in the governing body in the college, and in the Court of Directors, an extreme unwillingness to resort to it. But the more this unwillingness is perceived, the more advantage will be taken of it, and the more instances will occur of acts of insubordination. It is quite certain that neither of our Universities, nor any of our great schools, could support their discipline for a single year, if they were to shew any hesitation in appealing to the punishment of expulsion—if this punishment, in short, were not always ready as an alternative on a refusal

refusal to do impositions in the one case, or to submit to corporal correction in the other. But besides regular expulsions, which are resorted to occasionally in all places of education, to support the discipline, it is still more common to desire the parents of boys, whose habits are bad, and who are doing mischief to others, quietly to remove them. In the Universities, and at great schools, such hints are always taken as commands, and it is no doubt a most effectual mode of breaking combinations, and preventing the spread of mischief, without exciting public sensation. But in the East India college no parent can be persuaded to take a step which involves the loss of an appointment. As valuable property is concerned, it is considered that nothing but some great and overt act of immorality or rebellion can justify such a punishment; and unless some such act can be brought forward, which, of course, in many cases, must be extremely difficult, neither a quiet removal nor regular expulsion takes place; and the unavoidable severities of the penal code thus paralyze the arm of authority. On this ground it may justly be doubted whether the regulation not long since passed by the Court, to exclude from the military, or any other branch of the Company's service, those young men who had been expelled from the college, can be considered as a wise one. The punishment of expulsion at the college was too great before, and this regulation has made it still greater; and if the natural unwillingness of all parties to resort to this punishment should increase from this or any other cause, rather than diminish from a sense of duty to India and to the public; the great power of the Directors over the young men at their college, which, if properly managed, might secure the most beneficial results, will be converted into a source of perpetual weakness and inefficiency." P. 65.

To meet these difficulties, and to remedy these deficiencies, Mr. Malthus suggests the idea that the appointment to India should be a prize to be contended for, as are the Fellowships at Cambridge. The whole number of students are, indeed, to be nominated by the directors, but the college are to select the best qualified for the actual appointment. We can only say, that if the directors consent to this disposition, or to any modification of it, they will prove themselves to be very different men from those whom we take them for. We should also fear that no new stimulus would be, by these means, applied to the idle and ill-disposed, as they would readily enough resign their claims to an appointment for which they have no desire, and find an additional excuse for indolence and vice.

Such are the defects inherent in the College, which though they must ever expose it to some difficulties and embarrassments, yet they are not, in our opinion, by any means sufficient to throw any permanent obstacle in the way of success. The discipline of the College has much, indeed, to dread, not from any internal

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defect in its foundation, but from noisy and ignorant discussions from without, which cannot fail to unsettle the minds of the students, and to produce that very licentiousness and insubordination of which they affect to complain.

The ignorance of those who talk loudly of converting the College into a school, and of subjecting the students to school names and school discipline, is really lamentable. If the age is the same, and the prospects the same, whether they be called boys or students, whether their superiors are termed masters or professors, is immaterial, except the absurdity of teaching *boys* those sciences, and leading them on to those studies which have ever yet distinguished manhood. Besides this anomaly, we should much doubt, whether as *boys* they would enter so readily and cheerfully into those abstract and advanced parts of education which, as *students*, they have a pride in doing. As far as the influence of *names* is concerned, we conceive that the present terms are much the most judicious. As to the introduction of school discipline, any one who has paid any attention to this part of education, must have observed that it is applicable only to schools where there are gradations of ages, from the highest to the lowest. The boy of sixteen, who will submit to a punishment in a school where there are boys of every age, will not submit to the same in a place where there are none materially younger than himself. He will, in the first instance, see the propriety of its application to the younger, and as there is no definable point in age where it should stop, he will not doubt of the propriety of its application to himself. In the second instance, he will doubt, and rightly doubt, its application at a point in his age, which, by his removal to a higher seminary, and by finding none materially younger than himself, is now clearly defined; and under such circumstances we should have the worse opinion of him for his submission. Now the consequence of all this would be irksome and unavailing struggle between master and boy, without that controul which the gentlemanly feeling and behaviour between student and professor cannot fail to encourage. This very consideration alone would shew the absurdity of any attempt to convert this College into a school. Mr. Malthus has added many more which, in our minds, are unanswerable. We always agreed with Terence.

*“ Pudore et liberalitate liberos
Retinere satius esse credo, quam metu.”*

Which, for the sake of some of the orators at the India House, (not of course for that the directors) we will thus freely English.
“ No one but a fool would even think of frightning g lads above
sixteen

sixteen by the threats of school discipline, when shame and liberal treatment will act as a much more salutary restraint."

Much as we have found it necessary to differ from the Directors in their management of the College, in one point we give them the highest and most deserved credit. In the choice of those to whom these young men were to be entrusted, they have shewed themselves above all party and patronage, and have selected men who, by their abilities, their attainments, and their independence, are especially calculated to preside over the education of the future masters of India. The names of Batten, Le Bas, Malthus, and Walter, stand among the highest in the proud list of University honours. In rendering their College at once a station of honour and of emolument, the Directors have transplanted the flower of Cambridge to the courts of Hertford. Yet these are the men who, in the silly harangues of proprietors, and the sillier paragraphs of a pompous newspaper, are to be libelled, because they are termed Professors. Professors indeed they are, because Professors they were made by the Legislature of the Realm. To object to a title alone, and that a legal one, is but a paltry objection at best; it clearly proves, however, that the title is the only qualification of which the gentlemen, before alluded to, are enabled to form the slightest judgment.

ART. VI. *The Veils; or the Triumph of Constancy. A Poem, in six Books. By Miss Porden. 8vo. 285 pp. 10s. 6d. Murray. 1815.*

THOUGH the charms of youth and beauty can be supposed to have little influence on the beetle-brow and the saturnine complexion of a thorough-bred reviewer, yet we should be sorry not to own their power in softening the severity of criticism and disarming the shaft of all unnecessary venom. But our fair authoress has little reason to plead benefit of sex: though young, she has the strength of maturer years, though a female, she has the vigour which braces a manly arm. For any lady, for one especially who is now, we understand, but in the spring time of youth, the poem before us is a very extraordinary production. It displays a clear and accurate knowledge of the various subjects which it is intended to illustrate and adorn. In chemistry, in botany, in geology, Miss Porden appears no mean proficient. Her knowledge she professes to have derived from the Lectures which have been delivered at the Royal Institution

tution by Sir H. Davy, Mr. Brande, and Sir E. Smith. For these three eminent men we profess the most unfeigned respect. To Sir H. Davy in particular this country owes the just celebrity which she enjoys on the continent as a nation of philosophical and scientific research. To Mr. Brande the public expectation is directed, as to one who will in his day reflect no ordinary lustre on the character both of himself and of his native land. As the Royal Institution has afforded no inconsiderable facilities to the exertions of these eminent men, we shall speak of it in terms far more respectful than it would otherwise deserve. We cannot at the same time but deeply lament, that these master builders in science should be expected in return to prostrate their talents and time in sacrificing to the shrine of folly, and in advancing the cause of ignorance. A task more degrading to a man of science can scarcely be imagined than to fritter down his researches to the level of the lazy amateur, the lounging cit, or the conceited blue-stocking—to explode gasses, of which little is understood but the noise—to methodize and explain terms and ideas, of which all that can be insured from obliviscence is their misapplication. If there were one useful result of all this mummary and stage-trick, we should the less regret its performance, but when the end of this unseemly exhibition is to relieve the tedium of a listless morning, to bother the brains of a sentimental Miss, or pamper the vanity of a chattering dowager, we must protest against the degradation of the highest talents to the silliest purposes—purposes which a conjuror or a travelling philosopher, might with far more use and propriety fulfil. If lectures they must have, there shall be metaphysics and moral philosophy to their hearts content: and if the former performer on the slack rope of these sciences should prove coy, we doubt not but that Mr. Bannister (now he has quitted the stage) might be induced to favour them with a lecture on one or both of their favourite subjects, which, if interspersed with a few comic songs, would doubtless have a very striking effect.

Among the very few persons who have not left the lecture room of the Royal Institution, more ignorant, because more conceited than they entered, we would rank the authoress of the volume before us. Her poem, as the work of a lady, and of a young lady too, as we understand, is certainly a very extraordinary production. With chemistry, and with natural history, it shews a very intimate acquaintance. The versification is smooth, elegant, and harmonious, and devoid of that ungrammatical harshness which is too prominent a feature in the most favourite poems of the day. Miss Porden appears to possess a vivid and a playful

a playful imagination, chastened, however, by much real taste both in incident and expression. To marshal the chemical elements of the world in battle array, to describe at once scientifically and poetically their various combinations and oppositions, and so to embody all these agents as to render them subservient ministers in the conduct of an epic poem is both an original and a daring attempt. Extraordinary, however, as the attempt may be, more extraordinary still is its success. Miss Porden is quite a Thalestris in poetry: over every difficulty which the cramped and obscure nature of her subject could have presented she has triumphed with much apparent facility.

With the outline of the story we shall not trouble our readers, as it is the part of the poem which is perhaps the least interesting of the whole. With detached portions of the machinery, we shall present them, as they give the best specimen of Miss Porden's poetical talents. The metals and the earths are drawn up in array against the powers of fire. The catalogue of warriors is quite Homeric. The description of the gems, of which *silex* forms the basis, is thus given.

“ Near these Silexis' hardy veterans stand,
Unbent, untam'd, a firm determin'd band;
Yet with their savage strength, and haughty mien,
The pride of splendour and of dress was seen;
Bright were their polish'd shields, their corslets beam'd,
And from their helms the living lustre stream'd,
And now display'd the opal's various hue,
The garnet's crimson, or the sapphire's blue.” P. 68.

The green and glossy hue of the *magnesian* stones, the appearances of the rarer earths, and the personification of quicksilver is well imagined.

“ Nor plain, nor rich, Magnesias' band was seen,
Each, like his chief, attir'd in glossy green.
With them, Asbestos came, himself an host,
His foeman's terror, and his kindred's boast.
Strontia, Barytes, brother chiefs, were near:
Next Ittria, Zircon, and Glucine appear,
Gay with their armour, valiant, red, or blue,
Their hearts were valiant, but their troops were few.
Of various lineage, what a countless throng,
In warlike order ranged, demand the song!
But who now hither bends his hasty flight,
His face and armour of resplendent white?
'Tis Hydrargyras,—thro' the gloom he springs,
His feet and head, like Hermes, arm'd with wings:
' My liege,' he cried, ' the powers of fire are near,
A few short moments see their vanguard here ;

Rang'd in a distant vale, the wat'ry line
Remain inactive, and the fight decline." P. 70.

The various effects of fire over the various minerals, especially on the two different amethysts are thus described.

" But fate still guided Pyros' conquering spear,
And death behind him stalk'd, before him fear.
First Theion fell, in arms of yellow hue,
And snowy Nitron next his fury knew,
At the first stroke, his arms in fragments fell,
And with an angry shout he bade the world farewell *.
Next, in his sable hauberk, Carbon came,
And stopt awhile the impatient Lord of Flame,
Without a wound, his fiercest blows withstood,
And then retir'd, repulsed, but unsubdu'd †.

" Titanos next he quell'd ; his fiery dart
The chieftain's corslet pierc'd, and reach'd his heart,
Their leader's fall his troops with terror fill'd,
In flight dispers'd, an easy prey they yield
To Pyros' slaught'ring arm, who chas'd them o'er the field. }

" The trembling Gnomes with fearful wonder view'd
Whole squadrons by a single arm subdued.
To check the king, advanc'd two chiefs of fame,
Of races different, tho' alike in name; }
Their shields, their surcoats, and their arms the same ;
In eastern climes one holds extensive sway,
And one Iberia's noblest Gnomes obey.
The foes of Bacchus, they in times of old
By secret bonds the insidious god control'd,
Onward they prest, by shame and rage impell'd,
And broke their lances on his lifted shield.
The king unshaken, with fresh fury burns,
And each his blow with mightier force returns,
When, wondrous change ! beneath his potent spear,
In different garb, the rival chiefs appear ;
Late in Aurora's purple glory drest,
Now Amethystos wears a silvery vest ;

* " Nitre detonates with a slight heat."

† " No artificial heat has hitherto been sufficient to fuse charcoal, but under the action of the immense Voltaic apparatus at the Royal Institution, directed by Professor Davy, it became much hardened, and a small portion assumed the gaseous form. Were it possible to fuse charcoal, it is probable that, by the addition of a minute portion of oxygen, and suffering it to cool very slowly, artificial diamonds might be formed."

Unhurt

Unhurt he stands; a pure effulgence plays
 Around his form, that mock'd the diamond's blaze :
 The Carthaginian by the blow was laid
 A milk white corse, and all his lustre fled *." P. 75.

The description of Stromboli, as it is less technical, and more simply poetical, will probably delight many a reader who could but ill enjoy the artificial imagery of the former scene.

" On lofty Stromboli the sky was bright,
 As when it sparkles with the northern light,
 And ever as the mountain hurl'd on high
 Its mass of molten lava to the sky,
 O'er all the isle the vivid lustre spread,
 And brighten'd ocean with a glow of red ;
 Like distant thunder, burst a hollow sound,
 Disturb'd the quivering air, and shook the shores around.

" Now on the coast the chariot sinks to land,
 Where mingled lavas form'd the rugged strand,
 And o'er the ground deep spread the sable sand,
 And oft some broken rock or cavern show'd
 Where o'er the first the later streams had flow'd.
 As Leonora left her cloud-like car,
 The beauteous fabric melted into air.
 O'er the rude soil with timid steps she went,
 A dim and fitful light the mountain lent,
 That shew'd a hamlet, where the vineyards green
 In narrow patches stud the rugged scene.
 One cottage still a feeble light display'd,
 And gladly open'd to the Iberian maid.
 Here dwelt an aged peasant and his wife,
 Who calmly journey'd down the vale of life,
 Nor mourn'd departed youth. He from his birth
 Still fondly cherish'd his paternal earth,
 Tho' near was many a fair and fertile spot,
 Though each explosion shook the trembling cot ;

* " The oriental amethyst is a variety of corundum, differing only in colour from the oriental sapphire, topaz, and ruby. When exposed to heat it loses its colour, and is of such dazzling brilliancy as to be frequently mistaken for the diamond. The occidental or common amethyst is merely quartz, tinged naturally of a deep violet hue, by iron or manganese. It likewise loses its colour in the fire, but at the same time is deprived of its lustre, becomes opaque, and of a milky white, owing to an infinity of small cracks which are discoverable by the microscope. It is chiefly found in the neighbourhood of Carthagen in Spain. The Greeks and Arabians wore the amethyst as an amulet to prevent drunkenness, whence its name *ἀμβροτος*."

And

And oft the scorix dark or fiery balls
 Pour like a hail-storm on the shattered walls,
 Or in his little vineyard, and consume
 The expected produce of the year to come ;
 Yet here his sires first drew the vital air,
 And memory made the humble dwelling dear.
 More sweet to him the bread his toils command,
 His hut of lava and his barren strand,
 Than soft repose, or wealth's alluring smiles,
 Sicilia's flowery vales, or fortune's emerald isles." P. 205.

We shall give one extract more from a very poetical description of the wonders of the deep. The rapid rise of the Coral island, is happily expressed. They are composed, as it would appear, of an infinite number of minute animalculæ, and rise perpendicularly from a very extraordinary depth. These islands are chiefly to be found on the Pacific Ocean, and as the sea sand and mud gradually fills up the interstices of the coral they become habitable.

" Henry, meanwhile, pursued his way ; amaz'd,
 On all the wonders of the deep he gaz'd.
 Here the smooth sands in shining plains extend,
 And lofty rocks in rugged points ascend ;
 On their rude sides the weeds of ocean wave,
 The nurturing seas their floating foliage lave.
 And here the gay Zoanthæ emulate *
 Flora's bright train and transitory state.
 Mid scatter'd shells, and tufts of herbage green,
 The sad remains of human toil are seen.
 On wrecks of ships, that proudly bore afar
 Britannia's wealth, or hurl'd her bolts of war,
 Unnumber'd myriads ply their ceaseless toil,
 And frame the basis of a future isle ;
 Tho' small as sands that shun the inquiring eye,
 Their solid works the waves and winds defy ;

* " The actinix or sea anemones, and sea marigolds, have received the name of zoanthæ or animal flowers. They are of an oblong form, and when closed, resemble a truncated cone. They are fixed by the base, and the upper part is surrounded with many tentaculæ, in the centre of which is the mouth. Many of them are of very brilliant colours, and when their tentaculæ are expanded, they have the appearance of full blown flowers. They feed on small shell-fish and other marine animals, which coming within reach of the expanded tentaculæ, are immediately seized and drawn into the mouth, which closes over them. The shells, and other indigestible parts, are afterwards returned through the mouth."

Still

Still on the ruins of their race renew'd :
 They share alike their labour and their food.
 Where now a mimic garden mocks the view,
 And nature sports in every form and hue,
 Where scarlet flowers mid verdant foliage glow,
 And dusky fibres seem to twine below ;
 Mid azure tufts and blossoms silvery white,
 Where purple fruits the wond'ring eye invite ;
 Soon shall soft moss, and grass, and herbs extend,
 On coral rocks the lofty trees ascend ;
 The beasts shall roam, the birds their nests shall frame,
 And man at last his new dominion claim." P. 168.

That the poem before us is no ordinary production the extracts which we have given will clearly shew, but that it will ever become popular, we should strongly doubt. There are few even among the learned ladies and gentlemen "who to lecture go," who could even with the explanations which Miss Porden has added, sufficiently understand the natures and properties of the chemical agents, to enjoy their personification. The story also is obscure, not so much perhaps from its own intricacy, as from the number of supernatural creatures and names with which it is encumbered. Where a system of newly created agents is employed, the work should be of the very simplest nature, otherwise the reader is involved in a double difficulty, in comprehending first who the agents are, and secondly what they are about. Another great obstacle to its popularity is its length. When Pope employed his ærial machinery in the Rape of the Lock, he thought that seven hundred lines afforded a sufficient scope for his genius; Miss Porden has indulged in as many thousands. In the Rape of the Lock the commonest incident of life forms the subject of the poem, the action of the poem depends on circumstances the most familiar, the machinery alone is new. Here then there is nothing to weary the attention or to perplex the imagination: the novelty of the machinery is rendered familiar by the common trifles to which it is applied, and to these trifles a dignity and an interest is given by the novelty of the agents by which they are produced. Yet with all these advantages in his favour, Pope judiciously completed his poem in one tenth part of the space which Miss Porden has assigned to her's. To institute a comparison between the Rape of the Lock and the Veils, the one the production of a first rate master, the other the first *essai* of an inexperienced female, would be harsh in the extreme. Considering the great disparity of circumstances, we may fairly say that the Veils is a more extraordinary production for Miss Porden, than the Rape of the Lock is for Mr. Pope. We would only explain the causes why the

poem of Miss Porden never can be popular, while that of Mr. Pope will be read with satisfaction by every age and rank of understanding. We really regret that so much ingenuity and poetical merit should be lost without its due share of applause, and we are therefore anxious that in a second effort Miss Porden should avoid the rock upon which she has at present struck. She is a young lady of much genius and knowledge, we should only wish that they were in future directed into a more pleasing channel.

We could also have wished that Miss Porden had consulted some real scholar as to her Greek. She has feminized some of her terms in a most barbarous manner. *Drosa*, should have been *Drosos*, especially as it was feminine before. *Ombra*, should have been *Ombros*. *Kumos* for "a wave," is wholly inadmissible, as is "*Phlogos*," for fire in the nominative. Miss Porden should remember that if the Greek is not accurate in its terminations, to the ear of a scholar it ceases to be Greek, and any other high sounding term is infinitely preferable. We find also the admixture of Latin terms with the Greek, *Micante*, *Perustus*, &c. which might easily have been avoided.

ART. VII. *Laws relating to the Clergy.* By the Rev. David Williams, A. M. late of Christ Church, Oxford. 8vo. 16s. Sherwood, Neely and Jones. 1816.

THIS is a volume which gives an accurate outline of all the laws which affect the Clergy, and as a well digested index *rationale* may be considered as an useful and a valuable publication.

Having made our bow to Mr. Williams, and paid him the compliment which he deserves, we shall now proceed to direct the attention of our readers to the new Clergy Bill, of which a few copies have for some time been printed and circulated. As most of our clerical readers cannot have seen a copy of the proposed enactments, in which their interests are so deeply involved, we shall give a short abstract of its principal provisions.

By this bill, besides parts of many older acts, the whole of those acts generally known by the name of Sir William Scott's bill and Lord Harrowby's Curates' bill are repealed, with three others passed in the present reign.

By clauses ii, iii, iv, v, spiritual persons, in any wise *ecclesiastically engaged*, cannot farm more than twenty acres of any other land, *excepting their glebe*; or any land belonging to their
benefice

benefice or dignity, without the consent of their Diocesan in writing, under a penalty of 2l. per acre, which may be recovered by monition or sequestration by the Bishop, who may in such case remit what part he may choose—or by common informer. Thus then it appears that the right of every English clergyman to occupy his own clerical freehold is fully recognized; it is for the Bishop to judge what number of acres beyond twenty, a Clergyman engaged in clerical duty may be permitted to farm. It is also allowed to a Curate or Vicar to farm the impropriate parsonage.

Clause vii. imposes penalties on beneficed persons for NON-RESIDENCE without licence or exemption, except they reside at some other benefice; for

from 3 to 6 months, one-third,	} of the value of the Benefice, &c.
6 to 8 months, one-half,	
above 8 months, two-thirds,	
for 12 months, three-fourths,	

and gives the penalties, with costs of suit, wholly to the informer.

Clause viii. Beneficed persons having no house of residence on their benefice, and residing nine months in the year (*within one mile of the church*) in the city, parish, &c. in which the benefice may be situated, are to be deemed and *returned* resident, and are not required to take out licence.

Clause ix. Houses purchased by Queen Anne's Bounty, although not in the parish, but contiguous, after approval in writing and under seal of the Diocesan, and entry in registry, are to be deemed Parsonage-Houses.

Clause x. In all cases of sinecure-rectories having vicarages endowed, Residence in the Rectory house by the Vicar, is to be deemed legal Residence; provided the Vicarage-house be kept in repair, to the satisfaction of the Bishop.

Clause xi. The Bishop may, where there is no house of residence belonging to the preferment, allow any fit house thereto belonging to be the house of residence; and after registry the same shall come under the general law as to dilapidation, &c.

Clause xii. Sundry *enumerated* persons, (almost wholly taken from the acts hereby repealed) and any others specially exempt by unrepealed Acts, declared not liable to penalties for *non-residence* on their benefices during the period in which they shall be in *actual attendance* on their several duties, but may account *such* period as legal residence.

Clause xiii. Deans may account the whole time of their residence on their Deaneries—and Prebendaries appointed after the passing of this Act, and other Dignitaries of Cathedrals or Collegiate

Collegiate Churches, may reckon any period not exceeding four months of residence on their dignities—as residence upon a benefice.

Here we apprehend a considerable alteration to have been made respecting Prebendaries, Canons, &c. whose offices require occasional residence. Formerly a Prebendary residing upon his dignity, even though the residence extended through the whole year, was excused thereby from residence upon his benefice. By the present Act four months alone is allowed, but this four months residence on the dignity is to be accounted as four months residence upon the benefice, which with the three months absence allowed to every incumbent, will enable a Prebendary or Canon to reside in his cathedral town but seven months in the year. This enactment, however, will extend only to those dignitaries who have been appointed subsequent to the passing of the act. If, however, the Bishop in whose diocese the dignity is situate, shall certify that further residence is required for duty thereupon, the Diocesan may grant a licence to the Prebendary, &c. for longer absence from his benefice.

We have selected from the act a list of those persons who do *not* require a licence for absence from their benefices for the period during which they shall actually be resident in the place where their several duties are to be discharged, and be actually performing the functions of their offices.

Chancellor, Vice-Chancellor, or Commissary,—of Oxford or Cambridge
Warden, or other
Head Ruler of any College or Hall in ditto.

<i>while actually resident within either University, and duly reading Lectures therein.</i>	<i>Reader of Divinity in the Schools of ditto;</i> <i>Endowed Professor;</i> <i>Endowed Public Reader, or</i> <i>Other such Public Officer,</i>	<i>} in ditto.</i>

Scholar under 30 years of age, bona fide abiding for Study in either University.

<i>so long as he shall actually attend such household, and no longer.</i>	<i>} Chaplain of the King, Queen, or Royal Family.</i>

*so long as he shall
abide and dwell, and
daily attend on the
actual performance
of his duty—in such
household.*

Chaplain of any Spiritual Peer.
 _____ Temporal Peer or Peeress.
 _____ the Lord Chancellor.
 _____ Lord High Treasurer.
 _____ Treasurer and Comptroller of
 the Household.
 _____ Groom of the Stole.
 _____ Secretary of State.
 _____ Knight of the Garter.
 _____ Chief Justice and other Judges
 of King's Bench.
 _____ _____ of Common Pleas.
 _____ Chief Baron or other Barons of
 Exchequer.
 _____ Chancellor of Duchy of Lan-
 caster.
 _____ Warden of Cinque Ports.
 _____ Master of the Rolls.
 _____ Attorney General.
 _____ Solicitor General.

Chancellor or Commissary of any Archbishop
or Bishop.

*while actually at-
tending and perform-
ing the duties of such
Office.*

Chaplain of the House of Commons.
 Clerk or Deputy Clerk of King's Closet.
 Ditto—of the Closet of the Heir Apparent.
 Chaplain General of the Army,—or Navy.
 Chaplain of any of his Majesty's Dock-Yards.

*whilst actually per-
forming there at all
due times the duties
of his Office.*

Chaplain of a British Ambassador residing
abroad.

*whilst residing in
any place where his
Office is exercised.*

Chancellor, or
Vicar-General.

*while engaged in
the exercise of his
function.*

Archdeacon, whilst on Visitation, &c.

*during the time of
actual residing with-
in its precincts, or in
the City or Town in
which it is situate,
and performing the
duties of the same.*

Minor Canon
 Vicar Choral
 Priest, Vicar and
 Other such Public
 Officer } of any Collegiate or Ca-
 thedral Church.

whilst

whilst residing and actually performing the duty of any such Office.

Dean,
Sub-Dean, } in the Chapel Royal St James's,
Priest, or } or Whitehall.
Reader }
Reader in Windsor Chapel, or other private
Chapel of his Majesty.
Chaplain at the Military Asylum at Chelsea.
——— Royal Military College at Wycombe
or Sandhurst.
——— Royal Hospital at Greenwich.
——— Chelsea.
——— Haslar.
——— Plymouth.
——— Naval Asylum.
Teacher at the Royal Military Academy at
Woolwich

during the period for which he may be required by reason of any such Office to reside and actually shall reside, and perform the duties of such Office.

Preacher in any Inn of Court, or at the Rolls.
Bursar
Dean
Vice-President } in any College or
Public Tutor } Hall in either
Chaplain, or } University.
Other such Public Officer }
Public Librarian }
Registrar } in either Univer-
Proctor } sity.
Public Orator, or }
Other such Public Officer }

during the time he may by Statute be required to reside, and actually shall reside.

Fellow of any College in ditto.
——— of Eton
——— or Winchester.

during the time for which he may be required to reside, and actually shall reside.

Warden and } of Winchester or Eton.
Provost }

Schoolmaster } in ditto and Westminster.
Usher }
Principal of East India College.
Professors of ditto.

We now come to another class of persons who are *entitled to petition the Bishop for a licence for non-residence, verifying the facts, if required, by oath.*

Actual illness of himself, or personal infirmity of body.

Actual

Actual illness of wife, or child living with him.

Want of a fit and proper house and residence, where the unfitness is not of his own default, and the house is kept in repair to the satisfaction of the Bishop.

Occupancy in the same parish of any other house, and production of satisfactory proof to the Bishop of the residence-house being in due repair at the time of grant, &c.

Holding benefice of *small value*, and the duty being provided for to the satisfaction of the Bishop; and the Incumbent serving with Episcopal licence, as Curate elsewhere, or as Preacher in any Proprietary Chapel in any city or town.

Being Master or Usher of any Endowed, or Master of any other School, *duly licensed by the Bishop*, while actually employed in teaching therein.

Being Master or Preacher of any Hospital or Incorporated Charitable Foundation, whilst he may be lawfully required to reside, and actually shall reside, and perform his duties therein.

Holding an *Endowed*—Lectureship, Chapelry, or Preachership, and performing the duties of the same, with the licence of the Bishop.

Being Chaplain in any of his Majesty's Garrisons, or in any British Factory; or

Principal Surrogate or Official in any Ecclesiastical Court; or Librarian of the British Museum, or of Sion College, or to Lord Crewe's Trustees.

Should the Bishop refuse his licence to an incumbent under any of these alledged circumstances, an appeal is granted to the Archbishop, who will finally determine on the propriety of the grant.

We have now seen the cases in which the Bishop is allowed to grant a licence for non-residence: should any other case occur, where none of these excuses can be pleaded, the Bishop may grant a licence for non-residence, but that licence is to be examined and signed by the Archbishop, the reasons being fully stated why the grant should be made. This licence is again to be submitted to the King in Council, who may revoke the same. No licence, however, can be in force more than two years, but after that period must be renewed.

We now come to the mode in which the penalties are to be enforced.

Clause xxx. The Bishop may issue monition to any beneficed person, who shall appear to him not sufficiently resident, (not having licence, or lawful cause of absence,) to proceed to residence, and to perform the duties of his benefice, and to make return to monition within not less than 30 days from its delivery,
 &c.

&c. &c. Every such monition is to be registered and open to inspection for 3s.; and returns are to be made within the time specified, and to be verified, if required by the Bishop, upon oath. And if not made, or verified, as required, the Bishop may, in writing under his hand and seal, order the Incumbent into residence within 30 days after delivery of order, and may sequester for disobedience, until compliance, or sufficient reasons be given and proved, &c. and may apply the profits, first to the payment of the Curate; next to expences, sequestration, &c.; next to the improvement of the parsonage; or to Queen Anne's Bounty, in whole or in such proportion as he may think fit under all the circumstances; and he may within six months after actual levy by sequestration, remit or repay in whole or in part, where, by reason of compliance, or satisfactory proof as before, he shall think proper.

An appeal, giving security, lies to the Archbishop, within fifteen days after service of notice of sequestration; who, after examination by himself, or by one or more Bishops of his province reported to him in writing, may make such order as he sees just, &c.; sequestration being suspended during the appeal.

Clause xxxi. Non-residents (absent contrary to the provisions of the Act,) returning to residence upon monition, remain liable to costs, &c. of monition.

Clause xxxii. Non-residents (absent without a licence or lawful reason,) returning to residence upon monition, and before six months after such return *beginning* again *wilfully*, in the judgment of their local Diocesan, to absent themselves, are liable again to sequestration without further monition; and so again from time to time as occasion may require; but they may appeal as in other cases: only sequestration remains during appeal.

Clause xxxiii. In all cases where Spiritual Persons shall have become subject to penalty, &c. for *any non-residence*, the local Diocesan may proceed for such past non-residence, and levy penalties by monition and sequestration, and apply or remit, &c. as in xxx.

Clause xxxiv. In any case where the local Diocesan, after proceeding by monition, for any penalty *more than one third* for a non-residence *of more than six months*, shall think proper, under all the circumstances, to remit the same in whole or in part, he must transmit an account thereof specifying circumstances and reasons; if Archbishop, to the King in Council; if Bishop, to the Archbishop; who may respectively, without appeal, allow or disallow, as is provided in disallowance of licences for non-residence.

Clause xxxv. Benefices under sequestration on account of non-residence for two years together, or thrice in two years, are declared *ipso facto* void.

If the Bishop shall not issue his monition, the penalties may be recovered by an informer. But no informer can commence a suit till after the first of May in the year after the residence is omitted, thus allowing full time for the Bishop to issue his monition, if he shall think proper. Nor can any penalty be recovered for more than one year beyond the thirty-first of December preceding the information. Before also the informer can proceed, he must send a full and legal notice to the Bishop of his intention, and of the grounds on which he proceeds.

These are the outlines of that part of the Act which refers to residence; and surely a more fair and equitable system of discipline cannot be proposed. The interests of the Clergy are fully consulted, while their duty is effectually enforced. In several minor provisions, which we have omitted, every care seems to have been taken to prevent any vexatious proceedings, and to soften down the rigour of former enactments, by imposing moderate penalties in cases of negligence or omission.

That part of the Act which refers to Curates, begins with a clause equally new and important.

lii. In cases where it shall appear to the *satisfaction* of the Diocesan that the ecclesiastical duty, &c. is inadequately performed, from the number or distance of Churches or Chapels, from the great population of the parish, from negligence, or incapacity thro' continued ill health, if the incumbent do not, *within three months of the Bishop's requisition*, nominate for licence, a Curate with sufficient stipend, the Bishop may appoint the same with any salary not exceeding the allowance of this Act, although the Incumbent may reside or do his own duty; but with a right of appeal to the Archbishop.

That power should be given to the Bishop to provide Service in those parishes which have more Churches than one, and those at a considerable distance from each other, is highly necessary. It is highly necessary also, if in the days of his health and strength the duty of a parish be inadequately performed even by a resident incumbent, that the Bishop should enforce the provision of that assistance which his negligence or even his personal inadequacy may render necessary. But in how many populous parishes is the income scarcely sufficient for the maintenance of one? Let it be supposed, and the case will be found to be very common, that after many years severe labour in the service of a populous parish, the income never exceeding 200*l.* per annum, the incumbent shall by age and infirmity become not incapable, but inefficient. To take from him in the days of his sickness or his infirmity the whole or the greater part of his scanty income, must surely be considered as a rigid, we would

N

almost

almost say, an unjust measure: especially when he is enabled to perform, though inadequately, a part of the duty. Yet the Service of the Church must be provided for. We see and acknowledge the difficulty; and we are sure that no harsh or severe proceeding could be contemplated by the framers of the Act. We would suggest that when the income of a parish shall not exceed 200*l.* per annum, and when the incumbent shall have performed the duties in person for fifteen years, if either age, or sickness, shall prevent him from the adequate discharge of his duties, a curate might be nominated by the Bishop, and paid in part, at least, from Queen Anne's Bounty, in part perhaps by the parish, and in part by the Incumbent. Some such measure as this might considerably relieve the severity of the present enactment, of which, in a modified form, we see and acknowledge the necessity.

The next clause is also an important one, that the Bishop may enforce by monition and sequestration, as in cases of non-residence, the performance of both Morning and Evening Service when he shall think it expedient. Here again some modification might not be without its use. As in cases of non-residence the Bishop is bound by certain rules, so in cases of non-performance of Morning and Evening Service, the penalties being the same, certain general rules ought surely to be enacted. We are persuaded that with so very wide and arbitrary a discretion in their hands, the Bishops themselves would often feel distressed. In fixing the salaries, and in regulating the duties of Curates, certain rules are laid down as land-marks of general discipline, subject, as they always should be, to discretionary mitigation on the part of the Bishop. If, in the present instance, some general outlines were drawn, allowing for such deviations as extraordinary circumstances would justify, we are persuaded that the Bishops would be relieved from a very considerable burthen.

Respecting the salaries of Curates, the principle of Lord Harrowby's Act seems to have been followed, subject to various modifications, which mitigate the unnecessary severity of that harsh but well-intentioned law.

Clause lviii. In all cases of benefices to which institution has been given since 20th July, 1813, where the Incumbent is *non-resident*, unless with licence or exemption and doing duty thereon, the Bishop *shall* appoint for the licensed Curate—

80 <i>l.</i> at the least,	if the annual value thereof be so much;
100 do.....	if do. where the population is 300;
120 do.....	if do.do..... 500;
150 do.....	if do.do..... 1000;

The value, where it does not exceed 150*l.* per annum, is to be taken

taken from the return to Queen Anne's Bounty ; but in cases of institution prior to 20th July 1813, the Bishop is not authorized to exceed 75*l.*, (and 15*l.* additional where no house is allowed,) except in case of neglect to appoint a proper Curate.

Clause lix. In cases where the actual income of the benefice shall appear to the satisfaction of the Bishop to exceed 400*l.*, he may assign to the Curate, being resident and having no other cure, 100*l.* per annum, although the population do not amount to 300,—and where the population amounts to 500, he may increase the salaries allowed in this Act by any sum not exceeding 50*l.*

Clause lx. The Bishop may assign *smaller salaries* when it is made out to his satisfaction, that, from special circumstances of age, sickness, and other unavoidable cause, great hardship would arise to the Incumbent from the *full* allowance ; but the licence to Curate must state the existence of special reasons ; and the particulars must be registered in a separate book, not open to inspection but with leave of the Diocesan, as in the case of non-residence.

Clause lxi. The Bishop may, in the case of a Curate serving two or more cures interchangeably with the Incumbent dividing his residence between his benefices, assign a salary not exceeding the allowance for the largest, nor short of the allowance for the least of such benefices.

Clause lxii. Curates are not to serve more than two Churches, &c. in one day, unless, *from special causes*, the Bishop sees fit to allow the same where the Churches, &c. are not distant more than four miles from each other, and where the duty may be performed without travelling more than 15 miles in the whole ; but the licences are not valid unless they specify the reason for such allowance.

Clause lxiii. The Bishops are authorized to diminish, by any sum not more than 30*l.*, the salary of any Beneficed person licenced to another cure, or of any Curate licenced to two curacies.

One fourth of the salary, when it is the full value of the benefice, may be assigned by the Bishop for repairs, and for the prevention of dilapidation. Where the incumbent is non-resident for eight months in the year, the Bishop may assign to the Curate in whole or in part the residence-house. This clause might, perhaps, be modified with equal advantage to the Curate and to the Incumbent. Where there is a large residence-house it will frequently happen that the income of the Curate will not permit him to occupy it, even when rent-free ; in many cases the Curate would prefer an allowance, half, perhaps, of the esti-

mated rent of the house, if let, or one-quarter if unoccupied, except during the residence of the Incumbent : the Bishop being empowered to give him the choice of making over the house to the Curate entirely, or of reserving it for his own partial residence, paying the Curate one-quarter of the estimated rent during his absence, or of letting it to a third person, paying the Curate half the estimated rent, leaving it, at the same time, as much as at present, in the breast of the Bishop to determine whether the Curate is entitled to the house at all.

With the principal provisions in the proposed Act our readers are now acquainted. They will be now fully convinced that the apprehension of many worthy and excellent members of the Establishment were totally unfounded. The protection, not the persecution of Clergy is the object of the present Act.

One of the great features of this Act, is the power given to the Diocesan, by monition and sequestration to recover those penalties which shall be inflicted on non-residents, and to remit them when recovered. Full time is allowed for the exercise of this power, after which, if the monition be not enforced, the informer may commence his suit ; but even then no more than the penalties arising from the preceding year can be recovered.

On that part of the Act which respects spiritual persons, having actual duty at the time, being prevented from farming more than twenty acres of land, not attached to their benefices or dignities, without leave of their Diocesan, our readers must observe, that the enactment is a very old one, and that it is modified rather than enforced by the present bill.

On the Curate's Bill, as it is generally termed, we expressed our sentiments very fully in the first year of the New Series : we confess that they remain unaltered ; as the modifications, however, of the present bill may do much to mitigate the severity of the former, it has our hearty concurrence.

It is with satisfaction we see that by this bill the power of discipline and controul is placed in those hands where it ever ought to reside, in the Episcopal bench. To their credit it must be said, that in proportion as the sphere of their power and responsibility has been enlarged, their activity and their discretion has been enlarged with it, and the beneficial effects of their influence has been felt through every diocese in England. From the extremes of negligence and persecution the Clergy will now be relieved, and in their stead will be substituted a mild, steady, and patriarchal discipline. Common *information* can but ill promote the cause of piety, or enforce the calls of duty : the office of an informer is detestable, and will never be undertaken except it be to gratify malice or to feed rapacity.

To the framers of this bill the gratitude of the Clergy are especially due, for the infinite labour which must have been expended on its construction, for the mild and rational spirit which distinguishes its enactments, and for the deliverance which it will effect from the irritating and oppressive measures of former statutes. The difficulties which they must have had to encounter are more easily imagined than explained; to have steered so clearly through all the obstacles which impeded their course, is a proof of no common sagacity and wisdom. When this bill shall be again introduced into Parliament, we are confident that it will meet the support of every friend to order, discipline, and piety, and from its adoption we look to the happiest results.

ART. VIII. *Ilderim: A Syrian Tale. In Four Cantos. 8vo.*
74 pp. 4s. 6d. Murray. 1816.

THIS Poem, as we are informed, is part only of a work, the plan of which was first conceived, and partly executed, in the countries which it describes, during the course of a journey which was performed in the years 1810 and 1811. It opens with the description of a garden in the harem of Abdallagh, the Arabian chieftain of Balbec.

5.

“ The branching walnut, prodigal of green,
The feather'd palm, the cypress dark and old,
Tower'd on high, with myrtle woods between;
Or bowers of citron, that at once unfold
Their flowers of silver and their fruit of gold :
Aloft its giant leaf banana spread,
Waving in air, like Mecca's flag unroll'd,
Or purple clusters woo'd from overhead,
Or yellow cassia bloom'd, and heav'nly incense shed.

6.

“ Sweet choice was there of shaded walk or bower ;
And all amongst, in mazy error, ran
Clear sparkling rills, that freshen'd ev'ry flower.
Bright, magic scenes, unlike the haunts of man !
The Moslem well might think he then began
Th' eternal round who enter'd that domain ;
For all describ'd in Heav'n's celestial plan
Stood blooming within reach, and not in vain
He might appear to wish for all he hopes to gain.

“ Nor

7.

"Nor were there wanting, to complete the heav'n,
 Fair houri forms; for through the leafy shade
 Two peerless maids, like those to men forgiven,
 Promis'd in Koran verse, together stray'd;
 The one, all gladness, radiant, bright array'd,
 Rival'd the opening rose, the garden's queen;
 Splendid of hue, and gorgeously display'd:
 The other, lovely, but of pensive mien,
 More like the lily show'd, of beauty more serene.

8.

"The last appear'd to have convers'd with grief;
 For as the bright-ey'd maiden frolick'd by,
 Plucking the dewy bud or scented leaf,
 The other traced her path with thoughtful eye,
 But often stopt, and mus'd, and seem'd to sigh.
 The garb she wore implied an humble state,
 But modest charms and native dignity
 Burst through that envious veil, aceusing fate,
 That overlooks the good, and makes th' aspiring great." P. 5.

The livelier of this pair of houris is Azza, the daughter of Abdallagh; the more pensive is Elinyra, a slave, who, on the usurpation of Abdallagh and the murder of the ancient Emir and of all his adherents, was rescued from murder by the interposition of Azza. As the Poem advances we meet with Abdallagh himself, who, with the whole city of Balbec, are thrown into great consternation by the ravages of a marauder of the name of Ilderim, who had, the night before, carried off the favourite horses of the chieftain, adding to his robbery insult. The second Canto opens with sun-set on Libanus.

1.

"The plain was lost in shade—a moment yet,
 Oh Libanus! on steep of giant size,
 The sun delay'd—a moment, ere he set,
 Crimson'd the snow-clad heights, and ting'd the skies
 With streaks of roseate light and purple dyes,
 (Such tints as western eyes in vain desire,)
 Then plung'd and disappear'd—at once arise
 Heav'n's myriad lamps, and gem the vault with fire,
 So bright, that scarcely mourn'd the beams of day retire.

2.

"On a tall cliff, the mountain's rugged crest,
 That overhung the vale and crown'd the height,
 Stood one who watch'd that sun withdraw to rest;
 No pleasure took he in the glorious sight,

But

But sternly gaz'd, and only wanted night.
His dark eye follow'd the receding ray,
Then dimly sparkled with a fierce delight ;
Despair, I ween, must o'er that bosom sway,
Which own'd not Nature's charms, and chid the light of day.

3.

" Sternly he smil'd, and o'er the darken'd land,
Where shadowy forms the distant town betray'd,
One glance he cast, high rais'd his threat'ning hand,
And half unsheath'd his desolating blade ;
'Twas Ilderim, for deeds of death array'd.
Beside him Mirza stood, his comrade true ;
Apart from men they waited for the shade,
That from their hold the nightly rovers drew :
Full well the ravag'd plain those bold assailants knew." P. 19.

As Ilderim and his band proceed to farther acts of violence, they are betrayed by one of his companions into an ambush laid for them by the troops of Abdallagh. In the confusion the faithful Mirza assumes the name and character of Ilderim ; he is taken prisoner by the enemy, who, satisfied with their prize, retreat to Balbec. He is condemned to death on the ensuing day. On the morning however of his execution, tidings are brought to Abdallagh that Azza, his daughter, has been carried off from the harem.

25.

" Fierce from his couch th' astonish'd father leapt :—
' Liar and slave!—or, if the tale be true,
Thou and the rest'—' The guard has never slept.
Last night we saw her safe—nor other knew,
Till morn's return ; nor in the printless dew
One step we trace—all search is unrepaid.'
' Ourselves will search :—but as the Chief withdrew,
His rapid course a breathless peasant stay'd :
' Dread Chief! I bring thee news of her, the captive maid."

27.

" ' Captive ! and whose ?'—' As early morning broke
I watch'd abroad the flocks that are my care :
A horseman met me, check'd his steed, and spoke :
' Abdallagh's hind is in the hunter's snare,
His milk-white hind is in the robber's lair.
These from our master to thy lord proclaim :
He holds in chains the bribe that may repair
His loss—and, would he know our master's name,
Tell him 't was Ilderim, from whom the message came.' "

P. 31.

The

The change is effected, Azza is restored, and Mirza returns in safety to the mountains. On her return she relates to Elmyra the story of her captivity ; that she was seized in the harem by Ilderim himself, but how he gained admission none could tell. As Azza proceeds to describe his person more minutely, his manner, and an amulet especially which he wore near his heart, Elmyra appears to recognize, in the description, one whom she had long thought dead.

24.

“ Silence, the force of Azza’s wonder prov’d :
At length—‘ What, he !—the mountain’s fearful guest ?’
‘ Thy words have pictured him Elmyra lov’d ;
Each mark, each mystic circumstance exprest,
Agrees, betokens him—within this breast
Hope glows again—nor will I quench the flame—
I’ll tell thee all—but grant a little rest.’
Breathless and pale, th’ exhausted maid became,
The shock that rais’d her soul had all unhing’d her frame.

25.

“ ‘ Forbear awhile—hereafter shalt thou speak,
Let Azza guide thee to the myrtle bower,
Where the cool breeze may rest upon thy cheek—
New mysteries—the fruit of every hour—
O’erwhelm this mind, and half confound its power.’
Slowly they went, enwrappt in shades of night :
But, as they past the portal of the tower,
A boding vision burst upon their sight,—
Far Lebanon—all flames—a blaze on every height.” P. 47.

Balbec is attacked by the mountain band, and by treachery they are admitted within its walls. Ilderim enters the first of the assailants, seeking for Abdallah—and Abdallah only.

12.

“ A moment, and they join’d—‘ I thank thee, Fate !
‘ Yet, tyrant ! ere my ready steel I bare,
‘ Thou shalt confess the justice of my hate :
Who drove me, frantic, to my mountain lair ?
Who scath’d this wither’d bosom with despair ?
Thou, curst destroyer of my sire and race !—
The moon-beam, piercing through the clouded air,
Cast its full radiance on that hidden face—
Abdallah started back, and, speechless, gaz’d a space.

13.

“ ‘ The graves are open’d !—Spirit of the night,
What power has burst the tomb’s relentless chain ?
Thy looks are princely Caled’s to my sight,—
Son of the Emir—near his father slain—
Hence to thy narrow prison-house again !’—

‘ Yes

‘ Yes—it is Caled—but with life endued—

He cur’d my wounds who bore me from the plain.—

Tyrant ! in unavailing blood embrued,

Art thou by Caled’s hate unrighteously pursued ? ” P. 59.

A combat ensues, in which Abdallagh is slain, and in Ilderim appears the son of the ancient Emir, the rightful heir of Balbec, and as such he is acknowledged and received by his joyful subjects, to whom the usurper had long been an object of detestation. As he takes possession of all which is now his own, he is warned, by a dying man, of the destruction which awaits the harem ; Abdallagh having given to his faithful slaves his last orders, that if the robber should be victorious, the harem was to be destroyed, and his own daughter put to death. Ilderim (or Caled) hastes through secret passages of which he well knew the windings, to stay the execution of this bloody deed. As the whole scene is pourtrayed with great spirit and animation, we shall present to the reader entire.

26.

“ The doors are burst—the dark assassin train,

Who scarcely gave the promis’d time for prayer,

Advanc’d to strike !—An instant—and in vain

The near assistance that the victors bear.

Round the first victim’s wildly streaming hair

The savage hand its dusky grasp has twin’d :

The lifted steel—Oh ! moment of despair—

When, bursting through the yawning wall behind,

Rush’d in with furious shout the aid by Heav’n design’d.

27.

“ Amazement, panic, stay’d the lifted steel ;

Short time had those to work their lord’s command,

Who now themselves the stroke of carnage feel,

Subdued, or ere they fought—the saviour band

Let loose the furies of each armed hand,

Hew’d those who fled, and slaughter’d those who stood,

Remorseless rag’d the just, unsparing, brand—

Death had his feast—but tasted other food

Than stern Abdallagh meant, and drank of other blood.

28.

“ Echoed the marble halls to groans and cries—

Uncertain yet what fortune had in store

The rescued victims scarcely rais’d their eyes,

Perhaps severely sav’d, to suffer more.

Back from pursuit, the act of vengeance o’er,

Caled return’d, and sought Abdallagh’s child ;

Distain’d his vest, his sabre dropping gore,

Fire darting from his eyes, and features wild,

Some lion loos’d he seem’d, with recent prey defil’d.

“ That

29.

“ That sight might well the trembling heart confound ;
 Terror beheld the master-savage near :
 The females shriek’d, encircling Azza round,
 In all the anxious helplessness of fear.—
 ‘ We come to save—as woman’s guardians, here—
 Azza, thy shield:—but onward as he came,
 A voice, a murmur burst upon his ear,
 That thrill’d through ev’ry fibre of his frame :
 A well-known voice it was, and breath’d his rightful name.

30.

“ Forwards he sprung.—Why starts the victor now ?
 Now motionless, as if by magic stay’d ?
 Why sits a death-like paleness on his brow ?
 Why thund’ring falls his all-ungovern’d blade ?
 Her, her he sees, his own, his long lost maid !
 It was herself, that living form of light,
 Her drooping head on Azza’s bosom laid ;
 Nature had sunk beneath the keen delight
 That tried Elmyra’s heart when Caled blest her sight.” P. 66.

With these lines the Poem concludes. The story is simple, but the action is the work of no common hand. We know not who this anonymous poet may be ; but that he is a man of literature, taste, and scholarship, we are assured. There is a harmony and an elegance, in the versification, which convinces us that its foundation is laid on classic ground. A ready perception and an intimate knowledge of the charms of ancient poetry adds a richness to the whole, which no modern literature can impart. Another certain mark of taste, formed on Greek and Roman models, is the free use of ornamental epithets, especially in description. This feature may easily be traced in the Poem before us ; perhaps to almost too great an extent. They add indeed a lusciousness, but they detract from the spirit of the line. That our Poet has full capacities, however, for a spirited description, the last scene, which we have cited, will clearly prove. We sincerely hope that this anonymous Poet will favour us speedily with another effort of his muse, and if he will add his name we shall be the more rejoiced, as we shall then know whom we have to thank for so classical and so elegant a production.

ART. IX. *A Course of Practical Sermons; expressly adapted to be read in Families. By the Rev. Harvey Marriott.* Svo. 386 pp. 9s. Taylor and Hessey. 1816.

THE duties of family devotion are subject to more difficulties than our first view of the subject might lead us to suppose. Many doubts have arisen respecting the forms of prayer which such occasions require, whether those of the Liturgy should be preferred, or whether manuals of a more particular application may not be more adapted to the purpose. With respect to prayers, we are not at present called upon to decide; but with respect to sermons, we must confess that we know of but very few calculated for a family circle. Eloquence of a higher strain here entirely loses its effect, as it is supported neither by the authority of the place, nor often by that of the person. The master of a family who is a layman, must generally be supposed himself to receive instruction from the same volume whence he imparts it to his servants, and to speak not from his own resources and reflections, but from the wisdom of others. In addition to this, the calm and quiet manner in which discourses are to be read to a circle of domestics, prevents the effect of that eloquence which requires a corresponding energy of manner to enforce. To remedy this, sermons have been composed so tame and insipid, as command no attention, nor impart any interest. The utmost simplicity is essential, indeed, to discourses of this nature; but even in this simplicity there should be that gentle but most persuasive eloquence, which speaks as it were from a father to a son, which discovers a real and personal interest in the welfare of each individual which it addresses.

The volume before us is one of considerable merit, and in a family or a country parish, will be found of much practical utility. The discourses which it contains are clear, simple, and persuasive. They are thirty-three in number. The first is on Family Devotion. From this discourse we shall present our readers with the following extract:

“ It is evident from reason, as well as from Scripture, that Family Devotion is the indispensable duty of every Christian society. God expects and requires of every family, who have been blest with the high privileges of living in a Christian land, not only the particular duties of each single member thereof, but the joint worship of the whole, to prove before Him, and His holy Church here on earth, that they are indeed a household of faith. If Christian families do not join in the necessary duty of family devotion, their religion is deprived of one of its essential parts—an open and practical acknowledgment of the duty of prayer. If they do not assemble

semble together to hear the word of God, and to join in prayer and praise, the aid and incentive to devotion, afforded from the united act of duty, 'when two or three are gathered together' in the name of Christ, will not be known. The heads of a family, who meet not in acts of family religion, draw a distinction between themselves and those who are under them, which might suit a state of heathen idolatry, but which ill accords with the situation of those who know that, as far as concerns the soul, we are all equal; that we are all fellow servants, serving, with various talents, under one head, one common Lord and Master, Jesus Christ.

"But, when the members of a family meet together in solemn acts of religious duty, when parents and children, when masters and servants, in one united solemn act, humble themselves before their great Lord and Master which is in Heaven, they then, in obedience to their Saviour's command, give one proof of their Christian faith; they 'let their light so shine before men, that they may see their good works, and glorify their Father which is in Heaven.' The true Christian wants no other inducement to the performance of this necessary duty than the knowledge which he has, of its being God's will that all should perform it. He knows that the holy word of God is to be read, and His worship to be cultivated, not only in the presence of the whole congregation, but in the more retired scenes of domestic life. He remembers, and acts upon what is written. 'These words, which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' (*Deut. vi. 6, 7.*) 'I know him,' said God himself, when speaking of the patriarch Abraham, 'that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' (*Gen. xviii. 19.*)

"Convinced of the duty incumbent upon all to fulfil these gracious commands, the true Christian not only performs them, but thereby receives some of his joys. He receives and applies the encouragements given in Holy Writ for the faithful discharge of the great and necessary duty of family religion.

"'Where two or three are gathered together in my name, there am I,' said our Lord Jesus Christ, 'in the midst of them.' (*Matth. xviii. 20.*) His gracious presence will comfort, His Holy Spirit will sanctify them, in all that they think and do in His service. The conviction of His merciful and superintending care will support and comfort them, all the day long; it will teach them to *use*, without *abusing* the things of this present state of trial; it will moderate their enjoyment of the really innocent earthly blessings, which God shall bestow; and it will lead them to look up to Him, under all the changes of life and death, as the sole end of all their hopes. Hence too, in all the daily duties of life, which each in his separate vocation may have to discharge, will arise much spiritual and lasting good. When parents and children, when masters and servants,

servants, all meet together, with one heart and one voice in praise and prayer unto God—when they assemble to hear and learn His Holy Word, they have each cause of hope, that duties, thus performed, will influence all, in the active pursuits of their respective stations in life.” P. 3.

In these sermons are explained all the leading doctrines of Christianity, with appropriate discourses for all the great festivals. There are nine upon the Lord's prayer, and three or four upon general duties. The remainder comprehend subjects, though common, yet most important in family exhortation—Death—Judgment—Eternal Life. From the seventh discourse upon the Lord's prayer, “*forgive us our trespasses as we forgive them that trespass against us,*” we shall make the following extract :

“ This is the spirit of the religion of Jesus Christ, and these urgent and necessary duties, which He, in person, and by His Holy Spirit, delivered for us to practise, He most literally performed himself. In that awful hour, when He was expiring upon the cross, surrounded, and insulted by His enemies, nothing entered into His mind of any feeling of anger against those, who were tormenting Him by His cruel death. One word from Him would have brought down the heaviest judgments upon His adversaries. A prayer to the Father would have gained for Him legions of angels. But He came to save, not to destroy ; and was willing to bear all His bitter sufferings, that sinners repenting, and believing in Him, might not perish everlastingly. His dying words were the prayer of mercy for those, who had no pity for Him. ‘ Father, forgive them.’ He even made excuse for their sin : ‘ for they know not what they do.’ (Luke xxiii. 34.)

“ We here see that the forgiveness of injuries is the bounden duty of every one, who professes to believe the gospel. Our Lord commanded, and most eminently practised it himself. The prayer which He taught us all to use, expressly shows, that, unless we do most unfeignedly forgive all who have injured, or who still injure us, there is no hope of mercy from God, for our infinitely greater sins against Him. And now, that this great duty may be more forcibly urged home to ourselves, let each person here present look well into his own character and conduct in daily life. Amongst all with whom he has any intercourse either in his own family or elsewhere. ‘ It must needs be that offences come.’ We cannot pass through this state of trial without being sometimes unjustly, and oftentimes unkindly treated by others. Let us ask our own souls how we bear such treatment, what kind of feeling we have towards those, who thus behave towards us in the daily transactions of human life. When we have received an injury, can we, do we forgive it as we hope to be forgiven? Do we instantly remember how trifling are the injuries which we can possibly receive from our fel-
low-

low-creatures, when compared with the manifold and repeated sins which we have ourselves committed against God. If so, we shall with all humility and self-abasement, under the deepest sense of our own sins, forgive our enemy, and earnestly pray God to forgive him too. We shall be blind to the discovery of the mote in our brother's eye, conscious of the beam that overclouds our own. But if, on the other hand, being injured, we resent the injury; if we harbour ill-will and malice against those who have done us wrong, how can we pray for our own forgiveness from God? We then ask of Him, what we are ourselves unwilling to give. But say, that, though unjustly dealt with, we are not so revengeful towards him who hath injured us, as to profess open enmity, and desire of revenge; still we may not have forgiven him with that unreserved forgiveness, which we ourselves ask, and so greatly need from God. Perhaps we endeavour to satisfy our own conscience, that because we do not live in open hatred with those who have injured us, because we do not personally injure them, we have really and entirely forgiven them, when, at the very same time, evil happening to them would cause us to rejoice, and an opportunity of doing them good would pass by unimproved. If that be so, we have not yet forgiven our enemy. We cannot ask, with any hope of receiving forgiveness from God, we are only deceiving our own souls." P. 265.

From these extracts it will appear that the exhortations of Mr. Marriott are both serious and earnest, and that they cannot fail of producing a good effect in any family where they may be used. We could wish that in a subsequent edition Mr. M. would extend his plan to every Sunday in the year, and in the remainder enforce the particular duties of a Christian life, which in the present collection are omitted. The master of a family, or the minister of a country parish, cannot be too earnest or too frequent in speaking home to his flock upon the particular duties to which they are bound, or the particular sins to which they are liable.

ART. X. *Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church of England and Ireland. Preached in the Years 1814, 1815, and 1816. By the Hon. and Rev. Edward John Turnour, A.M.* Longman and Co. 1816.

WE are informed in the advertisement to the reader, that these Discourses were published on the day which closed the two first years of the author's ministry. Had they been published at a much later period of his clerical service, they would have done him

him credit; but, as the work of a clergyman only two years in orders, they afford evidence of professional diligence highly honourable. The subjects are judiciously chosen, and treated of in a plain and perspicuous manner, well suited to a popular audience. The sound doctrine of the established Church is confirmed by numerous and apposite quotations from Scripture, and the necessity of a pure and holy Christian life, is continually enforced in a mild, but earnest and persuasive manner.

Our limits oblige us to take but a general, and very brief view of these useful Sermons.

The leading subjects treated of, are Religious Education; the Doctrine of the Trinity (in three Sermons); the Christian Ministry; the Reformation (in five Sermons); Confirmation; the Holy Communion; the Nature of True Religion; the Resurrection; Eternity: with the Sermons on these subjects, the volume contains some Occasional Discourses preached in support of public charitable institutions.

The first Sermon on the Trinity is written on Malachi ii. 10: *Have we not all one Father? hath not one God created us?*

The whole of this Discourse appears to have been penned in a strain of genuine piety. The second Sermon on the Trinity, is on Isaiah xl. 9: *Lift up thy voice with strength; lift it up, be not afraid; Say unto the cities of Judah, behold your God!* It contains a clear and well arranged statement of the Scriptural proofs of the Divinity of our Redeemer. At the close of this interesting Discourse, the author expresses himself in the following manner:

“ We have thus traced, as it becomes Christians to do, who ought, always to be able to *give a reason for the faith that is in them*, the great Doctrine of the Divinity of Jesus Christ, through the Prophets and the New Testament. We have compared prophecies together; we have sought in the writings of our Lord's own companions and chosen Apostles, their explanation. We have not been afraid ‘to enquire into this sublime doctrine,’ but, trusting to his merciful influence, we have ‘searched the Scriptures,’ and every where ‘beheld our God.’”

These words may serve to convey a just idea of the nature of the Discourse of which they form a part.

In the third Sermon on the Trinity, the distinct Personality, the Divinity and Offices of the Holy Spirit are proved from Scripture, in a manner plain to the commonest understanding. This Discourse is concluded with an Address to the Third Person in the Godhead, which shall be cited as one amongst the many specimens that might be produced, evincing the spirit of piety in which the work was written:

“ O blessed

"O blessed and eternal Spirit, Lord and giver of life; who with the Father and the Son, art one almighty and everliving God; inspire thy unworthy servants with courage, to speak boldly the truth, before men and angels. Sanctify our weak and imperfect efforts; bless us with persuasion, our Christian brethren with Grace, 'meekly to hear thy word, to receive it with pure affection:' that we may never dare to blaspheme thy holy name; but, under thy guidance, we may 'bring forth the fruits of the Spirit,' Holiness and Purity of Life, the Peace and Consolation of our Souls: that finally we may obtain everlasting Salvation through Jesus Christ our Lord."

In the Sermon on the Ministry, the respective duties of a Christian minister, and of the congregation for whom he officiates, are stated in a just and impressive manner. This whole Discourse is characterized by good feeling, not less than by truth. The text selected by the author is Luke x. 16: *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* The following extracts from this Sermon, may serve to shew the unaffected plainness of the author's style:

"Look to the doctrine preached to you by the Stewards of the Gospel; remembering him who said, 'he that heareth you, heareth me.' All have not the same gifts of pleasing, or, I should more correctly say, of exciting attention in their fellow-men. Do not come to the House of God to criticise and condemn a natural infirmity, perhaps, caused by the sincerest efforts for your and their own everlasting happiness. Give your Ministers credit for good intentions; and, when you see the simple and beautiful doctrine of Christ plainly laid before you; when, in his life, the Preacher, meekly and humbly walking before God, illustrates its practice; hear him, and despise him not: 'by their fruits ye shall know them; for a good tree cannot bring forth evil fruit.'"

Again, he says,

"The last time we were met together, in this place; from the Holy Writings, and our Lord's own words, we established the Divine Authority of his Servants, to whom he has committed the care of his flock. His everlasting truth can not be impaired by any deficiency on their part: nor, is it the man, but the Minister, whom ye meet in the House of God. The awful duties to him entrusted, must and will be, by himself accounted for, at the dread Tribunal of his Maker."

In connection with this topic, the author explains the just grounds on which the 26th Article of the Church of England is founded.

In the Sermons on the Reformation, the leading causes which,

which, in various ages of the world, have opposed the progress of true Christianity are stated and explained. The corruptions of Popery exposed; and the Faith of the Church of England clearly shewn to be the primitive Christian Faith. In these Sermons also, the author has introduced as little of controversy as possible. While he vindicates, in a plain and popular manner, the Doctrine and Ceremonies of the Church of England, he avails himself of frequent opportunities of enforcing the necessity of a diligent observance of the various Christian duties.

Amongst the other Sermons, those on the Resurrection, and on Eternity, are particularly interesting and impressive.

The author seems on no occasion to have sought a display of subtlety of argument, or laboured ornaments of style. To promote holiness of life, appears to have been his constant leading object. He exhibits the Christian Religion in its genuine strictness, but free from forbidding austerity. He points out the awful danger of every violation of duty, and admits no concession to the depraved or vain customs of the world: but the general character of his Sermons, is that of encouragement: encouragement to the sinner to repent; to the obedient to persevere in duty. He remarks, that, "in real devotion, there is an unfeigned cheerfulness which no art can imitate; it springs from the heart, and is the voice of truth and nature." Such cheerfulness he justly approves of. Upon the whole, he appears to deserve the praise of having endeavoured in simplicity and singleness of heart, to promote the present and eternal happiness of his hearers.

ART. XI. *Meditations and Prayers selected from the Holy Scriptures, the Liturgy, and Pious Tracts, recommended to the wayfaring Man, the Invalid, the Soldier, and Sailor, when unavoidably precluded from the House of Prayer. By the Rev. John Watts. 8vo. pp. 125. 5s. 6d. Law and Co. 1816.*

THERE is something peculiar in this Volume, which cheers and refreshes the mind. There is an ardent and an affectionate piety, which forcibly brings to remembrance the devotional writings of ancient days. The author appears, as we can collect from his writings, to have seen much of men and manners, and to have traversed many regions of the globe. He was Chaplain to Lord Radstock, as his Dedication informs us, and must have served with his lordship on board the same ship. He now

O

appears

appears to be declining fast in the vale of years, as a very affecting prayer at the conclusion of the Volume evidently proves.

We may fairly term this Volume a miscellaneous collection of warm, fervent, and Christian, meditations and prayers. The subjects are various, as are the authors by whose beauties this Volume is adorned. No very formal order is preserved in the arrangement of the materials, but in a book of general meditation and prayer, we know not whether its absence does not impart a spirit and a reality which a more methodical connection and regularity might destroy. Mr. Watts appears to have written entirely as he felt: to those, therefore, of the warmest feelings, his book will be most acceptable. Many of the meditations appear to have come from the pen of Mr. Watts himself, and sometimes take the form of an essay. We were much pleased with his observations on *Grace before and after meat*.

“ ‘If, indeed, there be any moment in ordinary life more suitable than another for our expressing thankfulness to the Supreme Being, it must be that in which we receive sensible gratification. An acknowledgement is surely the least we can offer, when any boon is conferred upon us. And even quadrupeds are observed to feel this as an impulse of Nature, when presented with food.

“ ‘Among rational beings, it has been nearly an universal practice, to acknowledge in some form, or reverential address, the blessing of food they were on the point of being refreshed and supported by. And in all Christian, (as a more polished or better conducted society,) the habit of thanksgiving on breaking bread, at the season of their meals, was held a sacred duty. But at every period, good manners and good morals have been considered as bearing a strong affinity to each other. The best breeding, conveying an impressive idea of the best principles; and we may add, that they are only then complete, when they appear allied to Religion. Thus blended, they constitute the accomplished GENTLEMAN!

“ ‘But how inconsistent with such a pre-eminent distinction would it appear if the individual was observed to sit down, and to rise up from a gratifying entertainment, where good company, and good provisions were placed before him, without the least expression of notice or civility towards the bountiful master of the feast!

“ ‘We are led to this remark by the strange neglect observable among those who ought to know better, in not complying with, I may say, an edifying practice of all our forefathers, that of audibly and reverently saying grace before and after meals.

“ ‘Whoever considers the custom of returning thanks after meals, and offering up a prayer for benediction when we sit down to them, on its own merits, will perceive nothing can be urged against it, beyond the silly affectation of more refined habits, than those of ordinary life; and an idle mimicking of the negligence, not to say the profaneness of certain individuals. But those whose
thoughts

thoughts and manners are influenced by discretion and sound judgment, will readily acquiesce in the propriety of offering at our meals acknowledgment of God's Providence, and our dependence on him for all we have, or wish to enjoy.

“ ‘ Grace said, with an unaffected solemnity, is edifying and impressive; especially on such as have sense enough to believe that they can enjoy no blessing, or relish any one comfort, but what is communicated to them by the hand of God. And if there be no disposition of the heart to be devoutly thankful, when we meet to enjoy the gratifying continuation of God's daily blessings upon us and our friends, that heart will seldom be truly thankful on any other occasion.

“ ‘ When thou hast eaten, and art full, and thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, beware that thou forget not the Lord thy God, and thy heart be lifted up, and thou say, in thine heart, my power, and the might of my hand hath gotten me this!’ ” P. 104.

The departing prayer of an aged hermit, to which we before alluded, appears to come from the heart of the writer, and breathes a spirit of devotion, which cannot but infuse itself into the mind of the reader. It is a pious, irregular, but a very affecting composition.

“ Grant unto thine unworthy servant, of thy unspeakable goodness, that I may meet my end with resignation to thy blessed will, with thanks and manly firmness! reposing all my fears and all my apprehensions under the shadow of thy protection; founding my perfect trust on the efficacy of our redemption, through the mediation of thy Son, Jesus Christ, our Lord.

“ O Lord, my God! accept these my fervent prayers, for the extension of thy protecting grace; and that thou wilt not abandon or forsake me at my approaching separation from mortality.

“ I have sinned, and by thy grace have been brought to repentance. I thank thee infinitely for that alteration of mind, which constitutes true repentance. An entire desire to abandon every evil thought, word, or work: an abhorrence of vice, and a love for virtue, are the genuine and blessed fruits of thy co-operating spirit.

“ I do trust in the expiation and atonement offered up by my Redeemer, for all my sins: I do most fully acknowledge my multiplied guilt: I earnestly, with the anxiety of my whole heart and soul, do solicit pardon and grace from thee, O thou most worthy Judge Eternal!

“ Weak and frail nature, still trembling in awful reverence and holy fear, humbly presents itself before thy throne: conscious of great imperfection in its best efforts to break away from the thralldom of sin; fearful, not through doubt of thy goodness and compassion, but of such deficiencies as sinful habits cause in the mind,

which weaken and avert it from a steady pursuit of devotion and obedience.

“ Fain would I put on the wedding garment to obtain an heavenly reception and entertainment ; to partake of which thou hast invited us ; but mine is not without spot ; it is not even yet completely suited ; and my conscience fills me with a sense of my own unworthiness.

“ Be not extreme, O Lord, to mark what is still in me amiss ; but strengthen my soul and spirit in every effort to attain a farther degree of purity, of resignation, and of a consequent reviving tranquillity and hope.

“ The world, I am now about to leave, abounds with manifestations of thy merciful compassion and forbearance ; teaching all men that thou wouldest not the death of a sinner, but rather that he should repent and live : yet how late have I deferred a just consideration of this ! how inattentive to the applying of it to my own life and conversation in the world !

“ Father of the Universe ! beyond all our imagination, great and glorious ! vouchsafe of thy boundless grace and compassion, to pardon me, and accept my long deferred return to the ways of genuine holiness !

“ Favourably, with mercy, hear my prayer ! Let the angel of thy presence be with thy servant :—give unto all, and in an especial manner to my kind and faithful friends, pardon and peace, bestowing upon them grace and opportunity, that they may lay to heart in time the exceeding great danger of an unhappy infatuation for the seductions of life, and a thoughtless neglect of the means of acceptance, while the door of heaven is open for them, inattentive to the near view of another and better country.

“ Lord, be thou still merciful to those who come unto thee, even at the eleventh hour, with a willing heart ; and graciously accept us : but let not vain hope deceive any, to linger beyond the accepted time !

“ Comfort thy servants, O Father of heaven, and support their affiance in thee, when their warfare shall be accomplished, that we also having seen and experienced thy salvation, may depart in peace.

“ May God Almighty give and continue his grace to those of my friends who may survive me, that they still press forward, notwithstanding their infirmity, towards the prize of the high calling that is set before us, seeking it first, and before all things, by true and fruitful faith, in humility and meekness ; amidst whatever mortifications, still in constant persevering hope.

“ Grant a favourable ear, O blessed Lord God, to these my most earnest devout supplications ; that in the dark night of tribulation, at the approaching hour of death, and in the day of thy great judgment ; thou mayst succour, help, comfort, and receive us, when all in this world fails and crumbles from under us ; when time to us shall be no more.

“ O thou

“ ‘ O thou who hast poured out thy soul unto death ; who sufferedest thyself to be numbered amongst the transgressors ; who bearest the sins of many ; and who continuest to make intercession for the transgressors ;’ favourably, with mercy, hear my prayer ! Amen.” P. 123.

We trust that the venerable author may yet live to see the success of his pious labour. To those classes of men, for whose use it is written, the infirm, the traveller, the soldier, and sailor, it will be an useful and an edifying companion. With great earnestness and warmth, it has not the slightest portion of fanaticism. To their hands, therefore, it may be entrusted with safety, and to their hearts it will descend with advantage.

ART. XII. *Sermons on the Epistles or Gospels, for the Sundays throughout the Year.* By the Rev. R. Warner, Curate of St. James's, Bath. 2 vols. 12mo. 16s. Longman and Co. 1816.

OF the intention of the author in the whole of these discourses we highly approve, with his execution in many we are well pleased. They are plain, perspicuous, and simple exhortations which cannot but be productive of much advantage in a mixed congregation. The practical Sermons form the better part of the volumes before us, and may both be read and preached with effect. Perhaps a fairer specimen of Mr. Warner's style cannot be selected than that which is to be found in his Sermon for Christmas day,

“ But, however great the blessings are, which ‘ God in these last times hath spoken unto us by his Son ;’ yet, the melancholy truth is, that but a small number of mankind feel that gratitude for them, which they ought to excite ; or make that return for them, which they so well deserve. It is in this sense that ‘ many are called, but few chosen ;’ not that God acts partially by his creatures, and will reject some, and choose or elect others, for no just reason, but merely through an arbitrary and tyrannical will ; but because, though they are called, they will not listen to the call, but ‘ go on still in their wickedness,’ without consideration, and without concern. How many, for instance, are there, who, though the Bible is put into their hands ; though the Church is open to receive them ; and the Minister ready to instruct, and exhort, and comfort them ; yet entirely neglect to ‘ search the Scriptures ;’ to attend the Church ; or to regard the Minister : who ‘ worship the god of this world,’ and despise the Saviour who bought them with his precious blood ? How many are there, who, ‘ trusting in themselves

themselves that they are righteous; and presumptuously assured that they are elected to eternal life, by the unconditional decrees of God; 'swollen with' spiritual 'pride,' and 'despising others;' rest satisfied with their 'barren faith,' and, omitting the 'weighty matters of the law, justice, mercy, and charity,' consider heaven as their own by right, and therefore take no pains to render themselves worthy of it, by humility, holiness, and benevolence? And how many are there, who, caring not whether there is a heaven or a hell, neither honour God, nor 'regard man;' but live in the constant breach of his holy laws; profane the Sabbath, by spending it in worldly business, in sinful pleasure, or at the public-house; laugh at God's ordinances, his sacrament, and his ministers; and rather than live credibly by honest and industrious labour, cheat, lie, steal, and commit every outrage against the person and property of their neighbour.

"Such, my friends, is the scene which the Christian world presents to us; which will sufficiently explain to us the melancholy reason, that although *all* be 'called, yet *few* are chosen.' This leads me to consider, secondly, the dreadful state those people are in, who turn a deaf ear to what God hath spoken to us 'in these last days by his Son.' When we do but seriously attend to 'the great things which Jesus Christ hath done for us,' we cannot but see and feel, that the punishment of those who slight his covenant, and will 'not have him to rule over them,' must be inconceivably great. For, can we imagine that he would have left the glories of heaven, descended upon earth, taken upon him the form, wants, and infirmities of man, and submitted to a dreadful and scandalous death; had he not known, that if sinners were not brought to repentance, and reconciled to God, their future condition would be most deplorable? Certainly not. The greatness of his mercy towards us is of itself sufficient to convince us, even if the Scriptures had been silent upon the subject, that the state of unrepenting sinners after death must be dreadful, beyond what 'the eye hath seen, or the ear heard,' or the heart of man can possibly conceive: and this the Spirit of God confirms; since it tells us that 'the wicked shall be turned into hell, and all the people that forget God;' that 'snares, fire, and brimstone, shall be their portion to drink;' that they shall be condemned to the lake of everlasting fire, 'where shall be weeping, and wailing, and gnashing of teeth, for ever and ever.' And lest those who profess the Gospel, and say that they 'have all faith,' should think themselves safe, merely on this account; both they and ourselves should always remember, that the Gospel requires more than a barren belief in it, from all who call themselves Christians. They must not only say that they believe the Gospel, but they must live like men who do so from their very hearts: they must live like men, who know that they are in the midst of enemies, dangers, and temptations, with fear, and care, and caution, lest they should be lost; like men, who are sensible they have escaped everlasting misery, with hum-
bled

bled and grateful hearts; like men, who trust, through the merits of Jesus Christ, to go to heaven, with holiness and purity, knowing that heaven is a place where nothing unholy or impure can ever enter. If, however, instead of doing all this, men lead a careless or a wicked life; if they neglect the means of grace; the ordinances of God, private and public prayer, the services of the Church, and the partaking of the sacrament; if they confess that they are sinners, and yet take no care to amend their ways; if they are taken up with the business or pleasures of this life, so as to forget that there is another to come; then they may assure themselves, that they are not of the number of those who will be saved; then will God have spoken to them, by his Son, in vain; then will the gates of heaven be shut against them, when they die; then will they remain unredeemed, and be as though no Saviour had come into the world to save fallen and lost mankind. And surely men of this description can have no reason to find fault with their punishment, or to blame any one but themselves for the consequences of their conduct. God has, by his Son, revealed to us a dispensation, which makes a great and merciful provision for the happiness of all his creatures. The most ignorant man may now know what God expects from him. The greatest sinner may now be sure of pardon, if he repents, and 'bring forth fruits meet for repentance,' in a good and useful life. The weakest Christian may now depend upon the assistance of Almighty grace to strengthen and support him in his duty. The meanest servant of Christ may now assure himself, that he will not be overlooked by his merciful Saviour; and every humble and sincere believer may now rejoice and be glad in the certainty and assurance that his labours for salvation will not be in vain, but that he may be happy for ever in heaven, if he do but fulfil the will of God while he continues upon earth.

"God has given us free-will, or the power of choosing between right and wrong; he has also made us free agents, capable, with the assistance of his grace, of doing that which is pleasing in his sight, and avoiding every thing that he forbids; and has thus placed salvation, which the merits of Christ purchased for lost mankind, entirely in our own power. Whether or not we obtain it must depend upon the disposition, with which we hear what 'God hath spoken to us in these last days by his Son.' If we are seriously concerned for our souls, and anxiously desire their salvation, we shall gladly listen to the gracious words of the Saviour, and earnestly endeavour to keep and do them; but if, on the contrary, we neither feel ourselves to be sinners, nor care about those glad tidings of salvation which Jesus hath preached us, we must be lost for ever, without remedy, without mercy, and without excuse. May God of his infinite compassion save us all from such wilful blindness, and from its horrible consequences; and may He who has given us his only begotten Son 'to take our nature upon him, and as at this time to be born of a pure Virgin, grant that we,

being

being regenerate, and made his children by adoption and grace, may daily be renewed by his Holy Spirit, through the same Jesus Christ, who, with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end, Amen.' " Vol. I. p. 93.

Upon the two great festivals of Whitsunday and Trinity Sunday we should certainly have expected a better account of the doctrines, which, on those days especially, ought to be fully and carefully promulgated. That these doctrines *may* be made as clear to the lowest as to the highest intellect, we have no hesitation in asserting; but to make them so requires no inconsiderable thought and meditation. The mysteries of God are not to be approximated to the understanding of man without much labour and care, nor without a long acquaintance with the the subject on the part of the preacher. If, therefore, Mr. Warner avoided the explanation of these doctrines, because he conceived them to be either needless or difficult, he did wrong; for at all times they are most necessary, at none more than at the present; and as to the difficulty, that will be traced rather to the competence of the preacher than to the understanding of the hearer. In his Sermon on Trinity Sunday Mr. Warner has spoken of Regeneration not with the precision either in terms or in ideas which, in the present state of opinions is so especially necessary. We do not think that Mr. Warner is generally unsound in his notions, but he wants that accuracy which calm and deliberate thought alone can supply. With some improvements and additions these volumes might be a very useful accession to the library of one who has a mixed congregation, or one of a lower rank, to address.

ART. XIII. *The History of the Isle of Man, with a comparative View of the past and present State of Society and Manners; containing also Biographical Anecdotes of eminent Persons connected with that Island.* By H. A. Bullock. 8vo. pp. 436. 15s. Longman and Co. 1816.

IF it were only that of this island Bishop Wilson was the Prelate for half a century, it would be an object of no inconsiderable interest. The apostolic character of this venerable man would have consecrated even the bleakest and most desert rock. Of this eminent man the volume before us has given some very curious anecdotes, and it is no small recommendation, that of its contents the history and character of Bishop Wilson form a due proportion.

The

"In 1743, the bishop wrote a letter of thanks to his Majesty personally, for the distinguished honour he had conferred on his son, in making him a prebend of Westminster. The bishop's apostolic character had, at this time, secured him the veneration of all ranks; and the most exalted personages in various parts of Europe, bore testimony to his virtues. In the Isle of Man, the people were so strongly persuaded that a larger portion of the blessings of heaven attended on him, that they never began their harvest till he did, hoping to participate, through him, in these advantages: and if by chance he passed near any field where they were at work, their labours were suspended for a moment, whilst they asked his benediction; and then renewed, under an increased conviction, that for one day, at least, they would be prosperous*.

"At the advanced age of eighty, he gives the following account of his daily labours in a letter to his son.

"I bless God I am pretty well. I preached on Palm Sunday; administered the sacrament on Easter Eve; preached and administered the sacrament on Easter Day at Peele; the next Sunday at Kirkmichael; and last Sunday at Jurby, when I performed the whole service.'

"In 1744, he purchased some land, which he added to the living of Jurby. In 1755, his solicitations, added to those of his son, obtained a renewal of the royal bounty to the clergy, which had been suspended for several years.

"He continued to ride on horseback till the year 1749. In 1751, he wrote a letter to the new governor, in which he apologized for his neglect of personal attendance, under the plea of his great age; indeed, the scene of his earthly existence was now drawing to a close, and with what delight he must have contemplated the prospect of transmission from time to eternity, may be partly conceived, when we review the events of a life uniformly devoted to the service of God, and the good of his fellow-creatures. The immediate cause of his death was a cold, caught in walking in his garden in very damp weather. His end was easy and tranquil, it was like his life, devoted to prayer and praise, till he fell asleep to wake in heaven.

"Words are inadequate to paint the anguish of his flock, when thus deprived of their beloved pastor. He was attended to his grave by the whole population of the island, without a single exception, unless of those who, by age or sickness, were incapacitated. The tenants of his nearest demesnes were appointed to bear him to his last earthly home; but at every resting place a contest ensued amongst the most respectable persons present, and happy were they who could perform this last sad office for their friend and benefactor." P. 179.

"* The same reverential regard obtained even in the great city of London, where, during his last visit, crowds would flock around him, with the cry of 'Bless me, too, my lord.'"

The

The whole of this volume will be read with much interest, as presenting a full and satisfactory account of the history, the antiquities, the revenue, the manners and customs of this extraordinary island. The following description of Peel castle will give a fair specimen of the style of our authoress.

"Peel, which was originally called Holm Town, is twelve miles distant from Douglas, and eight from Castletown; it is more remarkable for its ancient than its present rank.

"In the feudal times, this town must have derived consequence from its vicinity to the castle; and when the smuggling trade was at its height, Peel was a station of importance, but it is now little more than a narrow and dirty fishing town. The population is estimated at twelve hundred people. The bay abounds with excellent fish, and on this coast the herrings have, for many years, been taken in the greatest abundance. Peel Castle stands on a peninsula about one hundred yards west of the town; at low water it is joined to the main land by a stone wall, shelving to the top. Formerly, the approach was by a flight of steps, but time has rendered them nearly useless, and travellers now make their way to the ruins by clambering over the rocks.

"Till the revestment of the island in the British government, this fortress was garrisoned by native troops in the pay of the lord, who usually gave them English officers; but at the sale of the royalty, the armory was cleared of the matchlocks and other ancient weapons, the garrison reduced, and the whole has been suffered to fall into a state of incurable ruin. The remains, however, have yet an imposing appearance, the walls are still flanked by towers, and the outline is pretty well defined; it encloses an irregular polygon of two acres. The building was originally composed of a sort of red slate, winged and faced in many parts with red stone. Almost in the centre is a square pyramidal mound of earth, each of its sides facing one of the cardinal points. The admeasurement of this elevation is seventeen yards, and it is surrounded by a ditch five feet and a half broad, but of the use for which it was designed, no account is extant; it is conjectured either to have been an eminence whence a commander might harangue the troops, or with more probability, the burial-place of some great personage.

"In this fortress, two eminent persons have been imprisoned at different times, the one Elenor, wife to Humphrey, Duke of Gloucester, in the reign of Henry VI., the other, the great Earl of Warwick, who, on one of his reverses, was banished to the island, and detained in the custody of this garrison.

"Within the Castle walls are the remains of two cathedrals, one dedicated to St. Patrick, and believed to be the first Christian church erected here; the other, inscribed to St. Germain, and built about 1245. This last is described by several ancient authors, particularly Waldron, as having been richly ornamented, and abounding in monumental inscriptions; but, if it ever was so, the page of history has

has been more lasting than even memorials of stone and marble, for, at present, not a trace of these embellishments is discoverable to the most curious research. It is completely unroofed, and only occasionally used as a cemetery. Bishop Wilson was the last diocesan enthroned in this cathedral.

"Underneath is the ecclesiastical prison, constructed with all the gloomy severity of Monkish times; it is a vault eighteen feet deep, of which the roof is formed by thirteen pointed arches, supported upon short pilasters, only twelve inches above the ground; the bottom is extremely rough, and in one corner is a well, or spring, which must have made a deplorable addition to the natural humidity of the place, where neither light or air is admitted, but through a small window, deep set in the wall at the east end." P. 225.

The superstitious of the people are sometimes very amusing. The spectre of a large black hound, which haunts Peel castle, called the Manthè dog, is alluded to by Walter Scott in his poem of Marmion.

"Like him, of whom the story ran,
"Who spake the spectre hound in Man."

As civilization does not appear to have made a very rapid progress in the island, it is not to be wondered that all these histories should still in some degree maintain their ground.

"If a fisherman makes one or two unsuccessful trips, he instantly proceeds to exorcise his boat by burning gorse or straw in the centre, and carrying the flaming material to every crevice where it is supposed the evil spirit may continue to lurk. If a cow is diseased, or any difficulty occurs in churning, the operation of the *evil eye* is immediately suspected, and a strict inquiry is made as to who may have been lately upon the spot, for the power of doing mischief is by no means confined to a few malignant individuals, but seems to be generally ascribed by every one to an adversary, or a rival.

"Conversing on this subject with a farmer of good information on general affairs, he expressed the utmost astonishment, not unmingled with terror, at the scepticism with which I listened to some of these supernatural histories, in confirmation of which, he related one story, to the truth of which, he offered to bring unquestionable evidence, if my unbelief should yet maintain its ground. He asserted, that two years before that time, he and a neighbour were in treaty for the sale and purchase of a poney, but, differing about the price, his neighbour, vexed at his disappointment, *put an evil eye* upon the beast, who *instantly*, and without other visible cause, became so lame as to be wholly useless, and so continued for twelve months; when, by extraordinary good luck, another person called on him, who had on his part the power to discern
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these unrighteous influences where they had been exercised, and to do them away by a counter charm. No sooner had this man cast his eyes on the animal, than he pronounced his lameness to have originated with the malignant purchaser, and after performing certain ceremonies, he assured my informer that the spell was broken, and that within a few hours, the poney would be restored to perfect soundness and strength, all which, in course, happened as foretold.

"The witches and fairies of Man are neither supposed to combine, nor to produce exactly the same effects by their power, the former being wholly employed in acts of aggression, whilst the latter have a mixed jurisdiction, and can produce both good and evil by their operations. They are accustomed to perform certain frolics, which shew some degree of humour and whim in their propensities: they are also easily assailable by bribes: thus the dairy-maid, who would spare herself unusual exertion, regularly makes the offering of a small pat of butter, or a piece of cheese curd, which is affixed to the wall of the dairy, and is believed to propitiate these invisible agents. The livers of fowls and fish are uniformly sacrificed to the fairies. At Midsummer-eve, when their power is of unlimited extent, flowers and herbs are the only barriers to their incursions, and these are regularly spread on the door and window-sill to protect the inhabitants." P. 368.

With the account of *hunting the wren*, our readers cannot fail to be much amused.

"But one of the most curious ceremonies, and which, I believe, is peculiar to the Isle of Man, is, that of *hunting the wren*, founded on a tradition, that in former times, a fairy of uncommon beauty exerted such undue influence over the male population, that she at various times seduced numbers to follow her footsteps, till, by degrees, she led them into the sea, where they perished. This barbarous exercise of power had continued for a great length of time, till it was apprehended the island would be exhausted of its defenders, when a knight-errant sprung up, who discovered some means of countervailing the charms used by this syren, and even laid a plot for her destruction, which she only escaped at the moment of extreme hazard, by taking the form of a *wren*; but though she evaded instant annihilation, a spell was cast upon her, by which she was condemned on every succeeding New Year's Day, to reanimate the same form, with the definitive sentence, that she must ultimately perish by a human hand. In consequence of this *well-authenticated* legend, on the specified anniversary, every man and boy in the island (except those who have thrown off the trammels of superstition), devote the hours between sun-rise and sun-set, to the hope of extirpating the fairy, and woe be to the individual birds of this species, who shew themselves on this fatal day to the active enemies of the race: they are pursued, pelted, fired at, and destroyed, without mercy, and their feathers preserved with religious care

care, it being an article of belief, that every one of the relics gathered in this laudable pursuit, is an effectual preservative from ship-wreck for one year; and that fishermen would be considered as extremely foolhardy, who should enter upon his occupation without such a safeguard." P. 370.

From the history, antiquities, &c. our authoress descends to a detail of the price of provisions, servants wages, and the general expences of life. House rent appears to be high, being from 30 to 40*l.* per annum for even a moderate house. Butchers' meat is higher in proportion than other provisions, being on the average 7*d.* per *lb.* Wheat during the last year was at 3*s.* per bushel, and oatmeal, an article of general consumption, proportionably cheap. Fish of course is abundant. Port wine may be had at 23*s.* per dozen; and tea and spirits are at a price equally reasonable. For men servants there is so little demand in the island, as to render the rate of their wages indeterminate: maid servants may be hired, according to their abilities, from 4*l.* to 7*l.* per annum. The Manx currency is 1*l.* to the shilling, but the shopkeepers generally deal according to English currency; but the country people prefer their old method of reckoning. Of the state of the Manx Clergy, we are happy to give the reader the following gratifying portrait:

"If the Manx clergy are a little deficient in the exterior polish of those attainments derivable from a College education, they are, at least, preserved from the contagion of vices too often attendant on a superior course of instruction, and retain a simplicity of character and correctness of manners more conducive to the general good of those they have to instruct, than greater learning would prove with less humility.

"Much emulation in reading and speaking has, of late, prevailed amongst the younger candidates, and the improvement in these particulars has been very striking, even within the term of my own observation. Great part of this evident change in oratory may be ascribed to the influence of the present bishop, whose discourses, which he delivers with calm, but energetic solemnity, are particularly impressive. Indeed, it may be truly said, that his Lordship's example, as well as his vigilant superintendence, are highly conducive to the preservation of religion in his diocese, as well as to the general amelioration of manners both in his clergy and people, his own character being embellished with all the graces derivable from the high polish of elevated society, combined and corrected by the gentleness and moderation of genuine Christianity.

"The service is performed in most country churches alternately in English and Manx, in the towns of Douglas and Castletown; the former language is adopted exclusively. The livings are none of them large, but they are pretty equally distributed; the highest
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does not exceed 350l. nor the lowest fall beneath 80l. per annum. The service of a curate is almost unknown, and residence very strictly enforced. I have witnessed with pleasure, the respect universally shewn to the clergyman and his family in several parishes, where such observations have come within my reach; and the peaceful and orderly arrangements of these village-pastors in their houses, has forcibly reminded me of Goldsmith's description of a similar character." P. 333.

We congratulate the authoress on the production of so amusing and interesting a volume. We had infinitely rather travel among our Manx countrymen in her entertaining descriptions, than among the mountains of Switzerland or the antiquities of Italy, in the hasty and ill-written accounts of two thirds of our modern tourists.

ART. XIV. *Naples and the Campagna Felice. In a Series of Letters.* 8vo. 412 pp. 1l. 1s. Plates. Ackermann. 1815.

THESE Letters contain an account of a residence at Naples in the year 1802. They are the production of a person of no inconsiderable humour and vivacity, and will form a pleasing contrast with the more sombre cast of many modern tours. The face of the country, the antiquities, the works of art, are well described, and the account which the author gives of the society of Naples, of its amusements, and its peculiarities, is exceedingly amusing. The following is the account of his interview with the Pope, but our readers must remember that it was in 1803.

"Mr. L. appeared at the proper time this morning, and we drove to the Pope's palace on Mount Quirinal, big with classic recollections and famed for the statues of Castor and Pollux and their horses, the immortal works of Phidias and Praxiteles. We were ushered into an anti-room full of people, in which a guard of young Roman nobles, splendidly dressed and armed, bespoke rather the presence of a warlike monarch, than the abode of the peaceable vicar of heaven. Cardinals and courtiers with papers passed to and fro in great bustle of office during the hour and half that our patience was put to a trial. At last a chamberlain came out to ask Mr. L. whether we were of the catholic persuasion. The object of this question no doubt was to ascertain whether we were to receive the papal benediction and the donative of a rosary, with which his holiness usually presents the orthodox in faith. Our answer, of course, was in the negative, but as I should have liked the present above all things, I added, that if the wish were not inconsistent, we should feel highly gratified by such a tangible token of the honour to which his holiness was graciously pleased to admit us, and hold the same in everlasting veneration. This observation was answered with a bow, but was soon found to have been of no avail.

"Shortly

“ Shortly afterwards we were ushered into the holy father’s presence. Conformably to the ceremonial we had previously enquired into, we stooped down with one knee, as if to kiss the holy slipper; but the pope seizing my hand with his, raised it so quickly that I received a pretty sharp knock on the forehead. He was plainly dressed in the habit of a white-friar, with a little black skull-cap on his head, had the appearance of a man of about fifty-four, below the middle size, black hair, pale countenance, but an eye full of expression, and features which indicated benevolence and good-nature. He kept standing close to us during the quarter of an hour that the audience may have lasted, and was ease and affability itself in his conversation. He asked how long we had been at Rome, where we came from, paid a handsome compliment to the valour of the English recently displayed in Egypt, and expressed his regret, that owing to the circumstances of the times, Rome had not yet recovered sufficiently, to prove as attractive to the English as it had formerly been; adding, ‘ It has suffered grievously, but, like the ants, we must, with the assistance of God, try to repair and restore as much as is in our power. On the conversation turning upon English literature, his holiness was pleased to signify his admiration of the genius of Milton, whose “ Paradise Lost ” he considered as the first epic poem of the moderns, if not of the ancients too, although he regretted he could only enjoy its beauties through the means of a translation. Being on the chapter of English sacred poetry, I thought I might mention Young and his ‘ Night Thoughts.’—‘ I have read these in part,’ replied the holy father, ‘ but they are too sombre, too serious for me.’ ” P. 398.

The plates are generally as humourous and as eccentric as the style; here and there however we find a serious engraving well coloured and executed.

We cannot omit to present the reader with a whimsical scene which passed on the first arrival of the author at Naples, as it gives a fair idea of the ingenuity and quickness of the mendicant friars.

“ A Franciscan friar, with a charming nosegay and a basket containing three oranges, meekly stepped in:—“ The prior and brethren of our congregation have favoured me with the grateful task of offering to you, *illustrious* Sir, our congratulations on your safe arrival in this capital, with our best wishes and prayers for your speedy recovery. We entreat your acceptance of this produce of our garden, *so much beneath the merits of your exalted person*, as the only token of sincerity which the poverty of St. Francis enables us to present to you.” This address, you will allow, contained no indifferent specimen of monastic rhetoric; it was eloquent, kind, and, above all, flattering. But for the ‘ speedy recovery,’ I should have felt highly pleased. What! do my very looks betray inward disease to one who never saw me before? With civility and, I dare say, with a trembling accent, I requested an explanation on this delicate point. ‘ If I have erred, Sir, it was from having-espied that

that vial before I looked at your countenance.' Neither St. Francis nor your humble servant were the losers by this *éclaircissement*

"Substituting a dollar for the half-crown which I had already destined to give to this *adroit*, but good-natured monk, and kindly thanking him for all the pretty things he had said, I observed to him, that he appeared to be perfectly correct, although he had drawn a false conclusion,—that illness had brought me to Naples; but that, whatever my countenance might indicate, the contents of the vial in the window were rather intended to re-establish the looks of my boot-tops than those of my face. 'The venerable father paid a neat compliment to English ingenuity, bowed affectionately for the small donation, assured me that the mineral waters with which the environs of the city abound, would soon effect my cure, and, requesting to be permitted now and then to enquire after my health, respectfully withdrew

"This was not the only visit I received of the same kind, although the only one that had to boast of any other return than my best thanks." P. 4.

ART. XV. *The Elements of Experimental Chemistry.* By William Henry, M.D. F.R.S. Svo. 334 pp. Baldwin and Co. 1815.

THE name of Henry is well known at Manchester, it has travelled even to the metropolis, and reached it with honour. The author of these volumes appears to be a man of much practical science. It comprehends all the elements of chemical knowledge, and it comprehends them in such a manner as to engraft them readily upon the mind of the reader. The information we gain from Mr. Henry is not superficial in itself, nor theoretical in its tendency; it is clear, substantial, and practical. We do not know indeed of a better book to regulate the studies, and to guide the practice of a young chemist. In the conduct of experiments it will be found especially useful.

Let us take as an example Mr. Henry's observations on alcohol.

"It has been a subject of controversy whether the alcohol, obtained by the distillation of wines, and of other fermented liquors, existed *ready formed* in those liquors, or has been actually *produced*, in consequence of a new arrangement of the elements of the fluid by the increase of temperature. The latter opinion was supported by Fabroni, and had gained considerable currency, till the contrary was fully established by Mr. Brande, in two memoirs; in the first of which it was shown, that the results of the distillation of wine are not affected by a variation of temperature equal to 20 degrees of Fahrenheit; and in the second, that alcohol may be separated from wine, without the intervention of heat

"When a solution of acetate of lead (sugar of lead) or of subacetate of lead (Goulard's Extract) is added to wine, a dense insoluble

insoluble precipitate is quickly formed, consisting of a compound of the metallic oxide, with the acid and extractive colouring matter of the wine. On filtering the fluid, we obtain a mixture of alcohol, water, and a portion of the acid of the metallic salt; provided the latter has not been added in excess, in which case a part of the salt remains undecomposed. From this liquid, hot and dry subcarbonate of potash separates the water; and the alcohol floats at the top, forming a distinct stratum. By operating on artificial mixtures of alcohol and water, Mr. Brande found that when the alcohol is not less than 16 per cent. the quantity, indicated by the subcarbonate, was always within one half part in 100 of the real proportion contained in the mixture. The experiments may be repeated in glass tubes, from half an inch to two inches diameter, accurately graduated into 100 parts.

“Gay Lussac has lately recommended the substitution of very finely powdered litharge for the acetate of lead; and has added the important fact that wine distilled *in vacuo*, at the temperature of 60° Faht., affords alcohol; a convincing proof, if any had been required, that the alcohol is merely *separated*, and not *formed*, by distillation.

“From an extensive series of experiments, Mr. Brande has constructed the following

“Table of the Quantity of Alcohol, of Specific gravity .825 at 60° Faht. in various Wines, &c.

Kind of Wine.	100 Measures contain	Kind of Wine.	100 Measures contain
Port, average	23.48	Frontignac	12.79
Ditto, highest	35.83	Coti Roti	12.32
Ditto, lowest	19	Roussillon	17.26
Madeira, highest	24.42	Cape Madeira	18.11
Ditto, lowest	19.34	Cape Muschat	18.25
Sherry, average of 4 ..	19.19	Constantia	19.75
Claret, ditto of 3	14.43	Tent	13.30
Calcavella	18.10	Sheraaz	15.52
Lisbon	18.94	Syracuse	15.28
Malaga	17.26	Nice	14.63
Bucellas	18.49	Tokay	9.88
Red Madeira	18.40	Raisin Wine	25.77
Malmsey Madeira	16.40	Grape Wine	18.11
Marsala	25.87	Currant Wine	20.55
Ditto	17.26	Gooseberry Ditto	11.84
Red Champagne	11.30	Elder Wine	9.87
White Ditto	12.80	Cider	9.87
Burgundy	14.53	Perry	9.87
Ditto	11.95	Brown Stout	6.80
White Hermitage	17.43	Ale	8.88
Red Ditto	12.32	Brandy	53.39
Hock	14.37	Rum	53.68
Ditto	8.88	Hollands	51.60
Vin de Grave	12.80		

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"Some doubt may, perhaps, be excited of the accuracy of this Table, by a reference to the comparative intoxicating effects of port wine and brandy, the latter of which certainly are more than double those of the former. But it is to be remembered, that, in wine, the alcohol is in a state of combination with other ingredients, which must necessarily diminish its activity on the animal system.

"I. To prepare alcohol, the spirit of wine of the shops may be employed. To a quantity contained in a glass vessel, the sub-carbonate of potash, perfectly dry, and heated to about 300° , is to be added; the mixture is to be well shaken; the clear liquor decanted; and this is to be repeated as long as the alkali is moistened by the spirit. When enough has been employed, the next addition will fall to the bottom in a perfectly dry state. The dry muriate of lime may be advantageously used as a substitute for alkali. Or it may be employed to strengthen alcohol, which has been prepared with the mild vegetable alkali; but it appears doubtful whether a little ether is not produced by its action. When the muriate is no longer moistened on being added to the spirit, we may conclude that enough has been used. Two distinct strata will then be seen in the liquid, the solution of muriate of lime in water, at the bottom, and the alcohol at the top. The latter is to be decanted, or drawn off by a syphon, and then submitted to distillation, reserving only the portions which first pass over. Gay Lussac recommends quicklime or barytes, in preference to muriate of lime; and Dubuc advises the use of dry alumine, by which he brought alcohol to the specific gravity .817, without any risk of forming either by the process.

"II. 1. Alcohol is considerably lighter than water, viz. in the proportion of 800 or 820 to 1000. The lightest, that can be obtained, by simple distillation, from spirit of wine, has the specific gravity of 825. By the intervention of substances which strongly attract water, Chaussier brought it to the specific gravity of 798, and Lovitz and Saussure, jun. to 791 or 792. Alcohol of the specific gravity 820 still contains, according to Lovitz, about $\frac{1}{10}$ th its weight of water. When of the specific gravity 920, it has been called *proof spirits*; the term *above proof* being used to denote a spirit lighter than this, and *under proof* one which contains a still larger proportion of water. Rectified spirit is directed, by the London Pharmacopœia, to have the specific gravity of 835, but it seldom exceeds 840." Vol. II. P. 257,

This extract will be the more curious, as it will give the reader the quantity of real alcohol, which he is to expect in the different wines, which he may be in the habit of drinking. Mr. Henry has given us a copious analysis of all animal, mineral, and vegetable matter, with many very useful tables extracted from different publications, which we have not seen brought together before. This part alone of the volumes we consider as especially valuable.

In the second volume we find a chapter upon the application

of chemical tests to the uses of the farmer and of the country gentleman; from this we shall extract a very useful account of the means which are necessary to determine the purity of lime, when used as a manure.

"It is impossible to lay down any general rules respecting the fitness of lime for the purposes of agriculture; because much must depend on the peculiarities of soil, exposure, and other circumstances. Hence a species of lime may be extremely well adapted for one kind of land and not for another. All that can be accomplished by chemical means is to ascertain the degree of purity of the lime, and to infer, from this, to what kind of soil it is best adapted. Thus a lime, which contains much argillaceous earth, is better adapted than a purer one to dry and gravelly soils; and stiff clayey lands require a lime as free as possible from the argillaceous ingredient.

"To determine the purity of lime, let a given weight be dissolved in diluted muriatic acid. Let a little excess of acid be added, that no portion may remain undissolved owing to the deficiency of the solvent. Dilute with distilled water; let the insoluble part, if any, subside, and the clear liquor be decanted. Wash the sediment with farther portions of water, and pour it upon a filter, previously weighed. Dry the filter and ascertain its increase of weight, which will indicate how much insoluble matter the quantity of lime submitted to experiment contained. It is easy to judge by the external qualities of the insoluble portion, whether argillaceous earth abounds in its composition.

"There is one earth, however, lately found in several limestones, which is highly injurious to the vegetation of plants, and is not discoverable by the foregoing process, being, equally with lime, soluble in muriatic acid. This earth is magnesia, which, by direct experiments, has been ascertained to be extremely noxious to plants. Mr. Tennant, the gentleman to whom we owe this fact, was informed, that in the neighbourhood of Doncaster two kinds of lime were employed, one of which it was necessary to use very sparing, and to spread very evenly; for it was said, that a large proportion, instead of increasing, diminished the fertility of the soil; and that, whenever a heap of it was left in one spot, all fertility was prevented for many years. Fifty or sixty bushels on an acre were considered to be as much as could be used with advantage. The other sort of lime, which was obtained from a village near Ferrybridge, though considerably dearer, from the distant carriage, was more frequently employed, on account of its superior utility. A large quantity was never found to be injurious; and the spots which were covered with it, instead of being rendered barren, became remarkably fertile. On examining the composition of these two species of lime, the fertilizing one proved to consist entirely of calcareous earth, and the noxious one of three parts lime and two magnesia.

"The presence of magnesia in lime proved, on farther investigation, to be a very common occurrence. The magnesian limestone appears to extend for 30 or 40 miles from a little south-west
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of Worksop, in Nottinghamshire, to near Ferrybridge, in Yorkshire, and it has also been found at Breedon and Matlock, in Derbyshire.

"The magnesian lime-stone, according to Mr. Tennant, may easily be distinguished from that which is purely calcareous, by the slowness of its solution in acids, which is so considerable, that even the softest kind of the former is much longer in dissolving than marble. It has also frequently a crystallized structure, and sometimes though not always, small black dots may be seen dispersed through it. In the countries where this lime stone is found, the lime is generally distinguished, from its effects in agriculture, by the farmers, as *hot* lime, in opposition to the purely calcareous, which they term *mild*.

"To ascertain, by chemical means, the composition of a lime or lime-stone suspected to contain magnesia, the following is the easiest, though not the most accurate, process. Procure a Florence flask, clean it well from oil by a little soap-lees or salt of tartar and quick-lime mixed, and break it off, about the middle of the body, by setting fire to a string tied round it and moistened with oil of turpentine. Into the bottom part of this flask put 100 grains of the lime or lime-stone, and pour on it, by degrees, half an ounce of strong sulphuric acid. On each affusion of acid a violent effervescence will ensue; when this ceases, stir the acid and lime together with a small glass tube, or rod, and place the flask in an iron pan, filled with sand. Set it over the fire, and continue the heat till the mass is quite dry. Scrape off the dry mass, weigh it, and put it into a wine glass, which may be filled up with water. Stir the mixture, and when it has stood half an hour, pour the whole on a filtering-paper, placed on a funnel, and previously weighed. Wash the insoluble part with water, as it lies on the filter, and add the washings to the filtered liquor. To this liquor add a solution of half an ounce of salt of tartar in water, when, if magnesia be present, a very copious white sediment will ensue, if lime only, merely a slight milkiness. In the former case, heat the liquor by setting it in a tea-cup near the fire; let the sediment subside; pour off the clear liquor, which may be thrown away, and wash the white powder repeatedly with warm water. Then pour it on a filter of paper, the weight of which is known, dry it, and weigh. The result, if the lime-stone has been submitted to experiment, shows how much carbonate of magnesia was contained in the original stone, or, deducting 60 per cent. how much pure magnesia 100 parts of the lime-stone contained. If the burnt lime has been used, deduct from the weight of the precipitate 60 per cent. and the remainder will give the weight of the magnesia in each 100 grains of the burnt lime." P. 481.

These volumes are entitled to our approbation on every account, especially as their author appears to stick close to the subject, and not to indulge himself and weary his readers, like some other writers on chemistry, with pompous generalities and poetical absurdities.

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THE
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FOR MARCH, 1817.

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IN the course of the last twelve months we have been repeatedly compelled to draw the attention of our readers to the subject of Baptismal Regeneration. A doctrine which involves the very spirit and intent of a Christian Sacrament, must appear to every serious professor of the Gospel a matter of supreme importance. We do not therefore apologise for having devoted so much space to the discussion of this subject. Gladly would we have been spared the necessity of repeating our arguments, and of reflecting so frequently upon the conduct and language of a numerous party, who profess themselves members of the Church of England. But the times have rendered this irksome task an imperious duty. We are not partial to polemics; but we cannot tamely give up the doctrines of our Holy Faith; we cannot suffer the Liturgy and Articles of our Church to be grossly misrepresented, and tortured in defence of every wild

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and fanciful error. Fearful, indeed, would be the symptoms of the age, if such aggressions were to be regarded with complacency, and passed over in profound silence.

“ While there is any life of religion actuating the great body of this island, there must and will be controversies in theology. While the grand code of Christianity exercises the attention, and fastens upon the passions of our people, there will be weakness of intellects to be set right, and perverseness of conduct to be corrected by the Clergy. These are to stand around the altars of the Gospel, to keep up the fire of religion there in all its power, and to maintain it in all its purity. Nor will they be found unfaithful to their charge, while there is any spring of theological activity in the clerical mind, and any energies of religious zeal in the clerical heart. When they come to nod beside the altar; to slumber over the dying flame, or to look on with a stupid unconcern, while wretched men are heaping false and unhallowed fuel upon it;—then irreligion has finished its course amongst us. A spiritual frost has spread its influence through the body. It has benumbed the extremities. It is come to the heart. And, like a poor man stretched out upon the snows of the Alps, the nation will then be angry with those who disturb its rest in order to save it; will then beg to be allowed a little longer repose upon its bed of ice, and feel a kind of pleasing serenity gliding gradually through all its veins, stopping up one by one all the avenues of life, and hastening on to quench the last spark of vitality by seemingly lulling it into a gentle sleep *.”

Deeply impressed with the force and wisdom of such observations (which appear to us no less applicable to reviewers than to professional divines) we have always endeavoured, in our critical capacity, to render such services to true religion, as the temper and circumstances of the time might especially require. In conformity with these principles, from which no temptation of interest or popularity shall ever induce us to depart, we must advert once more to what is usually called the Baptismal Controversy. The publications, whose titles are prefixed to this article, were ushered into the world under the sanction of no ordinary names. Mr. Faber has long been known as an expositor of Prophecy, and a Bampton Lecturer; and whatever opinion we may entertain of the intrinsic value of his per-

* Whitaker's *Origin of Arianism*, p. 3 and 4. This beautiful passage is quoted by Dr. Van Mildert in the Appendix to his *Bampton Lectures*. As many of our readers may have overlooked it among his numerous references and citations, and may be unacquainted with the masterly work of Mr. Whitaker, we could not resist this opportunity of laying it before them.

formances, we must at least give him credit for ingenuity, and extensive research. His antagonist comes forward with pretensions of a different kind. As an author he is little known. But if an opinion may be formed from the Charge which he lately delivered to the Clergy of his peculiar jurisdiction, and from the pamphlets now before us, he is not only a good writer and a sound logician, but a zealous defender of the doctrine and discipline of our Church.

Between these combatants a paper war has recently taken place. In the course of last year Mr. Faber published a volume of Sermons, in which he discusses the doctrine of Regeneration at great length, and labours to prove that this grand spiritual change does *not* take place at Baptism. In this hopeful undertaking, he is not satisfied with repeating what has been already urged by his co-adjutors Messrs. Simeon, Biddulph, Scott and Co. but proceeds to ascribe certain opinions, and certain conclusions arising from them, to all such ministers of the Church of England as presume to differ from himself on the subject of Regeneration. These opinions, and the consequences deduced from them, are such as no intelligent member of the Church of England ever maintained. Mr. Faber's statement therefore is nothing short of a calumny upon such of the Clergy as hold the doctrine of Baptismal Regeneration; which, for the honour and consistency of the profession, we would fain hope is a very large majority. The Dean of Chichester has viewed the matter in this light, and has come forward to vindicate his brethren from an imputation, which is calculated to produce so dangerous an effect upon the public mind. The substance of his Apology may be reduced to two points. I. The Clergy of the Establishment, who hold the doctrine of Baptismal Regeneration, do not affirm, as Mr. Faber says they do, that Baptism and Regeneration are in every possible case inseparable. II. The same persons do not admit Mr. Faber's definition of Regeneration, and consequently cannot be charged with those absurd conclusions which may be deduced from a mixture of his opinions with their own.

On the first of these points the Dean shall speak for himself.

"We hold," says he, "that, in all ordinary cases, spiritual regeneration accompanies outward Baptism. We hold that this is invariably the case in infant Baptism, because we believe that those qualifications which are required of persons to be baptized, (viz. faith and repentance) are mercifully imputed by God to those infants, who by reason of their tender years cannot perform them. But, when we have stated our creed on this particular point, we affirm that the Sacrament of Baptism, as well as the Sacrament of the Lord's Supper, must be not only rightly administered,

nistered, but rightly received; that *here* there is a strict analogy between the two Sacraments, and that those adults who receive the Sacrament of Baptism unworthily, do nothing else but increase their own damnation. It is probable that in a Church where adult Baptism is a matter of rare occurrence, the inseparability of the outward sign, and the inward grace of Baptism may have been affirmed in *general* terms, without any direct and specific enumeration of exceptions. But, in this case, charity and common candour will supply those exceptions and limitations, which are often explicitly avowed, and generally known and understood: those which common sense requires, and which are conformable to the doctrines and definitions of our own Church. If well known exceptions and limitations are to be repeated in every page and sentence of our writings, our Sermons must swell into Treatises, our Treatises into Volumes; every moral and religious work will, after all, be exposed to infinite cavils and objections; and Scripture itself will be excepted against as a book inaccurately written, or incumbered with paradox *."

Here is a sufficient answer to all Mr. Faber's observations on the doctrine of *inseparability*, as he is pleased to call it. It would surely have been wise and candid in the reverend gentleman, to have acquainted himself with the real sentiments of the Clergy on this subject, before he had ventured to propound them to the world. He might then have spared himself the trouble of writing, and his readers the punishment of perusing, a very drowsy philippic against the dreadful consequences of a theory, which never existed but in his own imagination. He might have discovered that Pagans, Mohammedans, Jews, Quakers, and the children of Christian parents who die unbaptized†, are not consigned, by wholesale, to eternal perdition, by any members of the Church of England. What satisfaction Mr. Faber can derive from thus fabricating opinions for other people, and imputing to them every absurdity which can be deduced from his own inventions, it is beyond our power to comprehend.

The next point on which the Dean is anxious to vindicate his injured brethren, may be dispatched in few words. Mr. Faber has been pleased to call Regeneration "a radical change of heart," "a radical change in every faculty." He then assumes, that his own definition must be received by all the world, and immediately proceeds to fasten upon the advocates of Baptismal Regeneration this notable conclusion; that "an entire change of heart always accompanies a particular outward application of

* Apology, pp. 4, 5, 6.

† Faber's Sermons, vol. i. pp. 160—5.

water *." Had Mr. Faber's inquiries been more impartial and extensive, he would have discovered that the Church of England does not consider Regeneration to be a "radical change of every faculty." She does not presume to dive so deeply into sacred mysteries as some enlightened spirits of the present age; but is contented with such knowledge, as may be derived from a fair and rational interpretation of Holy Writ. Resting her conclusions solely on this basis, she considers Regeneration to be the commencement of spiritual life; "a translation from the curse of Adam into the grace of Christ †." This change she believes to take place, in all ordinary cases, in the Sacrament of Baptism. She believes that a person duly baptized, has "obtained that thing which by nature he cannot have;" but she does not say, as Mr. Faber does, that "a radical change of every faculty" takes place, and cannot be held responsible for any conclusions which may arise, from confounding his opinions with her own.

Such is the outline of the Dean's Apology. But his antagonist is not so easily to be silenced. He advances, with visible symptoms of indignation, to the charge; but, at the same time, like our old friend Sir Fretful Plagiary, "he does not labour under the slightest apprehension, that his character can be *in the least degree* injured by any thing that the Dean of Chichester may please to say or write concerning him." He then selects about a dozen scraps of sentences from the Dean's pamphlet, in proof of the grievous asperity with which he has been treated; and very carefully omits many courteous and handsome expressions, by which the above sentences are completely qualified. After this specimen of candor and moderation, he proceeds to discharge twenty-four pages at the Dean, and employs about fifty more in discussing the doctrine of Infant Baptism. In the commencement of his Reply, he declares, that it was *not* his intention to attack the Clergy, but the "inseparability of Baptism and Regeneration by whomsoever it might be held ‡," and he boldly affirms that Dr. Lawrence and Archdeacon Pott concur in his opinion.

"The office of adult Baptism," says the learned Professor, "was expressly compiled for the use of those only, who had been examined and found fit, who truly repented and believed, and not for infidels or hypocrites. It must not be forgotten that I am only contending for the invariable efficacy of Baptism in adults, when

* Sermon V. p. 136. *et seq.*

† Dr. Waterland's Discourse on Regeneration.

‡ Faber's Reply, pp. 1, 2.

the mind of the recipient is duly prepared." "It is disclaimed," says the Archdeacon, "on all sides by those in our communion, that the Divine Grace is inseparably tied to the Sacraments. The disqualification in the case of secret unbelievers, or impenitent dissemblers in adult life is evident enough."

These, as Mr. Faber justly observes, are words of truth and soberness. But is it possible that he can read them with candor and attention, and seriously believe his own notions of Baptism, and those of Dr. Lawrence and Archdeacon Pott, to be the same? Are not the passages here quoted in exact conformity with the sentiments of the Dean of Chichester? And is it to be inferred, that these admirable Divines give up the general doctrine of Baptismal Regeneration, because they allow that the efficacy of Baptism may possibly be impeded by the infidelity, impenitence, or hypocrisy of the person baptized? Mr. Faber has repeatedly been told that the doctrine of absolute "inseparability" is one of his own invention, and was never held by any sensible members of our communion. How idle then is it to recur perpetually to a false assumption, and to rest formal arguments upon it? But, in the use which Mr. Faber attempts to make of the names of Dr. Lawrence and Archdeacon Pott, his conduct is something worse than idle. He wishes to insinuate that these sober-minded and venerable men concur in his general view of the doctrine of Baptism. Now it must be evident to every one who is acquainted with the writings of those individuals, and of Mr. Faber, that they differ as widely from him, as the Church of England does. They hold that in all ordinary cases, Regeneration accompanies Baptism; and that they agree in the assertion of Dr. Mant, which Mr. Faber so loudly reprobates, that "if Regeneration is not effected by Baptism, it is almost impossible for any sober man to say *when* and *by what* means it is."

The next division of Mr. Faber's Reply is occupied in a general attack on Dr. Mant's pamphlets. On the merit of Dr. M's productions, and on the controversy arising from them, we have long since expressed our judgment*; and shall, therefore, decline on the present occasion to repeat our arguments and opinions. Suffice it to say, that Mr. Faber advances nothing new or satisfactory. The same fallacy pervades all his observations; the same groundless and intemperate assertions are scattered over every page.

He then proceeds to discuss the doctrine of Regeneration in the case of Infant Baptism; which, considering he has lately

* See British Critic for March, 1816.

published *five* Sermons on the subject, comprising upwards of 270 pages, we should have thought might have been dispensed with. After taking some exceptions to the pamphlet of Dr. Lawrence, (whom he lately claimed as an ally) he proceeds to combat the doctrine of Baptismal Regeneration, because it is contradicted by experience, by Scripture, and by the Church of England!

I. He objects to this doctrine, because many persons violate their baptismal vow. 'This has nothing to do with the question. The future conduct of a baptized person, cannot possibly alter the nature of the Sacrament itself. Because a man forfeits a privilege, are we at liberty to conclude that he never received it?

II. He next appeals to the authority of Scripture. "Infant Baptism," he says, "is not specifically mentioned in Scripture; and we can only ascertain the extensiveness of its efficacy by way of analogy and induction*." He then institutes a comparison between Circumcision and Baptism, and carries his notions of their analogy a great deal too far. Circumcision was not, in the proper sense of the word, a Sacrament. There is no scriptural authority for ascribing to that rite, the same spiritual efficacy as to Christian Baptism; and consequently many arguments may apply to one, which are wholly irrelevant to the other. We can hardly consider that ordinance as a mean or instrument of grace, from which the female sex were absolutely excluded. We deny, therefore, Mr. Faber's "necessary inference from the nature of the Levitical Sacrament (as he is pleased to call it,) that Baptism may be administered to infants without any concomitant spiritual Regeneration†." We deny the doctrine itself, as a general principle of theology; and, if it were true, we deny that it could be proved by the arguments here adduced in its support.

III. Mr. Faber then summons the Church of England to bear testimony in his behalf. To this end he empannels an imaginary jury, after the example of Bishop Sherlock's "Trial of the Witnesses." He allows, that

"If the Baptismal Service alone were submitted to jurors, who had never perused any other documents of the English Church, they would probably come to a determination that that Church holds every baptized infant to be invariably regenerated in the act of Baptism."

We hardly expected so candid a concession as this; for it must

* Faber's Reply, pp. 42—45.

† Reply, p. 50.

be supposed that the compilers of the Liturgy, when composing an office for Baptism, would be particularly careful to give an ample and distinct explanation of their sentiments on the subject. We do not wish, however, to take advantage of this concession, important as it is. Let the jury attach full credit to all the evidence, which may appear to contradict the Baptismal Service. The first document adduced by Mr. Faber is the 25th Article, which says, "that in such only as worthily receive the Sacraments, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as St Paul saith." Such also is the language of Dr. Lawrence, Archdeacon Pott, and the Dean of Chichester; and so far as it applies to the case of Baptism, it can only be understood of impenitent or infidel adults. But, we are told, the Collects for the Festival of the Circumcision, and for Ash-Wednesday, teach us to pray for Regeneration, and consequently prove that baptized persons may, in the judgment of England, be unregenerate. In the former,

"We pray for the 'true Circumcision of the Spirit,' which every one knows to be the same thing as Spiritual Regeneration! In the latter, for 'the inward creation of a new heart,' another parallel term, by which Spiritual Regeneration is ordinarily set forth to us in the Holy Scripture *."

By this dexterous substitution of one term for another, the whole matter becomes obvious to Mr. Faber and his disciples. But we beg leave to suggest that "the true Circumcision of the Spirit" is *not* equivalent to Regeneration. If that phrase is properly explained, the argument will stand thus. The Church of England teaches us to pray for the true Circumcision of the Spirit: the Circumcision of the Spirit implies humility of mind, and the mortification of carnal appetites; therefore, the Church of England teaches us to pray for Regeneration! Here is a syllogism with *four* terms, which Mr. Faber may, perhaps, recollect is not *usually* deemed a very conclusive form of reasoning. He will doubtless deny that our explanation of the Collect is correct, with as much confidence as we object to his. Here then we are completely at issue. The cause cannot be decided by assertion, but by argument. We have expressed, to the best of our knowledge and belief, the true sense of our Church; and we are quite willing to abide the decision of all competent and impartial judges.

Mr. Faber's explanation of the Collect for Ash-Wednesday,

* Reply, p. 60.

appears to us no less erroneous. 'The creation of a new heart is *not* equivalent to Regeneration by water and the Spirit, but to that renovation of mind which is constantly necessary for the support of our spiritual life. This is a distinction which is familiar to our Church, and to her best writers. As Mr. Faber is fond of arguing from the language of Collects, we recommend to his particular attention the Collect for Christmas Day: "Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit."

This "renewal of the Holy Spirit" is the same with the "creation of a new and contrite heart;" it is that which St. Paul means when he exhorts the Romans "to be transformed by the renewing of their mind," [cap. xii. 2.] and the Ephesians, [cap. iv. 23.] to be "renewed in the spirit of their mind."

These are the chief points of evidence which Mr. Faber lays before his jury, in order to counteract the impression which he confesses must be made by the Baptismal Service. He conceives, of course, that the verdict must be favourable to him; we think it would be in direct opposition to his opinion. In conclusion, he says,

"I have now fully stated the grounds, on which I hold that all infants are not regenerated in Baptism; with respect to the Dean of Chichester's Apology, when in his calmer moments he has reconsidered it, I am willing to hope that he will himself regret both its language, its spirit, and its doctrine."

Such an hope might have come with an excellent grace from the Dean of Chichester to Mr. Faber; but we cannot allow that Mr. F. has any pretensions to hold such language to the Dean.

Soon after the appearance of Mr. Faber's Reply, the Dean of Chichester published his "Expostulatory Remarks." Here he enters once more upon the doctrine of "Inseparability," which seems to be the main point in debate through the whole controversy.

"The received notion of the inseparability of Baptism and Regeneration, or in other words, the doctrine of Baptismal Regeneration, is briefly this. Though natural equity and Christian charity firmly persuade us that many unbaptized persons receive grace and pardon at God's hands, and enter into the kingdom of heaven, still these are cases on which we cannot peremptorily pronounce, but must leave them to the uncovenanted mercy of God. On the other hand, in the case of infants and adults receiving Baptism worthily, Regeneration and Baptism are inseparable, and pardon and grace are conferred immediately; but those adults who receive this Sacrament unworthily, are so far from receiving any spiritual blessing, that they increase their own damnation."

After this explanation, the Dean defends the principal parts of Dr. Mant's Tracts, which had been attacked by Mr. Faber in his Reply; and then proceeds to repel the imputations cast upon himself. This is done, in many cases with great effect, by comparing the language which he *actually* used in his Apology, with that which his antagonist has *ascribed* to him. He then explains a passage of Taylor and another of Tillotson, which Mr. Faber had construed and applied with his usual accuracy; and finally corroborates his own doctrine by the testimony of Jerom, Augustin, Hooker, Taylor, Waterland, Van Mildert, and Wall. Lastly, a few observations are introduced upon the conduct of his adversary, and his own designs in writing the Apology.

"I have no wish to degrade or disparage Mr. Faber. As far as I am acquainted with his former writings, whatever I may have thought of the results of many parts of his meritorious labours, I have given him every credit for talent, industry, and acquirements, and for sincere and pious intentions. It was, as I stated, his reputation, which led me to point out a misrepresentation into which he had been betrayed, as I then thought, by much prejudice, and a strong attachment to a particular hypothesis. My only reason for regretting the step which I have taken is, that it has irritated in a high degree an impatient and intemperate mind, and made my antagonist utterly regardless both of his own and of my reputation."

We cannot take leave of the subject in a better manner, than with this extract from the Dean's "Remarks." The treatment he has received throughout the controversy, is unfair and illiberal in the extreme. Not only has Mr. Faber forgotten that candour and delicacy, which are due from one clergyman to another, when writing on religious topics, and engaged only, as must be supposed, in the investigation of truth; but he has utterly disregarded the most common courtesy of life. What the Dean has observed on one occasion, [Remarks, page 29] is applicable, we are sorry to say, to many other parts of the "Reply;"—"had Mr. Faber accused me of denying the existence of a God, his accusation would have been equally well founded." Had this gentleman's cause been as sound and useful, as it is unscriptural and dangerous, it would have been injured by the hasty and dogmatical spirit of its advocate. As it is, an untenable cause has been badly defended. Not without some ingenuity, and show of argument; but with a total disregard to all those laws and principles, on which alone any controversy can be brought to a successful issue.

The more frequently we recur to the subject of this dispute,
and

and to the arguments of those with whom it originated, the more clearly do we perceive that the doctrine of our Church is built on an immoveable foundation ; that the opinions which a numerous party have so zealously laboured to defend, lay open a door to fanaticism of every kind, and degrade the Sacrament of Baptism into an empty form.

ART. IV. *Memoirs on the Ionian Islands, with the Life and Character of Ali Pacha. By General de Vaudoncourt, late of the Italian Service. Translated by W. Walker, Esq. With a Map. 8vo. 502 pp. 15s. Baldwin. 1816.*

THERE are certain events which, in the confusion and change of the political world, appear almost to escape the notice of the common observer. An important acquisition, or still more important cession, may be often made, without attracting the attention of the public, especially if the situation be distant, and the circumstances little known. A stronger example of this could not have been produced, than in the late surrender of the Ionian Islands to the protection of Great Britain, a measure which seems to have excited a much less degree of interest than from its importance might have been expected.

These islands are seven in number ; Corfu, Paxó, St. Maura, Thiaki, Cephalonia, Zante, Cerigo. The first of the most northern of these was the ancient Corcyra, a name familiar to every classical reader, as the seat of that sedition which, by its immediate consequences, involved the whole of Greece in the Peloponnesian war. It was celebrated of old for its maritime strength, and even now from its natural position. It may be made a station of much consequence to a maritime nation. It is about thirty-five miles in length, stretching along the coast of Albania, from which it is separated by a channel which varies in its breadth from two miles to six. The city of Corfu, built on the scite of the ancient Corcyra, contains a population of 15,000, and is extremely strong and well fortified. The port is too small to admit any men of war, but the road is so secure as to answer every purpose of an harbour. But, besides the port of Corfu, there is another harbour, called Port Guvine, the road of which in 1799 received the Russian and the Turkish squadrons. This port is well fortified and defended by forts and batteries, and is capable of being made an excellent establishment for building ships ; especially as all the necessary materials might be very readily furnished ; the timber from northern Albania, and

the hemp and cordage from Bologna and Ferrara. This island is very unproductive either of grain or cattle ; vines however and olive yards are to be found sufficient at least for its own consumption, and in the district of Lefkimo are some considerable salt works.

The second island is Paxó, the ancient Paxus, which is not more than 18 or 20 miles in circumference. Its principal town bears the same name, but does not contain above 4000 inhabitants. The wine and oil which it produces are considered to be the best in Ionia.

The third island is St. Maura, formerly called Leucadia. Its circumference is about 50 miles, and it is separated from the continent by a channel so very narrow, as to favour the supposition that it was once attached to the main land. But, however contiguous to the land, it can only be attacked on that side at Playa, where the Russians had erected works, which were nearly destroyed in 1807, from the explosion of a magazine by the contents of a shell thrown from the opposite coast. The fortress of St. Maura is the capital of the island, which is a strong position, and contains about 6000 persons. The whole island indeed resembles a single rock projecting from the sea, very high, but not very fertile, olives and wine being its only produce. At the southern extremity is Cape Dukato, anciently called Leucas, being the promontory on which the celebrated temple of Apollo stood, and from which unhappy lovers threw themselves into the sea. This was the leap which ended the life and the misfortunes of Sappho. Our readers cannot fail to remember its description by Ovid in the Epistle of Sappho to Phaon, which we will give, in the translation of Pope.

“ ————— O you that love in vain
Fly hence, and seek the fair Leucadian main.
There stands a rock, from whose impending steep
Apollo’s fane surveys the rolling deep.
There injur’d lovers, leaping from above,
Their flames extinguish, and forget to love.
Deucalion once with hopeless fury burn’d;
In vain he lov’d, relentless Pyrrha scorn’d.
But when from hence he plung’d into the main,
Deucalion scorn’d, and Pyrrha lov’d in vain.
Haste, Sappho, haste, from high Leucadia throw
Thy wretched weight, nor dread the deep below.”

Poor Sappho, however, did not meet with the happy lot of Deucalion in saving his life and losing his love : She prayed in vain,

“ Ye

“Ye gentle gales, beneath my body blow,
And softly lay me on the waves below.
And thou, kind Love, my sinking limbs sustain,
Spread thy soft wings, and waft me o’er the main,
Nor let a lover’s death the guiltless flood profane.”

The winds and the loves proved as faithless as Phaon.

From St. Maura we proceed to the fourth in order, Thiaki, no less a place than the ancient Ithaca. It is about twenty miles in circumference, and is situated about six miles S.E. of St. Maura. It is in fact a double island joined by a narrow isthmus. The fame of its ancient monarch is still preserved in the island, and one of its natives, Senetor Zaro, now one of the most distinguished magistrates of Ionia, is reported to have descended from the stock of Ulysses. It appears still to deserve its Homeric designation of *τρηχεῖ, ἀλλ’ ἀγαθὴ κουροτρόφος*, as far at least as its barrenness is concerned.

As we proceed southward we come to the fifth, Cephalonia, which, with the exception of one letter, retains its ancient name. It is the largest in point of size of all the seven islands, being nearly 150 miles in circumference, taking into the account the angularities of the coast. The principal town of the island is Argostoli, which does not contain however above 5000 persons. Neither in ancient nor in modern times, does its military or political consequence appear to have been in proportion to its size. In the age of Homer it was under the dominion of Ithaca, and the Cephalonians are represented to have followed the troops of Ulysses. In modern times no fortresses have been erected to make it a place of consequence, nor does it seem to have much claim to notice, except as it contains some fine ruins of ancient temples. It produces a fair portion of wheat, and is especially fertile in good wines and fruits.

Zante, formerly Zacynthus, is the sixth and most southwardly of this cluster. It is about thirty miles in circumference. Its principal town bears the same name, and has a population of 16,000 persons. Its port, which is in fact a road, is considered as tolerably secure. The island does not appear to deserve the epithet, which Virgil has bestowed upon it, of *nemorosa*, except with respect to its olive gardens, or in comparison with its neighbours, the Strophades, which are literally nothing more than barren rocks.

Cerigo, the ancient Cythera, is the seventh of the Ionian Islands; it lies at a distance from the rest, at the southern point of the Morea. Its circumference is about forty-five miles, and its principal town, containing 4000 inhabitants, is now called Kapsali. The ruins of the ancient temple of Cythera are now standing,

standing, and a fort which commands a barbour, occupies the ground of the ancient Menclais. This island is barren and little cultivated.

The whole population of the republic of these seven islands, cannot be estimated, according to the returns presented to the French governor in 1807, at more than 200,000 persons. Their first masters, in more modern times, were the Venetians, who held them under the most despotic sway. The great policy of Venice appears to have been the extinction of every national feeling. The Greek language was excluded from every public act, and by the education of the higher classes at Venice or Padua, it was banished even from private conversation.

The public assemblies; the Casini; the style of furniture in their houses was Venetian. The Greek dress, indeed, was in some measure preserved, but with additions and alterations, from so frequent an intercourse with the Italian continent. On the fall of the Venetian republic, the French troops found their way into the seven islands, carrying with them all their revolutionary principles, which, after some little opposition, were gradually adopted by the Ionian islanders. Under their new masters they certainly tasted a liberty, to which, for so many years, they had been strangers, and the fire of their ancient spirit began to revive. The rupture between France and Turkey in 1798 caused the expulsion of the French troops; and afterwards the independency of the Ionian republic being acknowledged, they were placed under the joint protection of Russia and Turkey. After various intrigues the Turks were expelled, and the Russians remained their sole protectors. They provided them, as the first fruits of their protection, with a new constitution, and with a plenipotentiary to put it in force, which he appears to have done in the usual method upon these occasions, by plundering instead of protecting. In 1807 they came again under the dominion, or protection, of the French, and so they continued till 1814.

To secure the possession of these islands, the Venetians retained four principal towns on the Grecian continent, which were surrendered when Russia and Turkey took joint possession of the Ionian republic. The surrender of these towns gave that daring and ambitious personage, Ali Pacha, access to the sea shore, from which he had previously been restrained. Of this extraordinary man we shall have occasion to speak more fully hereafter. There is little doubt but that, to the possession of these islands he still looks with considerable anxiety, as to one of the great instruments in obtaining the great object of his ambition, the independent sovereignty of Greece.

The present military force of these islands is exceedingly small; there is little doubt, however, but that, under the protection

tion of Great Britain, whose policy would be to render it really effective, it might be increased to a very considerable extent. Of their commerce Mr. Vaudoncourt speaks in terms of considerable hopes, and gives us the substance of a memorial drawn up by an experienced merchant, who was commissioned to collect all the information necessary to form the basis of an enlarged commercial speculation. The principal trade of Corfu, as we have before remarked, is in oil; of this about 700,000 jars is the produce of an average year, but by a little care and attention to the olive yards, this quantity might be considerably increased. The oil of a good harvest is of a red and transparent colour, and is principally used in the manufacture of cloths and of soap. The best kind, however, is often sold as oil for the table.

What Cephalonia wants in military or political consequence, is amply made up in commercial value. The following detailed account of the productions of the island cannot but prove interesting to our readers.

“ In productive years raisins have amounted to 5,000,000 or 6,000,000 pounds weight, and are of a quality superior to those of the other islands, and even of the Morea. The gathering generally takes place in the month of August, and the orders to buy ought to be given in June, so as to secure those advantages which are not met with at a later period. After the month of October is over, none remain in the market.

“ The oil does not enjoy the same reputation relatively with regard to its quality; it is in general thick and green. When the harvest is good, the island usually produces from 25,000 to 30,000 casks, among which 3000 or 4000 may be found of tolerably good edible oil. The price of the two qualities is the same; and commissions are to be given in the month of September or October.

“ The vintage ordinarily furnishes about 30,000 or 35,000 casks of wine, Venetian measure. It is divided into two qualities, red and white, and in general they are good. The red wine, of which the quantity usually amounts to about 15,000 casks, is dry and spirituous. Of the 20,000 remaining casks of white wine, 12,000 are of a sweet quality and agreeable taste; and the other 8000 are muscadell, of which one-third is extremely good, and the remainder more inferior. The two first qualities improve by crossing the sea, but the third receives injury. The first at a seasonable time generally sells for six and a half piastres per cask.

“ On an average, 3000 or 4000 casks of brandy are manufactured in Cephalonia, which are consumed in the neighbouring islands and continent, and at Trieste. The ordinary price is from 15 to 16 piastres per cask; purchases are made in September.

“ Sixty or eighty thousand weight of honey are generally procured, of an excellent quality, and preferable to that of the Morea, and

and comparable to the honey of Spain. The proper season for going into market is about the month of July, but it is better to give the orders for purchases in June, by which means some advantages are secured. The greatest part of this article is consumed in Venice.

“ About 4000 steres, Venetian measure, of oats are harvested in Cephalonia, and sold in the month of June. The commissions to buy ought to be given in April, and the payments made in ready money. The island also affords 4000 or 5000 steres of vetches, which are sold in April, and bespoke in March. From 2000 to 2500 steres of linseed are likewise harvested in the month of June, and the price is from six to seven hard piastres per stere.

“ Hare-skins are to be found in great abundance, but the Cephalonians have never converted this into a regular trade. It is the sailors who generally purchase them as adventures to sell at Corfu. As many, however, as 3000 pieces might be annually collected, at the rate of from five to seven paras each, equal to about 25 or 35 centimes. About 5 or 6000 lamb-skins can also be furnished at from 5 to 12 paras each, or 25 to 60 centimes, in complete assortments. The sales commence in the month of January, but the quality is better in March. The chief proportion of this article is conveyed to Trieste and Senigaglia.

“ The island of Cephalonia moreover furnishes about 100,000 pounds of cotton of a very superior quality. This article is partly consumed in the local manufactures, though a considerable share of it is exported to Zante, where it is wove into goods suitable for turbans, which are then shipped to Constantinople. This cotton is of an extremely fine staple, and when well manufactured, is equal to the best India muslins. As much as 20,000 or 25,000 pounds might be exported, and indeed the growth might be greatly encouraged. The favourable season is at the end of August, and the price from 20 to 23 paras, or one franc 15 centimes, per pound of 13 full ounces, Venetian weight.

“ A large quantity of lemons are also collected, and pass over to Trieste, and the other islands. The most favourable season is in the month of October, and the price is from four to five hard dollars per thousand. They are shipped in bulk, and without any attention, for which reason a great number are spoiled. If more care was taken in putting them on board, the profits would certainly be more considerable. The lemons are gathered after the first rains in autumn.” P. 436.

The imports into Cephalonia have been carried on hitherto through the hands of the Venetians, and the merchants of Trieste. We should hope that our own countrymen would now have a no small share in supplying the island with colonial produce. A considerable call appears to exist both for sugar and spices. The import duties are very low, being little more than 3 per cent.

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In connection with the subject of the Ionian Islands and their relations, M. Vaudoncourt has given us a very long but a very entertaining account of Ali Pacha. Though in appearance a vassal of the Ottoman empire, he is in fact a perfect sovereign, not less from the extent of his dominions, than from the arbitrary power which he exercises over them. Ali Pacha was born in 1747. His father was Veli Bey, held a considerable government under the Porte, but died in disgrace when Ali was about thirteen. Our limits will not permit us to enter into his early history, nor to recount the daring steps by which he raised himself to his present power. By every war in which the Porte was involved, he appears to have universally succeeded in establishing some new relation, or encroaching upon some new territory. The European powers have been by turns courted by him, so long, at least, as circumstances placed it in their power to be severally instrumental to the accomplishment of his ends, and again neglected after he had gained his point. His views upon the Ionian Islands were at one time nearly carried into execution, soon after the fatal resignation of the continental towns into his hands, which, to the Venetian republic, were almost the keys of the Adriatic.

“ Previous to his obtaining a powerful establishment in Albania, he had sought the protection of Russia, as we have already pointed out; but as soon as he had secured to himself the government of Joannina, and had extended his dominions, he neglected his relations with the above power, whose protection would have become dangerous to him, if he had aided its establishment in his own vicinity. As long as he saw the Russians in the Seven Islands, he was jealous, and hated them. His conduct towards them in this particular has always been constant, and the motives of his actions are only to be found in his own interests, or originate in his ambition. The clauses of the treaty of 25th March had placed the Ionian republic under the joint protection of Russia and Turkey, and the Russian forces, in fact, soon afterwards retired. In these two circumstances Ali conceived the possibility of seizing on Corfu and St. Maura, situated opposite to his own dominions, the possession of which would have consolidated his power on the neighbouring continent. It was he who, under pretext of sustaining the pretensions of the nobility, excited the first commotions which broke out in the islands, with an intention of availing himself of them. He therefore took this opportunity to represent to the Porte, that the only means of restoring tranquillity would be to allow him to garrison Corfu, Parga, and St. Maura.

“ His representations and his gold nearly prevailed at Constantinople over the opposition of the Ionian senate, and he was on the point of obtaining the order he solicited. The Russian agents, however, who on their side had favoured the popular party, pre-

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vented him; and at their instigation the senate threw themselves into the arms of Russia; and, fortunately for the Seven Islands, the troops of the latter power arrived and established themselves there. This measure, which overturned all his projects, did not fail to increase his jealousy against the Russians, and from that moment he directed his thoughts to the means of securing the protection of another power. He long hesitated between France and England, but the first was then too far removed from him; and the First Consul, with whom he had already been under relations, was, besides, too much occupied for him to rely on an efficacious protection. The presence of a British squadron, which had approached Corfu, and held the Ionian republic under maritime control, enabled Ali to fix his resolves. He succeeded in establishing a correspondence with the British admiral, and afterwards extended his relations, and even prevailed in having the Consul belonging to the Morea deputed to confer with him at Joannina. It was at that time pretended that he had concluded a secret convention with the British government, but no official document has transpired to prove the fact. All these measures were reduced to attempts and negotiations, which the exaggeration of his pretensions, and the political situation under which England stood with regard to Russia and Turkey, rendered inadmissible." P. 244.

Various are the subsequent exertions which he has made to get a footing in these islands, but as yet they have failed of success. His character is given at considerable length by M. Vaudoncourt, in which falsehood, rapacity, and ambition, are represented as forming the leading features. Every policy, and every art, by which despots have acquired and maintained their dominion, have been the constant object of his practice. His agents are busy in every neighbouring state, and all the machinery of intrigue is guided entirely by himself. A police, unknown to the rest of Turkey, has been organized by him, which appears, in its activity, even to equal that of Paris under Buonaparte. His dissimulation is impenetrable, and his vengeance implacable. He is jealous of the influence even of his nearest relations, and constantly retains hostages for their good behaviour, a practice which is pushed to a still farther extent with respect to others. His personal courage is undaunted, and such is the dread inspired by it, that few attempts have been made against his life.

"Ali Pacha has a divan composed of the principal officers of his house, and of persons whom he chooses among those he believes the most likely to be useful to him. This council is, however, only organized for the sake of form, and not one of its members dares to express an opinion contrary to his. He therein proposes subjects for deliberation, discusses them, receives the approbation of the persons assisting, and then decides. He is himself his own minister in all the branches of administration, and his secretaries write
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down the orders dictated by him, which he addresses to his various subordinate officers. His prodigious memory enables him to enter into the most minute details; and though, according to the custom of the Turks, he keeps records of nothing, nothing nevertheless escapes him; and no measure clashes with the orders previously given, unless through the effect of a change of system introduced by him in his administration, which very rarely happens. His indefatigable activity makes him find time for every thing, and no affair whatever experiences the smallest delay. He requires this same activity from every one who surrounds and serves him, and in this particular he is even so extremely strict, that he carries through things which scarcely appear credible. His constant custom is to ordain what is impossible, in order to obtain all that human nature is capable of performing. As it is well known that he never pardons a non-compliance with his orders, and that he never admits of an excuse, dread makes his servants perform miracles. His ordinary menace when he issues these supernatural orders is, 'let my order be executed, or may the black serpent devour thine eyes.' An oath of the Sultan, by the beard of Mahomet, would not produce the dread inspired by this terrible saying. It has always been the precursor of a death-warrant." P. 273.

It may be considered as somewhat extraordinary, that all these commanding qualities have not been crossed or distracted by his other propensity of a very different nature—personal avarice. His rapacity in amassing wealth is only equalled by the tenacious obstinacy with which he preserves it when amassed. Largesses and gifts are ideas unknown in the mind of Ali Pacha; he affects indeed a sort of magnificence, but it is alloyed by much apparent meanness, as the following description of his palaces will shew.

"Ali Pacha has a great number of palaces and country seats. Some of them are the inheritance of his second wife, the rich widow of a Pacha, whom he espoused in order to enjoy her fortune, and afterwards confined to his harem, where she died in obscurity. The others are the spoils of persons whom he has caused to perish, or compelled to fly, and some have been built by himself. He is his own architect, upholsterer, and decorator; hence are his palaces the most brilliant assemblage of magnificence and bad taste. One traverses obscure hovels in order to arrive at magnificent saloons, in which velvet, gold, and embroidery, are displayed in profusion, even on the floor. Gobelins tapestry, hung on a rod, sometimes serves in the place of doors; and pieces of embroidery in gold, half a yard wide, to which rich fringes are attached, are applied to cloths not worth six francs per yard. In each of these palaces, at the side of the richly ornamented saloon in which he gives audience, is a confused range of chambers and rooms, which serve for various purposes. Some of them are store-houses, in which he shuts up

the furniture, effects, and utensils, proceeding out of confiscations, pillage, and the exactions he had ordained. In 1807, when it was necessary to have cannons founded, 6000 weight of brass which was wanting was furnished in kitchen utensils out of these store-houses. It is he himself also, alone, who undertakes to keep an account of these articles, and holds the keys. When he wishes to furnish a house for any foreigner whom he treats favourably, or has taken into his service, he himself goes there to look out the linen, pans, and kettles, which he desires should be given to him : so much minuteness is certainly the effect of his extreme avarice." P. 276.

His revenues are very considerable ; all the provincial governors, who are absolutely dependent upon him, levy any impost which he may please to order. In his accounts with the Turkish government he is very exact, paying whatever he owes them, but depositing the remainder, which is generally one half of the sum collected in his own coffers. Besides his public revenues, he possesses very extensive private domains, and flocks amounting to 50,000 sheep. His income may be estimated at about fifteen million of francs, besides immense treasures hidden in his castles, consisting principally of Venetian gold.

" He has likewise appropriated to himself all the precious stones and pearls of which he has obtained knowledge in the countries over which he has lorded, and has besides purchased a large quantity. He has also a numerous collection of watches and clocks of great value and of every form, as well as of gold and silver vases, and immense store-houses of goods. All that is valuable is under his own personal care, as well as his treasures shut up in subterraneous vaults, where no one enters but himself. For the current expences of the state he has a treasurer, who in 1807 was one of his own nephews, and son to his sister, to whom he had given the district of Liebovo. But this treasurer is, in fact, no other than a paymaster, who each time that a coffer is empty makes up his accounts to Ali before he receives the keys of another. For his own house he had a Jewish intendant, who was charged to collect the revenue of his private domains, and render to him the accounts.

" Ali Pacha himself keeps his own general accounts from memory, and without any book, nor is he scarcely remembered to have committed any mistakes in the order for expenditure which he had given ; but if such a thing did so happen, it was never to his own disadvantage. This manner of keeping accounts still opened to him another branch of revenue, which he does not neglect, and this is that of the taxes he calls by the name of restitutions, which he imposes on those who have, or have had, the management of money for his account ; and of this his Jewish intendant, among others, felt the effects. One day when his son Mouktar Pacha stood in need of 100 bags, (100,000 francs,) as an advance on the entry of his own revenue, he demanded the sum
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from his father's intendant. Mouktar, a perfectly honest man, had always paid his debts with exactitude, and no one at Joannina would have refused to lend money to him. Nevertheless the Jew, either too avaricious, or wrongfully distrustful, alleged as a pretext that he had no money, and refused to make the advance required. Mouktar complained of this to his father, who called the intendant to his presence, and after reproaching him for such a want of confidence towards his son, said to him,—‘Listen, it is now twenty years that thou hast served me, and according to the calculation of my revenue, thou must have stolen from me at the rate of five bags per year; thou shalt therefore instantly pay me 100 bags;’ and to this he added his ordinary saying, which never failed to impose ready obedience.” P. 279.

The military forces of Ali Pacha are of different descriptions, and are made up of elements too contrary to admit of organization and discipline as an uniform whole.

“The first, and those on which he places the greatest reliance, are levied by a species of conscription in his own particular domains, and amount to about 6000 men. His vassals and the governors of the provinces dependant on him, are next obliged to furnish him on his first requisition with the number of soldiers he himself fixes, according to his wants; and the pay of the soldiers sent to him by his direct vassals is at his own charge, but he takes care that the others are paid by the provinces whence they come. The corporations and districts of the Sandjiaks, whose government he personally administers, are also obliged in time of war, or when he requires it, to supply him with troops. These are the species of men he regards the least, because many of these districts are not well inclined towards him, and their soldiers serve him with ill-will.

“Finally, to complete his army, he makes use of the plan of recruiting, and also takes into his own pay the troops of some of his mountaineer beys, who carry on the trade of chiefs of banditti, and hire themselves first to one Pacha, and then to another; and it is among this class that are found those Arnauts scattered in all parts of the Ottoman empire. Generally in time of peace he only keeps up an army of 12 or 15,000 men, for the garrisons of his forts, and the interior safety of the provinces; but he is able to have on foot an army of at least triple that number, and to maintain it a considerable time without the aid of the Porte. In 1807 he had 40,000 men under arms, distributed in the following manner:—In the Morea 10,000, with his son Veli, who stood in need of this force to sustain himself against the inhabitants of the country, who are sworn enemies of the Albanians, and particularly of their new Sandjiak. In Lepanto, under his son Mouktar, he had 3000, of whom 5000 were destined to join the army of the Grand Vizier, at the camp of Playa, opposite to St. Maura. He had also 10,000 under the command of his brother Joussouf Bey; and at Prevesa,

4000 more under the orders of his selticar. In the various strong places of the interior, as well as operating against the Acarnanians, he had also a body of about 6000 men; and finally, he had raised another of 2000 Guegues or Dibrani, who were encamped for some time under the walls of Joannina, and whom he afterwards sent against Margariti. The author, being at that time on the spot, can answer for the correctness of the above statement." P. 281.

Such are the prominent traits in the character of this extraordinary man, who but for his age, might be expected to make no small s'ir in the affairs of European Turkey. His policy is of a nature fully equal to his ambition, and is especially shewn in his apparent subjection to the commands of the Porte. Many a monarch with but half the powers of Ali Pacha, would long since have thrown off the yoke, and declared his independence; but Ali Pacha is wise enough to perceive that his real power has as yet depended upon his nominal subordination. He has flattered the Greeks, but it is very doubtful whether, without the power of the Turks, he could maintain the influence over them which he now possesses; or, if he could, it is still more doubtful whether as yet he has sufficient strength to set the Turks at defiance. Should the crazy and tottering empire of his masters be overwhelmed by the sanctified aggression of an holy alliance, we doubt not but that if Ali Pacha were alive at the time, the kingdom of Greece would spring up from its ruins. In the event of any convulsion in that part of Europe, the possession of the Ionian islands would be a circumstance of no small political consequence, and, we should almost fear, the source of much bloody contention.

In the present state of affairs, we consider the possession of these islands as a very important addition to our empire, both as it affords many facilities in the way of our Mediterranean commerce, and as it prevents the enlargement of the maritime influence of our continental rivals. To the scholar it must be a source of no common triumph, that Corcyra, Ithaca, and Cythera, (names consecrated by every classical association, every ancient feeling) should be delivered from the barbarous domination of the Porte, the rapacity of Russia, and the despotism of Venice, and repose in full possession of their ancient freedom, under the honourable protection of this land of liberty.

With the volume before us we have been much gratified: it contains much new and interesting matter. M. Vaudoncourt writes like a man who understands his subject. The geographical and political knowledge which it displays, both of the Ionian islands, and of the whole of the dominions of Ali Pacha, is highly satisfactory, and is rendered still more valuable by an
excellent

excellent map. Some errors have occasionally crept into the translation, especially in the account of the goods imported into the islands. When, for instance, it is stated that 50,000 *weight* (as it is termed) of cinnamon is annually consumed in the islands, we know the thing to be impossible. "Weight," cannot mean "hundred weight," it must be some very small measure, which the translator probably has either mistaken or misrepresented.

ART. V. *The private Correspondence of Benjamin Franklin, LL D. F.R.S. &c. Minister Plenipotentiary from the United States of America at the Court of France, and for the Treaty of Peace and Independence with Great Britain, &c. &c. comprising a Series of Letters on Miscellaneous, Literary, and Political Subjects: written between the Years 1753 and 1790; illustrating the Memoirs of his Public and Private Life, and developing the Secret History of his Political Transactions and Negotiations. Now first published from the Originals, by his Grandson William Temple Franklin. 4to. 474 pp. Colburn. 1817.*

WE know few men who have run a more prosperous career in life than he whose name is prefixed to this article. It is impossible to read his miscellaneous writings without perceiving that he was a man by no means of extraordinary talents; without any sort of literary taste, and with an understanding much more remarkable for its shrewdness and robustness, than for any of those higher qualities by which some men seem to be distinguished from the common herd of their species, not merely in degree but almost in kind; he seems to have earned the fame which he has acquired merely by the industrious and persevering application of those ordinary powers of mind which few persons are perhaps altogether without. Born in a country, where even the most common attainments in literature were sufficiently rare to make the possession of them a distinction, endowed by nature with a firm and determined character, he seems at a very early period of life to have set up for a man of a superior cast; and never did any one furnish a more complete exemplification of the French maxim, *on vaut dans ce monde ce qu'on veut valoir*. In the presence of men of a really superior cast, among our Burkes and our Johnsons, Franklin would have dwindled into his proper dimensions; but with the world in general, it is sufficient for a person to have pretensions, and to insist upon their being admitted; and if they happen to be literary pretensions, so few are capable of

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of instituting an enquiry into the justice of them ; and even, of those who are, so few will take the trouble of making it, that a man with a fair share of sense, joined with a large share of assurance, is pretty certain of passing himself off upon the world in any character he may please to assume, provided he will only associate with men not too much his superiors, and assume the gait and manners of the class to which he affects to belong.

How well Franklin understood this latter part of the game which he played with so much success in life, is discernible in almost every thing that he did or wrote : but a remarkable exemplification of it occurs in the history of his *débüt* at Paris. Whilst he resided in London, as agent for some of the American provinces, he wore a wig, and had a gold-headed cane, and drove about in his chariot ; because in the meridian of London, no character carries with it so much weight upon the whole, as that of a man of sense and a gentleman. But no sooner was he transplanted into the paradise which Paris affords for every thing that is silly, and vain, and nonsensical, than he changed not only his gait and manners, but his very garb ; he was now to play the part, not merely of a *littérateur*, but of a philosopher and a republican, of an American citizen and ambassador from a people in rebellion against their sovereign ; and having considered accordingly what sort of costume would best meet the ideas which the Parisians had formed of these kindred characters, he immediately set himself about personifying them in his own manners and appearance. We shall give an account of his singular *débüt* from the description which one of his admirers, who was an eye-witness, gives us of the rare piece of *charlatanism* which the great patriot of America played off upon the people of France.

“ On his arrival at Paris,” says Hillier d’Auberteuil, “ Franklin announced himself as a philosopher, who afflicted with the troubles of his country, and averting his eyes from so many objects of desolation, had come to Europe on purpose to find an asylum.

“ He at first lodged in a village at the gates of Paris, and on the road to Versailles. He soon after hired a house at Passy ; in this retreat he saw but little company, and remained constantly upon his guard. He used to whisper that the hatred of the English constantly exposed him to the greatest dangers, and this idea alone rendered him more interesting.

“ Franklin never entered the metropolis unless accompanied by a numerous train, among whom were many men of genius, who, although neglected or persecuted by their countrymen, nevertheless reflected an honour upon this foreigner, whom they honoured with their esteem.

“ Every thing about him announced that simplicity of manners which the authors and philosophers of antiquity have so well described,

scribed, and which unfortunately perhaps have never been so perfect as in their descriptions.

“ He had thrown away the wig which in England had concealed the baldness of his forehead ; and banished all that useless parade of dress which could only have placed him upon a level with his countrymen.

“ He exhibited to the astonished multitude a head worthy of the pencil of Guido, who excelled in the portraits of old men ; his body was straight and vigorous, and covered with the most simple drapery. His eyes were shaded by a large pair of spectacles, and in his hand he wielded a white wand.

“ He spoke but little ; he knew how to be unpolished without being rude, and his pride seemed to be that of nature.

“ Such a personage was admirably calculated to excite the curiosity of Paris. The people assembled wherever he intended to pass ; they demanded of each other, ‘ Who is that aged peasant with so noble an aspect ? ’—and replied, with emulation, ‘ It is the all-hated Franklin.’

“ He repaired to all the places where men usually resort for useful or humane purposes ; and his arrival was always announced with plaudits. He was to be seen at the public meetings of the academy of sciences and the French academy ; at the audiences of parliament ; at the exhibition of pictures in the academy of painting and sculpture ; at the free society of emulation for the encouragement of arts ; and in those haunts guarded with secrecy, where peace and liberty assembled, which had been frequented by Helvetius and Voltaire, and where he was worthy of presiding along with them.”

Now Dr. Franklin may have thought all this to have been exceeding clever—a fair trick for exciting admiration ; but it appears to us, and we think it will appear to most of our readers, to have been as unworthy the character of a man of letters, or of a man with any feeling of personal dignity about him, as any thing that can well be conceived. Quackery and imposture is of course at all times reprehensible ; but the mountebank has the plea of necessity to urge in his behalf, Dr. Franklin had no plea, except vanity.

This last quality seems, indeed, to have been the key of Franklin’s character ; he has left us some memoirs written by himself ; and to say nothing of the very ordinary style of the composition, of the common places and sillyisms, with which they are distinguished, we think we hardly remember a more preposterous production. It breaks off at the time when he reached four or five and twenty, but contains 190 pages, giving us an account of the various characters of the different journeymen printers with whom he, at one time or another, had the honour of working with, and other such like particulars, which nothing but a most extravagant

vagant opinion of the interest which he supposed mankind to take in his concerns, could possibly have induced him to record. In truth, did we not know that vanity is omnivorous, and can feed upon any sort of distinction, however disagreeable, we should have found it difficult to understand how so shrewd a man, and one who knew so well what the world thinks of particular actions, would have been induced to leave such a record behind him. He certainly did not mean his memoirs to be regarded in the light of "confessions;" on the contrary, he tells his son, that he has been led to write them merely with a view to let him know by what means, from such small beginnings, he rose to so much wealth and consideration as he afterwards attained. And yet, if we except the abstemiousness of his life, and the exemplary industry which he displayed in every period of it, we really cannot bring to mind any single quality, or action mentioned by him, that is entitled to praise, while we see a great many of both which even the most charitable judges must unequivocally condemn. In early life he run away from a most excellent father, in violation of an honourable engagement which he admits himself to have entered into with his elder brother. Being commissioned by a friend to collect a debt of thirty-seven pounds for him, he appropriates the money to his own use, and does not repay it till several years after. His companions, according to his own account of them, were almost without exception a set of worthless vagabonds, many of whom, as he tells us, were assisted to become so, by the pains which he took to convert them to his own infidel opinions. His bosom friend, he whom he selected to accompany him in his first journey to England, was quitting America for the sole purpose of freeing himself from the incumbrance of a wife and family. During their stay in England, this friend, whose genius and good disposition Franklin loudly praises, seduces a young woman, and next abandons her, by going into the country under a feigned name; and when from thence he writes to Franklin to assist her if possible, the latter avails himself of the commission to make an attempt to engage her affections; he being in the mean time engaged to a young woman in America, and whom, in consequence of not hearing from him, he finds upon his return married to another man by whom she is afterwards deserted. Upon which, and without considering the stipulations which the law requires, before such engagements can become binding or legitimate, they mutually consent to use their choice and marry.

But it is no part of our intention to review the life of Franklin, and we have been induced to say so much, simply with a view to justify ourselves for not participating in all the admiration with which many persons regard his character. His "Memoirs," as

we have before observed, only reach down to a few of the first years of his life ; in the after periods of it, he made great pretensions to benevolence and honesty and philanthropy ; and according to his notions of these virtues, he may perhaps have thought that he pretended to nothing more than he really possessed. But according to our notions of the qualities in question, we should have said, that a person who in mature age could speak of so many immoral actions and characters, as are described in the “*Memoirs*,” with praise and approbation, and even without strong censure, must in truth have been ignorant of all except the form of virtue ; did we not know that vanity will blind a man to overlook or even praise in himself, qualities which he would see in a more just point of view if reflected from the actions of others. We do not mean to affirm, that in after-life Franklin may not have been what is commonly called an honest man ; but we do wish to express our doubts as to his right to the praise of any thing more ; his morals we apprehend to have been, as they usually are, upon a level with his mind in general ; which notwithstanding his political and philosophical labours, we apprehend to have been made of strong but perfectly common materials. In proof of this, let our readers take up one of his *Essays* upon any miscellaneous subject ; as he may not be supposed to put out his strength in epistolary compositions, the *Letters* which are now more immediately under our consideration will perhaps hardly furnish us with so safe a measure of his general powers. In order that we may not be accused of selecting unfavourable specimens of his manner and talents, we shall take two of the first ; the former of which is called the “*Whistle*,” and the latter, the “*Handsome Leg* ;” and we think our readers will admit, that although they are not such as a common-place man, such as Franklin really was, need be ashamed of having produced, yet that they are such as a man of superior talents, such as Franklin pretended to be, and we have no doubt thought himself, would have no reason to be proud of.

“ *The Whistle : a true Story. Written to his Nephew.* ”

“ When I was a child, at seven years old, my friends, on a holiday, filled my pocket with coppers. I went directly to a shop where they sold toys for children ; and being charmed with the sound of a *whistle*, that I met by the way in the hands of another boy, I voluntarily offered him all my money for one. I then came home, and went whistling all over the house, much pleased with my *whistle*, but disturbing all the family. My brothers, and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth. This put me in mind what good things I might have bought with the rest of the money and they laughed at me so much for my folly, that I cried
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with vexation ; and the reflection gave me more chagrin than the *whistle* gave me pleasure.

“ This however was afterwards of use to me, the impression continuing on my mind ; so that often, when I was tempted to buy some unnecessary thing, I said to myself, *Don't give too much for the whistle* ; and so I saved my money.

“ As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who *gave too much for the whistle*.

“ When I saw any one too ambitious of court favours, sacrificing his time in attendance on levees, his repose, his liberty, his virtue, and perhaps his friends, to attain it, I have said to myself, *This man gives too much for his whistle*.

“ When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect : *He pays, indeed, says I, too much for his whistle*.

“ If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth ; *Poor man, says I, you do indeed pay too much for your whistle*.

“ When I meet a man of pleasure, sacrificing every laudable improvement of the mind, or of his fortune, to mere corporeal sensations : *Mistaken man, says I, you are providing pain for yourself, instead of pleasure : you give too much for your whistle*.

“ If I see one fond of fine clothes, fine furniture, fine equipages, all above his fortune, for which he contracts debts, and ends his career in prison ; *Alas, says I, he has paid dear, very dear, for his whistle*.

“ When I see a beautiful, sweet-tempered girl, married to an ill-natured brute of a husband : *What a pity it is, says I, that she has paid so much for a whistle !*

“ In short, I conceived that great part of the miseries of mankind were brought upon them by the false estimates they had made of the value of things, and by their giving too much for their *whistles*.” P. 14.

“ *The handsome and deformed Leg.*

“ There are two sorts of people in the world, who, with equal degrees of health and wealth, and the other comforts of life, become, the one happy, and the other miserable. This arises very much from the different views in which they consider things, persons, and events ; and the effect of those different views upon their own minds.

“ In whatever situation men can be placed, they may find conveniences and inconveniences : in whatever company, they may find persons and conversation more or less pleasing : at whatever table, they may meet with meats and drinks of better and worse taste, dishes better and worse dressed : in whatever climate, they

will

will find good and bad weather : under whatever government, they may find good and bad laws, and good and bad administration of those laws : in whatever poem, or work of genius, they may see faults and beauties : in almost every face, and every person, they may discover fine features and defects, good and bad qualities.

“ Under these circumstances, the two sorts of people above mentioned fix their attention, those who are disposed to be happy, on the conveniences of things, the pleasant parts of conversation, the well dressed dishes, the goodness of the wines, the fine weather, &c. and enjoy all with cheerfulness. Those who are to be unhappy, think and speak only of the contraries. Hence they are continually discontented themselves, and, by their remarks, sour the pleasures of society ; offend personally many people, and make themselves every where disagreeable. If this turn of mind was founded in nature, such unhappy persons would be the more to be pitied. But as the disposition to criticise, and to be disgusted, is, perhaps, taken up originally by imitation, and is, unawares, grown into a habit, which, though at present strong, may nevertheless be cured, when those who have it are convinced of its bad effects on their felicity : I hope this little admonition may be of service to them, and put them on changing a habit, which, though in the exercise it is chiefly an act of imagination, yet has serious consequences in life, as it brings on real griefs and misfortunes. For as many are offended by, and nobody loves, this sort of people ; no one shews them more than the most common civility and respect, and scarcely that ; and this frequently puts them out of humour, and draws them into disputes and contentions. If they aim at obtaining some advantage in rank or fortune, nobody wishes them success, or will stir a step, or speak a word to favour their pretensions. If they incur public censure or disgrace, no one will defend or excuse, and many join to aggravate their misconduct, and render them completely odious. If these people will not change this bad habit, and condescend to be pleased with what is pleasing, without fretting themselves and others about the contraries, it is good for others to avoid an acquaintance with them ; which is always disagreeable, and sometimes very inconvenient, especially when one finds oneself entangled in their quarrels.

“ An old philosophical friend of mine was grown, from experience, very cautious in this particular, and carefully avoided any intimacy with such people. He had, like other philosophers, a thermometer to shew him the heat of the weather ; and a barometer, to mark when it was likely to prove good or bad ; but there being no instrument invented to discover, at first sight, this unpleasant disposition in a person, he, for that purpose, made use of his legs ; one of which was remarkably handsome, the other, by some accident crooked and deformed. If a stranger, at the first interview, regarded his ugly leg more than his handsome one, he doubted him. If he spoke of it, and took no notice of the handsome leg, that was sufficient to determine my philosopher to have no further acquaintance with him. Every body has not this two-legged

legged instrument; but every one, with a little attention, may observe signs of that carping, fault-finding disposition, and take the same resolution of avoiding the acquaintance of those infected with it. I therefore advise those critical, querulous, discontented, unhappy people, that if they wish to be respected and beloved by others, and happy in themselves, they should *leave off looking at the ugly leg.*" P. 21.

It will, however, be urged, that it is not upon his merits as a writer, that the fame of Franklin rests; if we would see him in his true character, we must consider him as the patriot, the politician, and above all, as the father of electricity. This is a distinction, which he himself would not have been very proud of availing himself; for it is obvious, from what he says of himself, that if there were any accomplishment of which he looked upon himself as master, it was that of possessing a fine style; and any character of which he was particularly ambitious, it was that of being an excellent writer. But however, passing over the error of this opinion, let us say a few words in explanation of our sentiments as to his merits in the other mentioned particulars. As to his patriotism, this is a subject which it is now too late to touch upon; he engaged himself in a cause which we should not have approved of, and cannot now approve; but there were many wise and good men, who thought as he did respecting the justice of it, and we have no right to impugn the purity of his motives without impugning theirs.

As a politician, in the ordinary sense of the word, we have little doubt of his capacity; the letters before us, prove that he perfectly understood the business upon which he was sent to reside in London, and afterwards in France, and knew well by what means the ends which he proposed, good or bad, were to be accomplished. This no doubt is the appropriate praise of a diplomatist; but it is a sort of praise to which so many may lay claim, that it cannot be supposed, and ought not in justice to confer any considerable degree of posthumous reputation. Success in the intrigues of politics depends much more upon activity, firmness, coolness, and other qualities of a like nature, than upon the qualities of what ought, in strictness of speech, to be called the understanding; the former, it is impossible not to admit, that Franklin possessed in a very superior degree; our only doubt is, whether he was proportionably superior to ordinary men in the latter; and we think, that if the soundness and comprehensiveness of a politician's understanding, may be measured by the particular opinions which he entertains respecting the more general, and as it were, philosophical questions which belong to politics, we should, with very little hesitation, decide that Franklin's understanding was by no means deserving of any great share

of our respect. With respect to the American war, for example : we cannot but say, that we think, in the measures which led to it, the American people had just reason to complain. Our colonial dominion is founded upon the principles of commercial monopoly ; the colonies contract to trade with us, and with us only ; whatever articles of European production they require, they are bound to purchase, though at a loss, from the mother country ; and as they are likewise obliged to export all their produce, in the first instance, to England, it is plain that we in fact levy a profit upon the whole exportable growth of our trans-marine dominions, and make them pay a tax, in addition to that paid by the other members of the empire, upon every article of home production that they may happen to require. Whether it be more profitable to make the colonies contribute to the general expences of the empire in this way, than in the way of ordinary taxation, it is for the mother country to determine ; but it is certainly equitable, that they should not be called upon to contribute in both ways. The American colonies were willing to tax themselves for the expences of their own respective establishments, and this we think was all that we could justly, so long as we adhered to the colonial system, require of them. In exacting more from them, the colonies were certainly aggrieved, and consequently were justified in taking all legal measures to procure redress. But resistance and rebellion were not legal measures of redress ; that the subject is not to take up arms on *every* occasion that the legislature acts unjustly, is unquestionable ; whether he may do so upon *any*, has been made a question, and if he may, how far the measures which led to the American war, afford a case in point, creates an argument in which we should probably differ very widely from many who were in general wiser men than either Franklin or ourselves. But the fact is, that according to the view which this last took of the dispute, be the merits of the general question what they may, he was upon any supposition a rebel. Upon the footing on which he placed the dispute, the point at issue was, the right of this country to legislate for America in any case ; he expressly states that the relation of England to her colonies was precisely the same as that in which she stands to Hanover, and upon this position he rests the right of America to resist the payment of the taxes attempted to be imposed upon her ; a principle, it is manifest, founded neither upon law nor upon fact, as they actually were, but merely upon what he supposes the law and the fact *ought* to be. If this were received as sound doctrine, the whole system of our colonial policy is an usurpation, and we had no right even to erect those commercial regulations which enter into the very essence of our colonial policy. That Franklin did not pretend

to affirm this, is evident enough ; but the principles on which he rests the right of America to resist the particular acts of our legislature, which terminated in a declaration of independence, lead immediately to this conclusion, and place the American war, and the views of those who engaged in it on her part, upon a footing, which the people of *this country* had, at all events, a right to oppose. Franklin's views upon this question, are best collected from his writings in general ; but the following extract from a letter to M. Dubourg, will be sufficient to show the nature of them.

“ I see with pleasure that we think pretty much alike on the subjects of English America. We of the colonies have never insisted that we ought to be exempt from contributing to the common expences necessary to support the prosperity of the empire. We only assert, that having parliaments of our own, and not having representatives in that of Great Britain, our parliaments are the only judges of what we can and what we ought to contribute in this case ; and that the English parliament has no right to take our money without our consent. In fact, the British empire is not a single state ; it comprehends many ; and though the parliament of Great Britain has arrogated to itself the power of taxing the colonies, it has no more right to do so, than it has to tax Hanover. We have the same king, but not the same legislatures.” Vol. II. P. 170.

It is clear that the reasoning upon which the opinions contained in the above extracts are founded, depends upon certain abstract postulates respecting political rights, and not upon any privileges which the Americans were entitled by law to claim. If one legislature had not a *right* to tax the Americans without their consent, they had no right to legislate for them in any instance ; and this is explicitly stated to be the opinion of our author in another letter of his to Governor Franklin, his son, who notwithstanding the influence of his father, continued unshaken in his loyalty.

“ From a long and thorough consideration of this subject, I am indeed of opinion that the Parliament has no right to make any law whatever binding on the colonies. That the King, and not the King, Lords, and Commons collectively, is their sovereign, and that the King, with the respective Parliaments, is their only legislature.”

Where Franklin procured this doctrine, in what part of our statute-book, or from what period in the history of our colonial policy, we know not ; but we will venture to say, that had Burke opposed the justice of the American war, upon similar views, he would not have met with so many advocates of his
opinion,

opinion, as he found at the time, both in the Parliament and among the people of England.

Similar instances of the superficial and narrow views, taken by Franklin, of all abstract and general questions, will be found in his opinions respecting the causes of what he supposes to be the disorders of our English constitution. In a letter to Henry Laurens, he tells us :

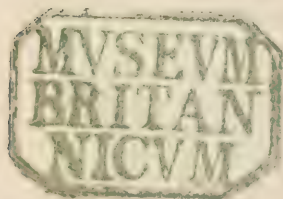
“ The disorders of that government whose constitution has been so much praised, are come to a height that threatens some violent convulsion, if not a dissolution ; and its physicians do not even seem to guess at the cause of the disease, and therefore prescribe insufficient remedies, such as *place bills, more equal representation, more frequent elections, &c. &c.* In my humble opinion, the malady consists in the *enormous salaries, emoluments, and patronage* of great offices. *Ambition and avarice* are separately strong passions: When they are united in pursuit of the same object, they are too strong to be governed by common prudence, or influenced by public spirit and love of country ; they drive men irresistibly into factions, cabals, dissensions, and violent divisions, always mischievous to public councils, destructive to the peace of society, and sometimes fatal to its existence. As long as the immense profits of these offices subsist, members of the shortest and most equally chosen parliaments will have them in view, and contend for them, and their contentions will have all the same ruinous consequences. To me there seems to be but one effectual remedy, and that not likely to be adopted by so corrupt a nation ; which is, to abolish these profits, and make every place of *honor* a place of *burthen*. By that means the effect of one of the passions above-mentioned would be taken away, and something would be added to counteract the other. Thus the number of competitors for great offices would be diminished, and the efforts of those who still would obtain them moderated.” Vol. II. P. 51.

This is exactly the slang of that numerous class of under-bred politicians, who from having been accustomed from their youth upwards to look upon money as the great object of mankind, are hardly able to conceive any more laudable motives being able to stand in competition with the desire of procuring it. No doubt, by taking away the rewards which the career of politics holds out, you will “ diminish the number of competitors for great offices :” but how far this is the best means of filling them with men of competent talents and attainments, admits of some discussion. That every man in office should devote himself to the public interest is certainly desirable : and we believe no more effectual means for securing this end can be devised, than by making it the private interest of every man in office to do so. But the most notable instance of the characteristic manner in which Franklin was in the habits of regarding general questions

in politics and in the institutions of society, is in his argument against the establishment of an order of hereditary nobility in America. He had been consulted respecting the propriety of instituting an hereditary order, to be named the Order of Cincinnatus. In the objections which he urges, he does not shew the inutility or injuriousness of privileged orders in a state generally, nor the impolicy or inconsistency of establishing them in a republican government, like that of America; his argument is founded upon *arithmetical calculation!*

“ But the absurdity of *descending honours* is not a mere matter of philosophical opinion, it is capable of mathematical demonstration. A man's son, for instance, is but half of his family, the other half belonging to the family of his wife. His son too, marrying into another family, his share in the grandson is but a fourth; in the great grandson by the same process it is but an eighth. In the next generation a sixteenth; the next a thirty-second; the next a sixty-fourth; the next an hundred and twenty-eighth; the next a two hundred and fifty-sixth; and the next a five hundred and twelfth: thus in nine generations which will not require more than 300 years, (no very great antiquity for a family) our present Chevalier of the Order of Cincinnatus's share in the then existing knight, will be but a 512th part; which, allowing the present certain fidelity of American wives to be insured down through all those nine generations, is so small a consideration, that methinks no reasonable man would hazard for the sake of it, the disagreeable consequences of the jealousy, envy, and ill-will of his countrymen.

“ Let us go back with our calculation from this young noble, the 512th part of the present Knight, through his nine generations till we return to the year of the institution. He must have had a father and mother, they are two; each of them had a father and mother, they are four. Those of the next preceding generation will be eight, the next sixteen, the next thirty-two, the next sixty-four, the next one hundred and twenty-eight, the next two hundred and fifty-six, and the ninth in this retrocession five hundred and twelve, who must be now existing, and all contribute their proportion of this future *Chevalier de Cincinnatus*. These, with the rest, make together as follows:—



2
4
8
16
32
64
128
256
512

Total.....1022

One thousand and twenty-two men and women, contributors to the formation of one knight. And if we are to have a thousand of these future knights, there must be now and hereafter existing one million and twenty-two thousand fathers and mothers, who are to contribute to their production, unless a part of the number are employed in making more knights than one. Let us strike off then the 22,000 on the supposition of this double employ, and then consider whether after a reasonable estimation of the number of rogues and fools, and scoundrels, and prostitutes, that are mixed with, and help to make up necessarily their million of predecessors, posterity will have much reason to boast of the noble blood of the then existing set of Chevaliers of Cincinnatus. The future genealogists too of these Chevaliers, in proving the lineal descent of their honor through so many generations, (even supposing honor capable in its nature of descending) will only prove the small share of this honor which can be justly claimed by any one of them, since the above simple process in arithmetic makes it quite plain and clear, that in proportion as the antiquity of the family shall augment, the right to the honor of the ancestor will diminish; and a few generations more would reduce it to something so small as to be very near an absolute nullity. I hope therefore that the Order will drop this part of their project, and content themselves as the Knights of the Garter, Bath, Thistle, St. Louis, and other Orders of Europe do, with a life enjoyment of their little badge and ribband, and let the distinction die with those who have merited it. This I imagine will give no offence. For my own part, I shall think it a convenience when I go into a company where there may be faces unknown to me, if I discover, by this badge, the persons who merit some particular expression of my respect; and it will save modest virtue the trouble of calling for our regard, by awkward round-about intimations of having been heretofore employed as officers in the continental service." Vol. II. P. 47.

There are in the Collection of Letters before us, some which are rather curious respecting the religious opinions of our author; and perhaps, had we not said so much upon the subject of his politics, we should have been disposed to make room for some extracts on this subject. Whether he was a mere abstract deist, or professed that particular species of Deism, commonly known by the name of Socinianism, it is not easy to decide.

"As to Jesus of Nazareth," says he, "my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, the best the world ever saw, or is like to see; but I apprehend it has received various corrupting changes, and I have, with most of the present dissenters in England, some doubts as to his divinity; though it is a question I do not dogmatize upon, *having never studied it, and think it needless to busy myself*

self with it now, when I expect soon to have an opportunity of knowing the truth with less trouble." P. 131.

Well might a person who is daring enough to profess such carelessness and security as this, respecting the questions which our author seems to have thought it beneath his philosophical dignity to have studied, profess in another letter, that with respect to the *happiness of heaven*, "For my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it." This sort of language is bold enough to be sublime, and would perhaps become the mouth of Milton's Satan; but were we to comment upon it, we should only be able to express feelings, which it is always as well to repress.

In one respect we expected some amusement, and perhaps instruction, from the letters before us: but we have been disappointed. The point of view in which Franklin is really respectable, is as a natural philosopher; and we looked to the volume before us for some anecdotes respecting the history of his electrical experiments, which might perhaps have repaid us for the labour of wading through so large a collection of uninteresting letters and papers. The letters before us, are however totally silent on the subject; two parts out of the three into which the volume is divided, consist of letters written by him in his capacity of agent at London for the colonies of Pennsylvania, Massachusetts, and Georgia, and afterwards as resident at the court of France from the Congress. The first part only, included in the first hundred and thirty-three pages, can properly be called his private correspondence—and a correspondence of less interest or merit, cannot well be conceived. With respect to the particular subject, on which we should have been pleased to hear our author speaking, he is, as we before observed, totally silent; those which he discusses, are not in themselves of any great interest, or if they were, we know not that we should feel any peculiar curiosity to learn his opinions respecting them. For, as our readers may have collected from the nature of our remarks, we entertain no very profound respect for the talents, nor even for the character, of Franklin; and, except when this is felt, it is seldom that a man's familiar correspondence can confer any great amusement. Considered in a literary point of view, the letters before us are altogether without merit; they are simple enough with respect to language, but are continually filled with affected and forced sentiments; and there is a business-like air about them, which excludes all approaches to that intimate familiarity, which renders the correspondence of some few, whose letters have been published, valuable contributions to literature. The volume itself is a very notable specimen of that art, which has of late years

years been so often noticed by us—we mean, of book-making. The letters seem to have been huddled into a volume, without any sort of selection, and are at the same time so numerous, that two or three of them, which we noticed as we went along and intended to extract, on account of some anecdote or other circumstance, have however, upon our recurring to the volume, eluded our research. But our remarks have already exceeded the length, which we are in the habit of devoting to publications much more valuable than that before us; and if they have been employed rather in criticisms upon Franklin himself than upon the letters themselves, which have given occasion to our animadversions, it is that the letters do not in fact admit of criticism. We cannot extract letters merely because they are dull and uninteresting, and those of the contrary character are so rare in the volume before us, as hardly to have afforded scope for a review; but perhaps, after all, the chief reason of the episodical turn, which our remarks have insensibly taken, is, that we disapprove of much of Franklin's character, and think that even his merits have been very greatly overstated, and were not sorry to have an opportunity of expressing our opinions.

ART. VI. *An Inquiry into the Principle of Population: a Defence of Poor Laws, &c. &c. &c. By James Grahame, Esq.* 8vo. 312 pp. 10s. 6d. Edinburgh, Constable; London, Longman. 1816.

VII. *An Inquiry into the Cause of the Increase of Pauperism, and Poor Rates, &c. &c. &c. By William Clarkson, Esq.* Baldwin. 1816.

VIII. *The Speech of J. C. Curwen, Esq. on the Poor Laws.* 1817.

WE should imagine, that this is Mr. Grahame's first appearance, as an author, on the subject of Economics, and we are moreover inclined to think, after reading his book with attention, that he has been urged on to publish it, rather by the wish to procure an early distinction than by any clear views of practical utility, or even any desire to have his notions reduced to practice. Having read a good deal, and collected some important facts from ancient as well as modern writers, he seems to have resolutely determined to put forth a volume, and this too without calling to mind that he had as yet no leading principle, according to which he might arrange his materials, and thereby make them bear

bear together on some definite object. He writes, indeed, tolerably well, and makes good sentences, and even sensible paragraphs, taken singly; but when we look for the drift of an argument, in any larger portion of his work, or for a conclusion supported by a connected train of reasoning, you are sure to be disappointed and put out of temper. Like several of the other opponents of Malthus, among whom he is eager to enrol himself, he appears also, on many occasions, fully more inclined to attack by inference than to combat with reason; assailing minute points left unprotected by a candid and unsuspecting adversary, whilst he leaves the main strength of the fortress wholly untouched. Imitating some of those authors too, he even condescends to remark on insulated expressions, and on rhetorical figures introduced solely for the sake of illustration; and thus is he repeatedly drawn into the erroneous conviction, that he may be justified in founding objections to the doctrines of Mr. Malthus, on certain contingent and indirect results, which he himself imagines, but which are not the most remotely connected with the general operation of these doctrines, or even on the very misinterpretations, to which the language of that distinguished author has been too frequently subjected. In justice to Mr. Grahame, however, we must observe, that he is never scurrilous nor disposed, in any instance, to ascribe the opinions which he condemns to moral turpitude or improper views of religion: the weapons he employs are drawn from the head and not from the heart, and if they are not at any time very sharp, they are at least at all times free from poison.

The principal object of this little publication is to illustrate the advantages to society of the tendency to exuberance of numbers among the human race, in all circumstances not positively incompatible with an increased population; to point out the superior condition, as to virtue and happiness, of those communities where marriage prevails, compared with such as practice celibacy on system; and lastly, to defend poor rates and charitable institutions, on the ground that they establish a profitable intercourse between the rich and the indigent, blessing those who give and those who receive. There is, besides, a species of episode introduced on "*old maids*," in which our author canvasses very minutely the various arguments of Mr. Malthus in favour of antiquated virgins, and labours with more success than gallantry, we think, to restore to the matron the honours, of which the new school has in vain attempted to deprive her.

"I believe," says he, "Mr. Malthus has to do with very stubborn materials when he attempts to create a reverential prejudice in favour of *old maids*; and I suspect his very chivalrous, but very injudicious

judicious, panegyric on that sisterhood, will contribute but little to rescue maidens in years from the unjust ridicule they have been so long exposed to."

We have no intention to decide this weighty matter, or to take part with either of the combatants, whom we have placed upon the field; suffice it to state as our opinion in passing, that Mr. Malthus seems to give the single ladies more merit than they can justly claim, when he says, that

"The old maid exalts others by depressing herself: her *self-denial* has made room for another marriage without any additional distress; and she has not, like the generality of men, in avoiding one error fallen into its opposite. She has really and truly contributed more to the happiness of the rest of society arising from the pleasures of marriage, than if she had entered into this union herself."

We leave the learned gentlemen to settle the contending claims of their fair clients, the mothers and maidens of Great Britain, and proceed to accompany them into a less inviting department of their subject—the legal maintenance of the poor.

All our readers are aware, that the poor laws of England were enacted in the reign of Elizabeth, and also that they had been rendered necessary by the changes in the distribution of property occasioned by the Reformation. At that period still so recent, an immense proportion of the national wealth had been accumulated in monasteries and other religious houses, and swarms of indigent people accordingly were fed, day by day, from the overflowings of the sacred patrimony. The rich, whilst alive, devolved the duty of almsgiving upon the clergy, who were supposed to know, better than any other class of men, the situation of the numerous claimants upon their bounty; and, at their death, they in many instances bequeathed to their ghostly almoners, the most ample means for continuing their benefactions to the poor. Thus it had come to pass, prior to the reign of Henry VIII, that the various religious establishments, regular and secular, afforded a revenue adequate, not only to answer all the demands of luxury within, but also the still more numerous demands of penury without. But the suppression of monasteries and the alienation of church lands, at the epoch now alluded to, dried up, of course, almost entirely, the sources whence the poor derived the principal means of their subsistence; and the misery consequent upon the new order of things was, as might have been expected, both great and general. The most strenuous exertions were made, as is observed by Mr. Grahame, both by the government and by the sufferers themselves, to obtain employment or temporary support for the indigent, before the establishment of the poor rates was
resorted

resorted to. Acts of Parliament were passed, recommending strongly, but ineffectually, voluntary assessments in every parish for this purpose. Harrison speaks of emigrations, in these times, to "France, Germany, Barbary, India, Muscovia, and very Calicut;" and during the reign of Elizabeth, as is well known, the foundations of our American colonies were laid. In the mean time, many of the poor were driven by despair to the utmost extremities. Strype relates, that there were at least three or four hundred able-bodied vagrants in every county of England, who lived by theft and rapine. Harrison computes, that Henry the Eighth, in the course of his reign, hanged three score and twelve thousand great thieves, petty thieves, and rogues. In the reign of Queen Elizabeth, the annual executions of thieves amounted to about four hundred; and martial law was, at one time, proclaimed against the vagabonds, who infested the streets of this metropolis. At length, as every one knows, at the close of this great sovereign's reign, the legal establishment of poor rates was perfected.

We have mentioned these circumstances, familiar to most of our readers, to prove that the expedient of establishing a legal assessment for the poor was originally forced upon the country by the most urgent necessity. But it deserves attention, when explaining the motives of our ancestors, that they meant to provide relief only for the aged and impotent, for such as were unable to work, and for such as, though willing and able to earn their living, could not find employment. England, at that time, being almost entirely an agricultural country, want of work must have been a more rare occurrence than it is at present, when so great a proportion of our people are engaged in manufactures; and accordingly we are justified in saying, that the legislature, in passing the act in question for a legal maintenance of the indigent, had in their view only the aged and infirm, and such as might, by sickness or accident, be rendered unfit for daily labour. There was, perhaps, even in this restricted system, a radical evil, which could scarcely fail to spring forth and produce the worst effects, for it is very obvious, that a certain and fixed provision, in old age or bad health, must relax industry in youth, and prevent completely the formation of those prudent and parsimonious habits, which are only found to grow up among a people left to their own resources. But the fatal effects of this compulsory system, and the peculiar evils which are deplored at the present day, were not felt until the poor laws were made the instrument for feeding the ignorant and lazy, as well as the sick and indigent, at the expense of the industrious. As long as parochial donations were confined to bed-ridden and impotent individuals, little harm could be done, either to those who received, or to those who contributed; but the moment a parish

was

was assessed to make up a deficiency of wages, a premium, on the one hand, was held out to idleness, and, on the other, a system of taxation was commenced, which, if not speedily checked, will absorb the whole rental of land, and completely ruin the character of the lower classes of the people. In fact, the evil has already reached such an alarming height, that it is very probable the present session of Parliament will not be allowed to pass by, without some expedient being attempted to alleviate, at least, the pressure of the poor rates on the landed interest. From Mr. Curwen's speech, now before the public, as well as from several petitions presented to the House of Commons, we are enabled to form a rough estimate of the sums expended, in these times, for the relief of the poor, and to see a little into the oppressive operation of the present law on the classes immediately above the poor.

The sum raised by parochial assessments, during the last year, amounts to nearly nine millions, to which, according to some calculations, may be added, under the head of subscriptions, voluntary charities, hospitals, workhouses, and asylums of various kinds, the very large sum of six millions more; making, in all, above fourteen millions expended for charitable purposes. But we having nothing to do with the additional six millions, except perhaps as illustrating the effects of a systematic pauperism on the general condition of society; the sum raised by the direct operation of the poor law being that which alone comes properly under our review at present. It, then, we compare 9,000,000*l.* with the nett rental of England, estimated at about 36,000,000*l.*, we find, that one-fourth of the income arising from lands and houses, goes to satisfy the claims of our national pauperism. Mr. Curwen, indeed, after deducting repairs of roads and bridges, calculates, that the rental of the country, in the present circumstances of the times, cannot be more than 30,000,000*l.*, and, estimating the poor's rates at eight millions and a half, he arrives at the alarming conclusion that, at an average, fully 26 per cent. on the whole revenue drawn from real property is set apart for maintaining paupers. In particular parishes, of course, the pressure is still more severely felt; and two instances of such occur to our recollection, at this moment, as having presented petitions to the House of Commons praying for relief. In the parish of Longton, according to the facts detailed in the petition, there are 575 inhabitants, 409 of whom receive parochial aid; the rates amounting to eighteen or nineteen shillings on every pound of rent. The other parish is Swanage, the petition from which sets forth that the population amounted to 1500, of whom not more than one in seven were able to support themselves; that the poor rates had already risen to twenty-one shillings in the pound;

pound; and that all the farmers, with the exception of one, had given notice of their intention to abandon their lands.

We may also mention one or two facts stated by Mr. Curwen himself. Speaking of Sheffield he said, that on the 29th of November last, there were 840 families receiving relief, and their numbers went on daily increasing, so that the whole means of the township were expected shortly to prove quite unequal to support them. A farmer of 210 acres had been called upon to pay a guinea a day to the poor, and was expecting to be called upon, a week after, to pay two guineas a day. He added, that he had received letters full of information from Sussex, Shropshire, and Nottinghamshire, and other counties, which mentioned assessments at 18s. and 20s. in the pound. in some places 24s. and 26s., and in others yet more. But leaving these extreme cases out of view, it seems no longer to admit of doubt, that no fewer than two millions and a half of our fellow subjects are reduced to the condition of paupers, receiving more or less assistance from those funds, which were originally provided merely to keep alive the aged and decrepid. The population of England and Wales, according to the latest returns, scarcely amounts to ten millions; from which it follows, that, if the proportion of those who claim parochial aid be not greatly over-rated, (and the statements, upon which it is founded, have passed uncontradicted in the House of Commons,) we have to contemplate, as the result of the present system, the very discouraging fact, that every fourth Englishman lives partly on alms. The operation of such a state of things on the agricultural interest and on the character of the people themselves, has been frequently pointed out; and, as the subject is not very agreeable, we feel inclined to dismiss it with a general reference to what has been already written on it, by persons better informed in such matters than we can pretend to be: still, as a knowledge of the full extent and malignancy of a disorder is the first step to a radical cure, we shall state, in a few words, how much one class of society suffers, and how little the other is benefited, by the plan now acted upon for relieving indigence, in this part of the empire.

In the first place, then, we may remark, that the sum of 9,000,000*l.* raised from the nett rental of the kingdom is the most grievous tax that ever was imposed in any country, where the object of the impost was not directly and avowedly to discourage any particular species of traffic. The property tax, against which so much declamation was excited, drew from the occupiers of land in Great Britain, a contribution somewhat short of 2,000,000*l.* per annum, and from landlords a sum about double that amount; being, in all, six millions raised upon the produce of the soil. The proportion drawn from the owners and occu-
piers

piers of houses was comparatively small, not exceeding one million, we think; so that, speaking generally, we may say, that nearly the whole revenue derived from real property was taken out of the pockets of landholders and their tenants. The pressure occasioned by this tax was indeed considerably felt, particularly towards the close of the war, when a variety of circumstances combined to lower the value of agricultural property and produce; but that pressure was comparatively trifling, spread as it was over the whole of Great Britain, if weighed against the burden of poor rates, amounting, as they now amount in several parts of the country, to nearly one hundred per centum on the whole yearly rent. Government, on the occasion alluded to, demanded to meet the necessities of the state only 10% per cent. on two-thirds of the rent paid by the farmer; but the parish officers, in order to supply the wants of the poor, demand in some instances more than a hundred per cent., that is, more than the full amount of the rent itself. Indeed, as we have stated above, on the authority of calculations made by Mr. Curwen and presented to the House of Commons, the amount of assessments under the poor law is fully equivalent to 26 per cent. on the income from all the real property of England and Wales. It is in vain, therefore, for parliament to grant protection to the land-owner against foreign competition in the home market, to sink the malt-tax, and to lessen that on husbandry horses; for as long as a system of pauperism shall be permitted to exist, swallowing up, without any return, more than five shillings (taking the average of the kingdom) in every pound which his land can be made to produce, so long will agriculture labour under a dead weight, and all improvement be prevented. So rapidly, too, has this evil increased, and so feeble are all the checks to its farther progress, that we need not be greatly surprised if, in the course of a few years, we shall see it the chief article of expenditure in the state, and the chief source of taxation. Already does it surpass the whole expense of the peace establishment of Great Britain before the commencement of the late war: it is even equal to one-half of the estimates proposed for the maintenance of our fleets and armies, on the extended scale now suited to our rank as a nation and to the circumstances of the world; for the payment of all the pensions in the form of half pay and other remunerations given to the soldiers and sailors just retired from service; for defraying all charges attending the administration of justice; and for supporting the dignity and splendour of the Royal Family. In short, if we take into the account the sums expended on charitable institutions, not supported directly by the poor's rates, the numerous hospitals, asylums, and workhouses, with which the face of the country is covered,

covered, we shall find, that the expence of maintaining the indigent is but a little way short of that required for all the purposes of government, the charges on the national debt excepted.

It must be very obvious, in the second place, to all who have paid any attention to this most important subject, that a great part of the money so expended does harm instead of good ; increases the poverty, which it is meant to diminish ; and has, above all, a most powerful tendency to deteriorate the character of the lower orders. On first thoughts, almost every person, not practically acquainted with the effects of a dependent and fortuitous mode of living, would be apt to imagine, that the gratitude of the poor would always keep pace with the generosity of the rich, and that every sacrifice made by the latter would procure for them the service and reverence of the former. This, however, is not always the case, where the charity is private and voluntary, and it is almost never the case, where provision is secured by law and regarded as a right. In this country, at present, every indigent person claims relief from his parish, viewing the fund from which it is supplied, as an unalienable patrimony, and holding himself bound to none for receiving that, which no one can refuse to give. The pauper is dependent, but he is not grateful ; for although he receives alms, he knows they are not voluntary, and where there was no intention to give, there can be no claim for thankfulness. Mr. Curwen appealed to such members in the House of Commons as were magistrates, and asked whether, agreeably to their experience, the poor were at present happy, contented, and grateful. He knew, that they must answer, No ; that they were unhappy, dissatisfied, and ungrateful to those who afforded them relief, and were at the same time without real comfort. They looked on every thing with a jaundiced eye and discontent of mind. He had visited Ireland ; and when he first saw the wretched Irish cabins, with the smoke issuing through the door, his feelings of disgust were so strong, that he turned away, desirous not to enter ; but when he did go in, he found a surprising revolution, and the least looked for that could be imagined. He saw within the place the exercise of all the affections of the heart, while potatoes were the only food, and butter-milk the only luxury. He thought the Irish peasant happier than an English pauper. The poor Irishman did not appear broken in spirit or degraded. He had travelled a thousand miles in that country, making observations on the condition of the poorer classes wherever he went ; and he was convinced, that nothing was so dangerous to the poor as pauperism ; and yet there were not less than two millions of British subjects in that degraded state. But why, it may be said, should the spirit be broken down, and the character debased, when the pauper

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claims and receives as a right the subsistence, or the temporary aid, secured to him by the law of the land? It is, we imagine, chiefly because he measures the amount of his claim by the extent of his visible misery, knowing that this is the standard by which the parish officers will measure out his aliment; and thus it becomes an object with him to expose and even exaggerate his distress, which in other circumstances an honest pride would lead him to conceal. The principal points, however, in which the character of the lower orders is injured by systematic pauperism, respect the want of prudence, economy, and forethought; all of which are nearly totally destroyed by the habits and feelings introduced by the recent abuses of parochial assessment. Prudence, indeed, is folly, and economical living must be regarded as a work of supererogation, so long as every man knows, that whenever he cannot find employment, or cannot earn enough to support his family, or when he ceases to be able to perform his wonted labour, his parish is bound to make up all deficiencies; to give him wages, if they cannot give him work; to aid his income, should it prove inadequate; and to feed, clothe, and lodge him, in his old age. In such circumstances, forethought and calculation would be a mere waste of intellect; and whenever the voice of prudence whispers "save whilst you are young," the waster replies, and he seems justified in replying, "the parish must provide for me, why should I mind saving?"

The effects of this reliance on parochial aid, this debasing anticipation of a dependent existence, are chiefly manifested in the great number of early and thoughtless marriages, contracted in the lower classes of society, without the means, and perhaps without the intention, of supporting their progeny. It is almost unnecessary to mention, that it is on this topic, as handled by Mr. Malthus, that the greatest quantity of abuse has been expended by his numerous opponents. Mr. Grahame, among others, chooses to be eloquent on the happiness and virtue attending marriage, contrasted with the comfortless lives of those who are compelled to live single, and the vicious lives of those who shun the bonds of matrimony. As we may perhaps return to this topic, it will at present be enough to say, in answer to all such arguments for morality founded on human weakness, that restraint is actually practised, in all civilized countries, during a certain period of youth, as few persons marry immediately upon arriving at the age of puberty; and that, if prudence is to be sacrificed in order to save virtue, marriages should be earlier than they usually are. All that Mr. Malthus pleads for, is to extend the restraint, imposed by prudential considerations in early youth, until the parties shall have attained such means or prospects in the world as will justify them in incurring the charges,

charges, inseparably connected with a family even of the lowest average number. As it is better to prevent misery than to see it removed by a slow though certain remedy, so is it recommended to all classes of men to abstain from entering into family alliances, if it must be at the inevitable hazard of producing victims for the unsparing ravages of famine and disease. It is admitted, at the same time, by Malthus, that the strength of a nation is identified with the extent of its population; but he maintains, that to render the people in any country the stay of their government and the defenders of a national liberty, it is necessary, in the first place, to make them comfortable, healthy, and disposed to respect themselves. Mere numbers do not constitute strength. The Chinese are at once the most numerous, in proportion to their territory, of any people on the face of the earth, and the most feeble, both individually and collectively. In every thousand inhabitants of Britain, too, there are more men capable of bearing arms than in the same number of French; and this fact is accounted for on the principle that the natives of France marry still earlier than the natives of Britain. In no point of view, then, can it be advantageous to encourage population by any other inducements than a liberal reward to industry. The bribe of parish relief is at once impolitic and degrading, and ought therefore to be discontinued.

The first great abuse of the poor rates, and the one, which paved the way for most of the intolerable evils now so justly complained of, was the appropriation of that fund to make up whatever deficiency there might occur in the wages of labourers, in times of dearness and scarcity. The precedent thus established was soon so far made use of as to justify parish-officers in granting a weekly allowance, at all times, to such as had large families and small incomes; and, this principle once admitted, it instantly became a matter of indifference to a labourer or tradesman what wages he could earn, as he knew the deficiency would certainly be supplied by an allocation from the poor rates. It is on this ground accordingly, that pauperism has made the greatest progress. Poverty has increased more rapidly than indigence; and the number of those, who receive a part of their subsistence from their parish, is much greater than that of such as are, from old age, or other causes, unable to work at all. Reformation ought, therefore, to begin here. The Act establishing the aid in question made no provision, as we have already said, for such as were capable of working; on which account all the reformation, which any one could desire at present, may be effected without even annulling the celebrated 43d of Elizabeth, or so much as introducing a new bill into Parliament. Let the object of the ancient Act be recurred to and steadily kept in

view as the rule of practice. After a proper interval for warning and preparation, let no man, who has employment, receive any parochial assistance in bringing up his family, however large; and thus shall we cut off at once the most burdensome portion of the parish taxes, and also the most objectionable part of the system, as it respects moral sentiment and national character.

But, to justify and facilitate such a step, the wages of the husbandry servants ought to be somewhat raised above the present average; for as these persons trust, in case of need, to the supplement granted by the parish overseer, so do their employers, it is said, by keeping wages low, render that supplement absolutely necessary. Mr. Clarkson, whose pamphlet now lies before us, asserts, that, compared with the price of bread and the other necessities of life, the wages of agricultural labourers are not nearly as good at the present day, as they were at the era of the Revolution. His statement is as follows:—

		Loaf.		Wages.		Wages in Quartern Loaves.
1688	-	3d.	- -	6s. per week	- - -	24
1776	-	6½	- -	8	- - -	15
1785	-	6	- -	8	- - -	16
1792	-	7	- -	9	- - -	15
1803	-	10	- -	10	- - -	12
1811	-	12	- -	12	- - -	12
1812	-	20	- -	15	- - -	9

That is, in 1688, a husbandry servant could earn, weekly, twenty-four quartern loaves, whereas, in 1812, his wages would only purchase nine of these loaves; and, for the latter year, Mr. Clarkson informs us, that he has rather over-rated the average value of wages; for in Wiltshire, Devonshire, and Cornwall, they are considerably lower than in other counties in England, and have seldom, he understands, exceeded nine shillings a week. It appears from this, he continues, that the price of husbandry wages has by no means kept pace with the price of provisions, taking bread as the criterion; and, it being by far the principal article of food for the labouring class, and particularly where there are children, it is therefore a proper standard by which a suitable judgment may be formed. In further confirmation of the foregoing, it appears also from returns made, that the paupers in agricultural counties exceed those in manufacturing, and that the rates in Dorsetshire are nearly double those in Cumberland, although there is not much difference in the population; the former being 115,319, and the average rates in 1803 (the year the last returns were laid before Parliament) 4s. 2¼d. per £, whilst the population of the latter was 117,230, and the rates only 2s. 8d. per £. The amount raised in Dorsetshire was

was 78,358*l.* whilst that raised in Cumberland did not exceed 84,896*l.*

These are most important facts, and suggest considerations which seem to point to the very root of the evil. In all conditions of society, the working man must have a remuneration for his labour equal to the maintenance of a family consisting of the ordinary number; and it is clearly the most short-sighted policy that could be adopted, and the most susceptible of abuse, to keep wages below the proper standard, and make up the deficiency with a species of almsgiving. Neither farmer nor landlord gains any thing in the long run; on the contrary, they are compelled, by the operations of the system of rates, to pay nearly double for all the labour they actually require, and to support many able bodied men as paupers, who will ever find means to place themselves in necessitous circumstances. Reformation, therefore, to be effectual, should begin where corruption first began; we mean, in the application of the poor's fund to the augmentation of husbandry wages; and, if this essential article of reform shall be rigidly and universally put in practice, the pressure of the rates will, we are positively certain, undergo a speedy diminution. The Act of Elizabeth, as we repeatedly stated, was never meant to serve the purposes of that narrow and contemptible system, so long pursued in the agricultural districts of this kingdom, by which every man is made a beggar, merely that his labour may be had for a hire *nominally* low. The relief of the unfortunate poor and the consolation of the wretched were indeed objects worthy the attention of that great sovereign and her wise counsellors; and we have seen, that even the questionable expedient of a legislative provision was forced upon them by the circumstances of the times: but to render two millions of Englishmen pensioners on the reluctant bounty of their countrymen, by confounding together wages and alms, as is now much too generally done, is a consummation of their policy which our ancestors certainly never anticipated. This, we repeat, is not only a great evil in itself, and the source of almost all the other evils so earnestly deprecated by every sensible statesman on either side of the House, but, which is of the greatest consequence, it stands in the way of all improvement. For example, one of the plans in agitation at present is to equalize the rates all over England, with the view of putting an end to all the litigations and disputes about settlement, which occasion, it is said, a yearly expenditure in courts of law of not less than 200,000*l.* but so long as farmers and landholders shall continue to impose a tax on their parishes, by drawing from the pauper's fund a part of their servants wages, it is unreasonable to expect, that the country at large will ever acquiesce in any such arrange-

ment as that now proposed. The rates in Northumberland according to the return of 1803, were only 1s. 8 $\frac{3}{4}$ d. in the \pounds ; in Durham, they did not exceed 2s. 4 $\frac{1}{4}$ d.; and in the East and North of Yorkshire, they averaged about 2s. 6d. in the \pounds ; whereas in other parts of the kingdom they amounted to 8s. or 9s. in the \pounds ; making the average on the whole equal to 4s. 5 $\frac{1}{4}$ d. It would, therefore, be manifestly unjust, as the poor rates are managed at present, to equalize the pressure of them throughout England and Wales; for the sum raised would go, in a great measure, only to save the pockets of farmers, and not to relieve the aged and destitute, whilst the consequence of such a measure would be the extension of pauperism over the kingdom, till half the wages of the labouring class would be paid in alms.

The abuse now spoken of would operate almost equally as an impediment to the plan proposed by Mr. Curwen, in the present Session of Parliament, and which, as it was favourably listened to by ministers, and by the House at large, may probably, in a modified shape, come to be voted upon in a very few months. According to the views, which we have been enabled to form of the leading provisions of the Bill, for which he has made a motion, its object is to impose a certain rate on property of all kinds, not already taxed for the poor, and thereby to constitute a fund applicable to the relief of all parishes, which may be found fairly rated to the extent of their ability, and yet unable to answer the demands made upon their revenue. For this purpose, the immense property of the public funds, estimated at 35,000,000, should be subjected to a poor's rate, as well as the dividends on Bank Stock, South Sea Stock, taken at 4,000,000, and India Stock, at 6,000,000. It is also proposed to extend this new poor law to the income arising from trade and manufactures, and even to that arising from labour. The particulars of the bill, as we have already intimated, are not yet before the public, but we imagine they will be nearly of the same purport as those, which formed the basis of his proposition on the same subject last year, namely, that all classes should be made to contribute in certain proportions, according to their personal property, and the fruit of their labour, whether manual or professional. The working classes were to pay at the rate of 4d. out of every ten shillings of wages per week, which he calculated, says Mr. Clarkson, would produce 4,800,000*l.* a year; the higher classes were to pay sixpence in the pound out of their income, (from personal property we presume,) which would produce a total of 8,800,000*l.* including a small rate on the pay of the army and navy. From this fund or national bank, a supplementary relief was to be given to manufacturers and agriculturists,

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according to a proportion afterwards to be determined; and in no case, we believe, was it meant to supersede the ordinary parish rates levied agreeably to the 43d of Elizabeth, but merely to lighten their pressure, as they bear on the landed interest.

It is but reasonable to expect, that a very powerful opposition will be excited, both in and out of the House, to any bill founded on such views as those, of which we have now given the outline. The enormous abuses in the management of the poor rates, and particularly the gross violation of their leading principle in extending supplies to healthy men earning wages, have all originated and grown up under the eye of the agricultural body; on which account all other proprietors, whether of stock or of trading capital, will be furnished with a strong plea against a measure calculated to involve them in the consequences of other people's imprudence. At all events, they will have a right, whensoever such a proposal shall be discussed, to insist on the poor rates being confined to their original destination, the relief of the aged and of such as cannot find employment. They will be justified in insisting, that no man, who is able to work, however numerous his family may be, shall be entitled to the smallest allowance from the parochial fund. It is indeed difficult to fix, and, generally speaking, it is injudicious to attempt to fix, what should be the wages of a common labourer; but as these must be adequate in ordinary circumstances to maintain a wife and two or three children, (for otherwise the population of the country will fall off, and labour, by becoming scarce, will rise in value,) the competition between masters, who want servants, and servants, who want employment, will, in most cases, regulate the remuneration better than any positive statute. Let this remuneration be, however, what it may, it must henceforth all come out of the master's pocket; and no reference nor hopes must any longer be directed to the awards of a parish overseer, to make up the deficiency. Even with this condition,—and without it no step should be taken,—there will, we doubt not, be a great degree of reluctance manifested, as to the expediency of extending the machinery connected with our national pauperism. Every body feels, that too much has been done already; and it is no longer possible to deny, that our exertions have had no other effect than to encrease misery, hopelessness, and degradation, among the one-half of our countrymen, and to accelerate the advances of poverty upon the other. It must, therefore, appear desirable, at this stage of the business, to simplify rather than to make additions to the apparatus for fostering indigence. Nearly one-third of the rental of England is already absorbed by it; and, if the rates increase during the next ten years as rapidly as during the ten last past, more than a half of the

the income arising from all the land south of the Tweed will go to the maintenance of the poor. It cannot be surprising, therefore, that the motion for an Act of Parliament to extend the range of an instrument, so destructive both to those who guide its operations, and to those for whose behoof it was constructed, should call forth deep regret and active opposition.

In fact, we see no plan likely to answer any good purpose, but that recommended by Mr. Malthus several years ago, viz. *take the first opportunity of putting an end to the whole system of poor laws, as a fixed and certain provision*. This cannot be done at once, and it must not be attempted at present; but it is clearly practicable to make some kind of prospective arrangement, by which every person born after a given date shall be deprived of all legal right to maintenance from his parish. In no other way will the poor be taught to depend upon themselves, and thus to exercise economy and foresight; and in no other way will the character of two millions and a half of our fellow subjects be redeemed from the debasing influence of beggary and systematic dependence. Let us not be deterred from this decisive step by any considerations connected with humanity; for, so far from being cruel, it will prove loving kindness and tender mercy; and the next generation will lift up their voices, and bless the statesman, who had the courage to ransom them from the most humiliating condition of our social existence. There are no poor laws in Ireland nor in Scotland, and the natural consequence is, that there are comparatively few paupers in either. Let us take Lord Castlereagh's word for it, and he always speaks more from fact than imagination, and we shall find that Mr. Curwen's account of the Irish peasantry was not too favourably coloured, when he represented their condition, moral and physical, as infinitely superior to that of the same rank in our richest counties.

"Their food," says his Lordship, "may be of a coarser kind, and they may have less the appearance of ease and art; but they enjoy health, and acquire strength from the food on which they live, and the exertions to which they are inured. You can trace in them a cheerfulness of temper and a dignity of character, which cannot exist in a country, where the qualities of the people are destroyed or broken down by a dependence and the degradation of applying for individual relief. There, where there is no legal provision for the support of indigence, every one depends on himself, or on the kindness of his friends and neighbours; their independence constitutes their enjoyments; a general aspect of good humour and happiness is observable; individual charity is awakened to relieve individual distress, and general benevolence and self-esteem render their character respectable. This is observed more

or less," continues the Noble Lord, "in other parts of the empire, in proportion as the poor laws were either relaxed or partially executed. In Scotland, the 43d of Queen Elizabeth had not taken deep root; the poor are not taught to depend, as in this country, on legal assessments, and there is, in general, less of pecuniary relief. The laws, instead of being so strictly enforced as to teach the poor that they have a vested right in the wealth of their more affluent neighbours, and instead of being executed by officers appointed for the specific purpose, who have little interest in the sums, which they assess for their benefit, is merely an instrument of charity, providing with something like voluntary beneficence for old age and helplessness, exercised by the landholders themselves, whose property it affects, and not looked upon by the people as a source of legal support, like the fruits of their own industry. Charitable relief is distributed without being claimed as a right, and is received without breaking down the feeling of individual esteem, or affecting their habits of industry. The opposite system is, however, now the law and practice of this country; the feeling and conviction are general among the people, that they cannot suffer indigence without having a right to relief; and the poor law, while it exists, will tend not only to accumulate burdens upon the country, but to destroy the spirit of industry, by removing the motives for exertion. If the plan of pecuniary relief shall be continued independent of labour, and if our poor shall be taught to look upon a miserable and degraded existence, supported not by their own exertions, but by the exertions of others, our calamities will be great indeed, as they will proceed from two quarters, each a great source of ruin—a consumption of our wealth and resources, and the destruction of that industry, which would renew them."

Such being the expressed opinions of a statesman, whose opinions have deservedly a great weight in Parliament and in the country, we are not without hope, that the first steps will very shortly be taken in that safe path, which will lead us back gradually to the condition, in which we were when the poor law operated solely for the necessitous and destitute, and when as yet the hands of a labouring man, in the enjoyment of health, and earning a daily hire, were not contaminated with a parish allowance. Let this be achieved in the first place, and reformation, in habits, views, and feelings, will succeed it as a matter of course; and, until this shall be done, saving banks and all other expedients and antidotes will be fruitless and derided.

We are aware that there are, notwithstanding these strong facts, many persons in the country, keenly alive to the interests of pauperism, and who defend poor laws and parish rates, as the foundation of the sublimest virtues, and as the prop and stay of the little morality, that still remains amongst us. Hear how Mr. Clarkson, for example, advocates that bad cause,
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founding his arguments, too, on a gross misconception of Mr. Malthus's clearest statements.

"It may not be improper to remark," says he, "in contravention to a writer of ability on the Poor Laws, [Mr. M.] but who it may be presumed has committed an error, in considering marriage amongst the lower class of society an evil, because it tends to increase the population; for the decay of population has been thought one of the greatest evils a state can suffer, (particularly where there are so many additional sources of employment) and the improvement of population is the object, which ought to claim the attention of the legislator; besides the laws of God require mankind 'to be fruitful and multiply, and replenish the earth.' Again, 'marriage and the bed undefiled is honourable amongst all men;' and many eminent writers have likewise spoken highly of and recommended marriage.—The constitution of the sexes is also the foundation for marriage, and should it be prevented, fornication would naturally follow; for all natural passions must be gratified, &c. &c. The Scriptures, likewise, condemn fornication! 'Out of the heart proceed evil thoughts, murders, adulteries, fornication, &c. &c. these are the things which defile a man;' and St. Paul to the Hebrews, says, 'Whoremongers, &c. God will judge.'"

Mr. Grahame has a good deal in his book to the same purpose, and even charges Mr. Malthus with "endeavouring to subvert the respectability of marriage;" for all the opponents of this distinguished writer represent him, most unjustly and iniquitously indeed, as an enemy to the matrimonial union.

"A celibacy exempt from vice," says our author, "has been esteemed a state of so difficult attainment, that many have regarded marriage in no other light than as the preventive of vice—the regulation of that indulgence, of which a certain portion is inevitable.—Neither reason nor experience authorizes the belief, that it is possible to restrain the poor entirely from those connections, which nature has so strongly induced them to form, and which they enjoy in a regulated degree, without injury to their moral character, and with great benefit to their hearts, in the shape of marriage. It is better, surely, that the indulgence, so strongly enjoined by the law of nature, should be tasted in this unproved manner, than with that excess of degree [degree of excess, we imagine] and that taint of the moral character, with which debauchery is attended, especially in humble life."

Now, we grant that this preaching and sentimentality is good enough in its way, and withal founded on the basis of something like truth; but it is clear beyond all controversy, that it has nothing whatever to do with the matter under consideration. Neither Mr. Malthus, nor any man who thinks with him, has ever objected to marriage, or lightly esteemed the manifold advantages

vantages attending that domestic alliance, when properly entered into and faithfully observed. The only ground of objection in the view of such writers is the practice, now so prevalent in this part of the country, of people marrying without either the means or the prospect of maintaining their children; nay, what is more, with the avowed intention of trusting to parochial supply, both for the food and education of their little ones, and for their own subsistence in the decline of life. It is not marriage, then, which Mr. Malthus deprecates; it is the resolution of engaging in it, with the certainty before their eyes of bringing into life a swarm of beggars, to prey upon the industry of more prudent persons, or to be cut off by that premature mortality, which squalid indigence usually brings to the relief of its own wretchedness. Nor is the argument more in point, which is employed by Mr. Grahame, when he says, that marriage, by multiplying the claims upon a father's industry, will necessarily render him more active and more economical. In Scotland and Ireland, where there are no poor rates, and where it is still some honour for a working man to be independent, the motive arising from necessity may, indeed, prove a stimulus to exertion; but here, where a man's indigence is the best ground for his claim to assistance, and where such claims are viewed as legal rights, an increasing family can have no other effect but that of encreasing his demands, and, since he is allowed to live by the sweat of other people's brows, he will naturally see the absurdity of drawing more from his own. Remove the glaring abuse of mixing poor rates with daily wages, and put an end to all expectations, that the children of a labourer, upon exceeding a certain number, are to be maintained at the expence of the public, and then all reasoning on the expediency or in expediency of early marriage will be superseded; for a little wholesome experience of the inevitable wretchedness, consequent upon such matches, will speedily beget caution or redouble industry, even among the most thoughtless and ignorant. The drift of Lord Castlereagh's speech encourages us to hope, that some measure, founded on such maxims as we have just stated, will be adopted without delay. Mr. Curwen's expedient may answer for temporary purposes, but its principle seems ominous. There is more need to throw off, than to impose, new burdens; and why should the painful experience of the last forty years be allowed to pass away in vain?

ART. IX. *Narrative of a Journey in Egypt, and the Country beyond the Cataracts.* By T. Legh, Esq. M.P. 4to. 157 pp. 2ls. Murray. 1816.

NOTWITHSTANDING, the rapid progress, which science has made in all its branches since the revival of learning after the dark ages, it must be confessed, that, with regard to the geography of the interior of Africa, we have not yet gone so far as even to retrace the steps of the ancients; and have rather lost than gained ground, since the discovery of the passage to India round the Cape of Good Hope three centuries ago. Not to mention, that even that Cape had been sailed around by the early Egyptians and Carthaginians, as we learn from Herodotus and Pliny; it would be easy to prove, from monuments of Roman art frequently met with in regions of the interior almost unknown to us, that we had been preceded in many of our discoveries. Of late years, indeed, much has been done towards exploring the inland parts of this vast and interesting continent: and the observations of Mr. Park have confirmed many points both of geography and natural history mentioned in ancient authors, but which had not before been generally received as true, because we had no experience ourselves that they were so. We allude, in particular, to the circumstance of the great inland river, the Niger, flowing from the West to the East, as asserted by Herodotus (Euterp. xxxii.) and to the account given by the same author, (Melpom. clxxvii.) of the people, who fed on the sweet berries of the Lotus, which is found at this day to be prized in Tunis, and to be the common food of the inhabitants of Ludamar and Bambarra. We must also mention, that the rivers of fire, met with in the Periplus of Hanno, are fully explained by the description Mr. Park gives, in speaking of nearly the same part of Africa, of the terrific lines of fire, arising from the annual conflagration of the grass to produce fresh verdure. The French, in the beginning of the last century, and our own countrymen, Pocock, Bruce, Houghton, and others more recently, under the direction of the African Association, have made us a little acquainted with the nations to the South and East of the great desert of Saham, which appears, physically as well as geographically speaking, to be the boundary between the Moors and the Negroes; and, though the failure of the two late expeditions to the Niger and the Congo seem, for the present, to cast an ominous gloom on the undertaking, yet, in this age of enterprize and improvement, we trust it will not be long before some further attempt is made to supply this great desideratum in geographical knowledge.

In

In the mean while we gladly hail the appearance of every book of travels, that may add any thing to our stock of information. It is true, that neither the thin and spare dimensions of the volume before us, nor the extent of a journey to Ibrim, seem to promise any great addition: but Mr. Legh travelled over interesting ground, and we hasten to accompany him on his tour: having first premised that we lament, that neither he nor his companion, Mr. Smelt, have enriched the volume with any plates of the curious monuments of antiquity, which they visited. Their map of the Nile, from Essouan to Ibrim, is valuable, because they appear, throughout their journey, to have observed the course of the river with much attention.

The same decrees of exclusion from countries under the influence of France, which for so long a time obliged our English travellers to extend their route, and made a visit to Athens or Constantinople supply the place of a winter in Paris or Vienna; induced our author to make a tour of Albania and Greece, whence he passed over to the Troad in the summer of 1812; but the plague, which was then beginning to rage throughout Asia Minor, determined him to return to Malta; and from thence, accompanied by Mr. Smelt, he finally directed his course to the shores of Egypt, and landed at Alexandria on the 7th of December.

“When we stepped on shore,” says Mr. Legh, “the novelty of every object, which met our view, convinced us, that we had quitted Europe. Instead of horses, oxen, and carts, we beheld buffaloes and camels; and the drivers of caleches, by whom we had been beset and importuned in the streets of Valetta, were here replaced by the Arab boys, recommending, in broken English, their asses to carry us to different parts of the town.” P. 7.

Alexandria, which, in the age of its magnificence, was mistress of the commercial, as well as the literary, world, and which reckoned 300,000 freemen in its population, when it fell into the power of the Romans, does not now contain, we believe, more than 5,000 inhabitants, though Mr. Legh estimated it at 12,000 before the ravages of the plague, which raged there after his first visit to that place. The only part now inhabited is the *langue de terre*, which joins the Pharos, or ancient light-house, to the continent. The present walls of the city, which were built by the Saracens, are in some places forty feet high, and are flanked by one hundred towers; they enclose a circuit of nearly five miles, now, for the most part, a deserted space, covered with heaps of rubbish, and strewed over with the fragments of ancient buildings. We are glad to learn, that the cutting through the embankment of the Lake Aboukir, which was effected by our army,

in the first Egyptian expedition, under the gallant Sir R. Abercrombie, in 1801, has since been productive of some good to the inhabitants of Alexandria; as, though many villages were destroyed at the time, and much land lost to cultivation, by the sea rushing into the ancient bed of the Lake Mareotis, our author tells us, that

“A permanent advantage is supposed to be derived from the inundation, in the increased salubrity of the atmosphere, which is now no longer infected by the marshy vapours of the lake.”

On leaving the burning sands of Alexandria, our travellers crossed the lake of Aboukir, and, entering the sea at the ancient mouth of Canopus, they proceeded to Rosetta, where they prepared for their journey up the Nile to Cairo, but first passed into the Delta, being unable to procure a boat to visit the mouth of the Nile, because the mussulmen were keeping a feast in commemoration of the sacrifice of Abraham.

“The population of Egypt consists chiefly of Copts, Arabs, and the Turkish or Albanian soldiers, who are employed in the service of the government. The Copts (who are Christians of the sect of Eutyches) are generally supposed to be the descendants of the ancient Egyptians; they are a clever race, and usually become the *gens d'affaires* of the Beys and Cacheffs. The Arabs, who since the Arabian invasion have formed the great mass of the people of Egypt, are formed into three tribes,—the pastoral, the Bedouin or independent, and restless inhabitants of the desert, and the Fellah, or cultivating Arab, the most civilized and patient, but at the same time the most corrupt and degraded class. The Turkish and Albanian troops are distributed throughout the country, to garrison the different towns, and to levy the *miri*, or contribution, which they do with every circumstance of cruelty and oppression.”

Provisions are so cheap in this country, that 1000 eggs may be bought for a dollar, and the same sum will purchase 14 fowls; but the fertility of the soil, which produces three crops in the year, clover, corn, and rice, affords a striking contrast to the miserable appearance of the inhabitants, who are represented by all travellers as dirty and wretchedly clothed.

The chain of mountains, which accompanies the course of the Nile through upper Egypt, terminates in the Mokattam heights, to the South and South East of Cairo, which is still called, in the figurative language of the East, “Misr, without an equal, Misr, the mother of the world.” Its population has been estimated at between 3 and 400,000. The houses are of brick, and very high; the streets mean, and so narrow that two loaded ca-

mels can scarcely pass. The square called *Esbequieh*, into the centre of which the Nile flows during the inundation, is the only part, that has any claim to be exempted from this censure. The bazaars, however, afford a superb display of every article of eastern luxury and magnificence : Mr. Legh thought them even superior to those he had seen in Turkey. After the expulsion of the Mamelukes, Mahomed Ali, the present Pacha, was chosen by the Albanian troops ; a man of extraordinary talents and enterprize, who has raised himself from the humble station of captain of a pirate boat in the Archipelago. He has bestowed much pains on improving the police of his city, and has nearly verified the promise, he made on his appointment to the Pachalic, that " in a few years you might walk about the streets with both hands full of gold." The precaution of locking gates at the end of every street at eight o'clock at night, and obliging every passenger to carry a light, contributes much to the tranquillity of the place.

The caravans, which arrive at Cairo, bring gold dust, ivory, rhinoceros' horns, ostrich feathers, gums, and various drugs. It is also the chief mart of the slaves, who are brought from Abyssinia, Scnnâr, Darfûr, and other parts of Soudân. The Jelabs, or merchants, who carry on this horrid traffic, seize upon periods of distress, arising from want of water or provisions, during their long journey across the desert, to perform the operation of emasculation ; after which they bury their poor victims to a certain depth in the sand, to stop the hemorrhage. The calculation is, that one out of three only survives ; and, therefore, the risk of mortality is incurred during a moment of scarcity, when the merchants can best spare their slaves. The mode of travelling is, to sling a dozen negroes across the back of a camel : for the way, in which they are disposed of on their arrival at Cairo, we quote Mr. Legh's words.

" We visited also the slave-market, where, to say nothing of the moral reflections suggested by this traffic in human beings, the senses were offended in the most disagreeable manner, by the excessive state of filthiness, in which these miserable wretches were compelled to exist. They were crowded together in inclosures like the sheep pens of Smithfield market, and the abominable stench and uncleanness, which were the consequence of such confinement, may be more readily imagined than described." P. 21.

With regard to the market prices of these slaves, a eunuch was valued at 1500 piastres ; girls, in general, from 300 to 500 ; but if they had learned to sew, wash, &c. and had lived in a Frank family, they were estimated at 700.

During the visit of our travellers to Cairo, the Pacha was engaged

gaged in raising an army to act against the Wahabees; who, being masters of Arabia, and the strong places on the Red Sea, had become very formidable neighbours. This fanatical sect has increased much since the middle of the last century, when it was founded by Abdoulwahab, who endeavoured to effect a reformation in the abuses of Mahometanism, and even to deprive Mahomet of the honors paid to his memory. In 1807, the Wahabees had possessed themselves of Medina, Mecca, and Jedda, at which latter place they had defeated the troops of the Pacha of Egypt; and it was to cover this disgrace and to restore the holy cities to the power of the Turks, as well as to secure the tranquillity of his own dominions, that Mahomed Ali was now preparing for war. In these objects he completely succeeded, and, having taken to pieces a fleet, which he built at Alexandria, and conveyed it on camels' backs from Cairo to the Red Sea, he bombarded the towns on the coast, and finished the campaign in a manner that gave such satisfaction at Constantinople, that the Grand Signior has since assumed the title of *Gazi*, or conqueror, and has conferred on the Pacha of Egypt that of *Khan*, by no means an empty honour; as Mr. Legh tells us, in a note, that the privilege which the bearer derives from it is, that the Grand Signior cannot cut off his head.

This war was of course attended with considerable expense, and our author informs us, that the burthen of it was borne by the enormous profits, the Pacha derived from the commerce in corn, which he carried on with the British government for the supply of our troops in Spain. Like other bargains of our commissariat at that time, this appears to have been made on terms the most disadvantageous to us. Seventy thousand quarters of corn were bought of the Pacha, at the dearest season, for eight times what he gave for them; and transports were sent to carry this away by such slow degrees, that the greatest part of it was spoiled before it reached Spain. Unfavourable, however, as this bargain was for us, the Pacha turned it to the best account for himself, and laid so strict an embargo on all boats up the Nile, until his advantageous contract was fulfilled, that our travellers had great difficulty in reaching Cairo: and, on their leaving that place, they were indebted to the personal favour of the Pacha for permission to have a cangia, in which they sailed for Upper Egypt on the 13th of January, having engaged Mr. Barthow, an American, who had resided several years in the country, to act as their interpreter. They passed the Pyramids of Saccara, and landed on the 21st at Benihassan, where they spent some hours in examining the excavations, of which Mr. Hamilton has given us so elaborate an account; they then arrived at Sheikh Ababdé, the site of the ancient Antinoë, whose ruins are extensive, but not of
very

very high antiquity, being evidently of Roman architecture. The sight of the splendid portico, which is all that remains of the Temple at Hermopolis, did not fail to make our travellers partake of the enthusiasm, with which Denon has spoken of it, though they observed, that the inaccurate view, he has given of it, shews the haste, with which he travelled. At Siout, which has succeeded to Girgeh, as capital of Upper Egypt, they were kindly received by the Governor Ibrahim Bey, the eldest son of the Pacha of Cairo. Here also they met the Shekh Ibrahim, an intelligent traveller, whose journal is now in England, and will soon be laid before the public; and we have reason to hope, that it will add much to our acquaintance with those parts of Africa which he has visited.

Mr. Legh describes the ruin of the temple at Gaw-el-Kebir, anciently Antæopolis, as the most picturesque in Egypt, and gives us cause again to lament, that neither he nor any of his party made sketches of what they saw. The portico, which is still standing, consists of three rows, each of six columns, which are 8 feet in diameter, and 62 feet high. It is situated in a grove of date trees, close to the banks of the Nile, whose waters have already undermined part of it, and threaten to wash the whole away. It is covered with hieroglyphics. At the farther end of the temple, is an immense block of granite, in the form of a pyramid, 12 feet high, and 9 square at the base, with a niche cut in it, which, it is supposed, has contained one of the sacred birds.

All authors, who have visited Egypt from the days of Herodotus to the present time, have so extolled the luxuriant fertility of the soil, that it has become quite proverbial; and, when contrasted, with this, the extreme poverty and misery of the present inhabitants, groaning under the oppression of an arbitrary government, afford a striking instance of the way in which the blessings of Providence may be perverted by man. Mr. Legh says,

“The fields enriched by the Nile teem with plenty; the date trees are loaded with fruit; cattle of every kind, poultry and milk, abound in every village; but the wretched Arab is compelled to live on a few lentils, and a small portion of bread and water, while he sees his fields plundered and his cattle driven away, to gratify the insatiable wants of a mercenary soldier, and the inordinate claims of a rapacious governor. After having paid the various contributions, and answered the numerous demands made upon him, not a twentieth part of the produce of his labour falls to his own share; and without the prospect of enjoying the fruit of his toil, the *fellah*, naturally indolent himself, allows his fields to remain uncultivated, conscious that his industry would be but an additional temptation to the extortion of tyranny.” P. 41.

While opposite Diospolis Parva, the modern How, our travellers

vellers experienced the gale of the *kamsin*, by which entire caravans are said to be sometimes buried in the sand of the desert. The air became thick, and they felt their eyes, ears, and mouths filled with the fine particles of sand; which even penetrated their trunks, and deposited itself between the folds of their linen. The wind being favourable, on the 6th of February they passed the magnificent ruins of Dendera, Koptos, and Kous, and landed the next day on the plain of Thebes. But of Thebes celebrated by Homer, and described by Herodotus, Mr. Legh has told us little more, after barely naming the temples of Karnac and Luxor, than that the travels of Denon and Hamilton, may be consulted for the details of this wonderful spot. We are surprised at this, and we sincerely hope, that those of our countrymen, for whom it may be reserved, in visiting the Euphrates, to explore the ruins of ancient Babylon, will not content themselves with telling us, that it is frequently mentioned in Scripture, and described by Herodotus, and Diodorus Siculus, or refer us to the little, that may be gleaned on the subject of its present state from the writings of Pietro della Valle, Niebuhr, or Beauchamp.

Having passed Esnè and Koum Ombos, our travellers arrived, on the 11th of February, at Essouan, (anciently Syene,) the frontier town of Egypt. It is remarkable, that here they found no Turkish garrison; the last troops of the Pacha being stationed at Esnè. From the Shekh or Arab governor of the town, they received every encouragement to proceed into Nubia; he even promised, that his son should accompany them.

Mr. Legh and Mr. Smelt were now one thousand miles from Alexandria, and had reached the point, at which Browne, Hamilton, and other travellers, had been stopped. Norden was the only European, who had gone higher up the Nile, and even he was strongly dissuaded from the attempt by the Aga of Essouan. But the Mamelukes were now at a distance, and Nubia was at peace with Egypt, though not subject to the Pacha. The enterprise was inviting. The Shekh had an interest in encouraging them, and our travellers determined to proceed. The few days, that were necessary for preparation, they employed in visiting the Islands of Elephantine and Philæ, and the cataracts.

“The Island of Elephantina is celebrated for its beauty, and contains within itself every thing to make it one of the most enchanting spots in the world: woods, gardens, canals, mills, rivers, and rocks, combine to make it picturesque.”

In the small island of Philæ are eight temples crowded together, from the appearance of which Mr. Legh thinks it

“Clear, that the system of building amongst the ancient Egyptians was, first to construct great masses, and afterwards to labour for

for ages in finishing the details of the decoration, beginning with the sculpture of the hieroglyphics, and then passing to the stucco and painting."

This we have long considered as an admitted fact; the proofs of which are to be found in the unfinished monuments, which still attest the gigantic, but useless, schemes suggested by the superstition or vanity of that ancient people.

Of the Cataracts, to which, in Cicero's days, such tremendous effects were ascribed, our author tells us, that boats now sail up them, during the inundation, with a tolerable breeze from the N.W.; and that the boys of the neighbourhood, for a single *para*, will at any time dive into the most rapid cascade. Norden estimates the fall at four feet, Pocock as low as three.

The scenery on this part of the river is thus described.

"Passing upwards from Egypt, *you leave* the delicious gardens of the island of Elephantina, which divides the Nile into nearly two (*we would have written TWO NEARLY*) equal streams; and on the left the romantic and ruined town of Essouan strongly reminded us (*this is awkward again*) of the old Gothic castles in England. Beyond, the two chains of primitive mountains lying on each side the Nile cross the bed of the river, and form innumerable rocky points or islands to impede its course. The wild disorder of the granite rocks, which present every variety of grotesque shape, the absence of all cultivation, the murmur of the water, and the savage and desolate character of the whole scene, form a picture, which exceeds all power of description." P. 53, 54.

Such is the grand barrier, which nature has placed to divide, Egypt from Nubia: beyond it, the inhabitants are neither Arabs, Negroes, nor Egyptians, but a distinct race, with a peculiar physiognomy and colour, who are called *Barábras* or *Berberins*. They are descendants of the ancient colonists, who opposing as feeble a resistance to the Romans, as the native inhabitants of our own country did to the Saxons, retired, like them, to the fastnesses of their mountains where they also have kept up a language separate from their neighbours till this day. Gibbon observes, that their name was borrowed from the Latin provincials by the Arabian conquerors, and has justly settled as a local denomination (Barbary) along the northern coast of Africa. They are to be found in all the mountainous districts, and are described by most travellers in Africa, as ferocious and faithless; but Mr. Legh thinks those, who inhabit Nubia, deserve a much better character; he found them inoffensive and remarkably honest: they were surprized at a stranger's venturing among them, but far from molesting him, they generally offered to share with him their simple repast of lentils and sour milk. Mr. Legh thus describes their appearance.

"The

" The hair of the men is sometimes frizzed at the sides and stiffened with grease, so as perfectly to resemble the extraordinary projection on the head of the sphinx. As to the women, they are in general very ugly, and never have the appearance of youth, but seem to pass immediately from childhood into a state of decrepitude. The children go quite naked, the boys wearing round their waists a small cord only, and the girls a sort of fringe, made of thin strips of leather, which is matted together with grease; it is called *rahât* in the language of the country, and is very similar in appearance to the ornament hanging in front of the bridle, or before the breast, of an English charger *.

" The men and women, in general, wear the same kind of dress as their Egyptian neighbours, with the exception of the turban, which is seldom to be seen amongst the Barâbras." P. 98.

This simple people plant date trees, and sow a kind of millet, called *dourah*, wherever there is any soil on the banks of the Nile. Dried dates, which are their chief produce, they barter for cloth at Esnè. They make mud huts, and sometimes live, like their ancient predecessors, the Troglodytæ, in caves. Of their pretensions to civilization some estimate may be made, from the expressions used by one of them to M. Costaz, who was at Philæ, in 1799, which we quote in his own words: " Ce sont ces monumens qui attirent ici les étrangers, dès que vous serez partis nous les démolirons, à fin qu'on nous laisse tranquilles chez nous."

But to return to our travellers, on leaving the Cataracts, they found the river still enclosed, for many miles, by the granite mountains, at the base of which are here and there a few spots planted with date trees. At Siala, they fell in with Douab Cacheff and a party of about four hundred Barâbras encamped, the horses and camels feeding round their tents: and as the Shekh of Essouan had given them a letter to the first tribe they might meet, our travellers were now to claim the protection of the Cacheff. Contrary to their expectation, he received them civilly, exchanged presents with them, and invited them to eat out of the same bowl with him; and even sent to Dehr to inform

" * There are several fragments of Egyptian female statues in the British Museum, in which the thighs of the figures are striated in a manner, that may not unaptly be compared to the appearance of the *rahât* as it hangs from the waist of a Nubian girl. If such an opinion be not thought too fanciful, this may be considered another instance, to be added to the peculiar method of wearing the hair, frizzed, and projecting at the sides, which tends to prove the uniformity of the customs practised by the ancient and modern inhabitants of these countries."

Hassan Cacheff of their intended visit to his capital. Proceeding up the Nile, they found extensive ruins at Kalaptshi, and at the village of Dondour, twelve miles further, a temple in good preservation, which the inscription $A + \Omega$, shews to have been at one time Christian. At Dakki is a fine temple with its hieroglyphics quite perfect. The Propylon is about fifty feet high, and ninety in breadth. It bears many Greek inscriptions, recording the devotion of those, who formerly came and worshipped. Our travellers copied two of these on their return. At this place is a break in the granite mountains, and the desert approaches nearly close to the water's edge : here they saw several gazelles or antelopes. They had now passed the tropic : the weather was very hot, and not being able to bear the heat of the sand to his feet, Mr. Legh buried the bulb of the thermometer in the shore, when it rose to 125° ; in the cabin of the boat it stood at 86° , and in the outer air at 96° . The temple of Sibhoi corresponds exactly with the description Strabo gives of pure Egyptian architecture. The Propylon is eighty feet broad, fifty yards in front of which are two statues ten feet high, which seem to have formed the gateway ; from whence an avenue of two rows of sphinxes led to the temple. Six only now appear, the rest are buried in the sand, which is brought by the wind from the great Sahara ; it has already covered the temple, and it is probable, that every vestige of this, as well as many other similar buildings, will disappear, from the rapid manner, in which it accumulates in this part of Africa. At what period these beautiful edifices were raised in Nubia, is a matter of mere conjecture : it was so indeed 2000 years ago. The high state of preservation of the stone above that of the temples of Egypt is no doubt to be ascribed, as Mr. Legh observes, to the mild and unalterable nature of the climate between the tropics. The corroding hand of time has no effect upon them : but they are abandoned to the desert, and will shortly be covered by its sand : and it is not improbable, that some centuries hence, when the sand again shifts, they may be rediscovered to the world, when the memory of their present rude possessors with their wretched mud cottages shall have passed as entirely away, as that of the civilized and enterprising people, who built these vast structures, has long since done.

On the 21st, our travellers quitted their boat and rode on asses about fourteen miles to Dehr, the residence of Hassan Cacheff, the most powerful chieftain of the Barabras. The capital of Nubia consists of a number of mud huts scattered among date trees, amongst which the house of the Cacheff is distinguished by its being built of brick and two stories high. The natives were mostly drunk, as they were celebrating a marriage of the Cacheff.

Cacheff. They regarded the European strangers with great astonishment, but treated them with civility, and after an hour's time, brought them a mess of boiled goat's flesh swimming in hot butter. In about four hours, the Cacheff and his negro guards came to visit them: he was a tall, handsome young man, half drunk with *araki*, a spirit they distil from dates. He asked them what they wanted, supposed they were come to visit the tombs of their ancestors; and flatly refused them permission to proceed to Ibrim. The next day, finding that the Cacheff would expect a present, they offered him a watch: this he did not accept, being utterly unable to comprehend its use; but upon Mr. Legh's presenting him with a fine Damascus sword, worth five hundred piastres, he became very friendly, made him a present in return of a negro boy, and granted permission for the pursuit of his journey. He was very curious in examining their arms, and piqued himself much on having in his possession an English musket: as it was impossible to explain to him the use of the thermometers, our travellers satisfied him by saying, they were intended to shew the state of their health.

Norden had been stopped at Dehr, and no other modern European had ever ventured so far into Nubia: it was with feelings of eager curiosity, therefore, that Mr. Legh and Mr. Smelt set out for Ibrim, the ancient Premis, where they arrived in about five hours. Of the town they could discover nothing more than the ruins of the citadel and of some few houses: not a vestige of life was to be seen about it, no solitary native, nor even a single date tree; so complete had been the destruction of the place by the Mamelukes when they passed into Dongola, in 1810. Our travellers now began to find, that money became of little use, and not having brought from Egypt flour enough for the purposes of barter, they resolved to retrace their steps, and leaving Ibrim, they arrived the same day at Dehr. Since their return, however, we are told that Captain Light, of the British artillery, has visited Ibrim, and Mr. Bankes has succeeded in reaching the second Cataract. The Romans had penetrated much further, having carried their victorious arms as far as Napata, under the reign of Augustus. But the country, from the second Cataract of the Nile to the borders of Abyssinia, still remains unknown to us. We are glad to observe, however, that Mr. Legh met with little opposition to his journey to Ibrim on the part of the natives; the Cacheff even told him on his return to Dehr, that English travellers should be welcome at that place: and as it appears that the Mamelukes, who are still headed by the venerable Osman Bey, are gradually acquiring agricultural and peaceable habits, we may hope, that some enterprizing traveller

veller may ere long succeed in exploring the course of the Nile to Gooz, where Bruce left it to cross the Desert.

On their return, our travellers minutely examined the fine ruins at Kalaptshi, and the stupendous excavated temple at Guerfeh-Hassan, nine miles below Dakki; which strongly reminded them of the descriptions of the beautiful cave of Elephanta in the harbour of Bombay. Indeed, the points of resemblance between the Egyptian architecture and that of the Hindus is so striking, that one can easily believe them to have had the same origin. Sir W. Jones, after stating, that the Greeks used *Ethiop* and *Indian* as convertible terms, observes, that the *Ethiopians* and *Egyptians* and the original *Hindus* were the same people.

Our travellers re-entered Egypt early in March, and continuing their voyage down the Nile, visited those temples, which they had not examined in passing upwards. They went into the excavated mountains and into the mummy pits at Thebes, but have given us no further description of that interesting place. Afterwards, they landed at Mausaleut, and made a journey on asses to the village of Amabdi, for the purpose of descending into the pits containing the mummies of the sacred crocodiles, which Herodotus tells us he was not permitted to see. As the relation of this curious incident forms a very interesting part of Mr. Legh's book, and affords a good specimen of his style, we shall offer it to our readers. Having engaged four Arabs to be their guides, our travellers proceeded to a circular pit, ten feet broad and eighteen deep; into which they descended with three of the Arabs, leaving one stationed on the outside. With lighted torches they crept about long and winding galleries, and had discovered fragments only of the crocodile mummies, when they found themselves again in the same chamber, from which they had set out.

"Our conductors, however," says Mr. Legh, "denied, that it was the same, but on our persisting in the assertion, agreed at last that it was, and confessed they had missed their way the first time, but if we would make another attempt, they would undertake to conduct us to the mummies. Our curiosity was still unsatisfied; we had been wandering for more than an hour in low subterranean passages, and felt considerably fatigued by the irksomeness of the posture in which we had been obliged to move, and the heat of our torches in those narrow and low galleries. But the Arabs spoke so confidently of succeeding in this second trial, that we were induced once more to attend them. We found the opening of the chamber, which we now approached, guarded by a trench of unknown depth, wide and enough to require a good leap. The first Arab jumped the ditch, and we all followed him. The passage we entered was extremely small, and so low in some places as to oblige us to crawl flat on the ground, and almost always on our hands and knees. The intricacies

cies of its windings resembled a labyrinth, and it terminated at length in a chamber much smaller than that which we had left, but, like it, containing nothing to satisfy our curiosity. Our search hitherto had been fruitless, but the mummies might not be far distant, another effort, and we might still be successful.

“ The Arab whom I followed, and who led the way, now entered another gallery, and we all continued to move in the same manner as before, each preceded by a guide. We had not gone far before the heat became excessive;—for my own part I found my breathing extremely difficult, my head began to ache most violently, and I had a most distressing sensation of fulness about the heart.

“ We felt we had gone too far, and yet were almost deprived of the power of returning. At this moment the torch of the first Arab went out: I was close to him, and saw him fall on his side; he uttered a groan—his legs were strongly convulsed, and I heard a rattling noise in his throat—he was dead. The Arab behind me, seeing the torch of his companion extinguished, and conceiving he had stumbled, past me, advanced to his assistance, and stooped. I observed him appear faint, totter, and fall in a moment—he also was dead. The third Arab came forward, and made an effort to approach the bodies, but stopped short. We looked at each other in silent horror. The danger increased every instant; our torches burnt faintly; our breathing became more difficult; our knees tottered under us, and we felt our strength nearly gone.

“ There was no time to be lost—the American, Barthow, cried to us to ‘take courage,’ and we began to move back as fast as we could. We heard the remaining Arab shouting after us, calling us Caffres, imploring our assistance, and upbraiding us with deserting him. But we were obliged to leave him to his fate, expecting every moment to share it with him. The windings of the passages through which we had come increased the difficulty of our escape; we might take a wrong turn, and never reach the great chamber we had first entered. Even supposing we took the shortest road, it was but too probable our strength would fail us before we arrived. We had each of us separately and unknown to one another observed attentively the different shapes of the stones, which projected into the galleries we had passed, so that each had an imperfect clue to the labyrinth we had now to retrace. We compared notes, and only on one occasion had a dispute, the American differing from my friend and myself; in this dilemma we were determined by the majority, and fortunately were right. Exhausted with fatigue and terror, we reached the edge of the deep trench, which remained to be crossed before we got into the great chamber. Mustering all my strength, I leaped, and was followed by the American. Smelt stood on the brink, ready to drop with fatigue. He called to us ‘for God’s sake to help him over the fosse, or at least to stop, if only for five minutes, to allow him time to recover his strength.’ It was impossible—to stay was death, and we could not resist the desire to

push on and reach the open air. We encouraged him to summon all his force, and he cleared the trench. When we reached the open air it was one o'clock, and the heat in the sun about 160°. Our sailors, who were waiting for us, had luckily a *bardak* * full of water, which they sprinkled upon us, but though a little refreshed, it was not possible to climb the sides of the pit; they unfolded their turbans, and slinging them round our bodies, drew us to the top." —P. 113.

Their appearance without their guides naturally astonished the Arab, who was left at the entrance of the cavern; he enquired anxiously for his *hahabebas* or friends, and was told they were coming. Our travellers, in the mean time, mounted their asses, recrossed the desert, and embarked with all possible speed, but they were overtaken by some Turks and Arabs, who brought them back to Manfalout, to answer for the murder of their guides. They were here carried before the Cacheff, who treated them in a stern and haughty manner in the presence of their accusers, who demanded blood for blood; while he secretly contrived their escape from respect to their *firman* from the Pacha of Cairo. They again got upon the Nile, but the wind was adverse, and they were a second time overtaken and brought back. They now found that the third Arab, whom they had supposed to have died in the cavern, had escaped, and now appeared to assert, that they had killed his companions by magic. The Cacheff, however, after consulting with the Shekh of Amabdi, suggested, that the matter should be compromised by money, and on twelve piastres being paid to each of the widows of the Arabs, who had so unfortunately died, and the same sum to the Shekh of the village, our travellers were allowed to proceed to their vessel, and continue their voyage. At Miniet, they met with a Scotchman taken prisoner in the battle of Rosetta, who had become a Mussulman, and was now a soldier of one of the seven Beys attached to the Cacheff. His name was Donald Donald, a native of Inverness. They offered to ransom him for 2000 piastres, but he seemed indifferent about obtaining his liberty, and before they left the place, the Bey married him to one of the women of his harem. At Miriet, Boulac, and Rosetta, our travellers were detained three months by the precautions necessary to avoid the plague, which entirely prevented them from proceeding into Syria, as they had before intended; and for that purpose, Shekh Ibrahim had furnished Mr. Legh with the itinerary through that country, which, with an account of some MSS. from

* The name of the jars, made at Kenne, of porous earth, and used to cool water."

Elephantina, appears in the Appendix to the present volume. Our travellers at last reached the mouth of the Nile, and embarked at Alexandria for Malta, from whence they proceeded to England in the autumn of 1813.

Mr. Legh relates his journey in a plain and unaffected manner; and we cannot take our leave of him without expressing the pleasure we feel, that the foreign travels, which are almost a necessary part of the education of a well-informed young man of rank and fortune in this country, should, in the present instance, have been directed by the laudable desire of ascertaining what was before unknown to the civilized world. If Mr. Legh was prevented from advancing far into the field of discovery himself, he has at least opened the path for others.

ART. X. *Discourses on several Subjects, addressed to the Congregation assembled in Christ Church, Bath. By the Rev. Charles Daubeney, Archdeacon of Sarum.* 8vo. 464 pp. 10s. 6d. Rivingtons. 1816.

HOWEVER fascinating popular sermons may be to the ear, and as it were to the outward sense, it is to deep and practical theology that we shall ever look as to the staple manufacture of the English clergy. Thought in the writer will seldom fail of exciting thought in the reader, while rhetorical flummery and flashy rhodomontade

“ Play round the head, but come not near the heart.”

Against one very common prejudice, however, upon this point, we must enter our unqualified protest. Popular theology, say the objectors, is suited to all, while deep divinity is adapted to but a few. That deep and doctrinal points may be *sometimes* so obscured by intricacies of style, and so overlaid with laborious learning, as to be nearly unintelligible to common readers, we will allow; but that they may be represented in language so simple, and arrangement so luminous, as to command the attention even of the most rude and uncultivated hearer, we shall ever most anxiously maintain. If the great and leading points of Christian faith be made unintelligible to the lower classes, the fault is to be ascribed not to the difficulty of the doctrines, but to the obscurity of the teachers. It is of the most vital importance, at the present period especially, that both high and low should be made acquainted with all the leading features

features of the Gospel dispensation, to guard them from the numerous errors, which, on every subject of doctrinal importance, are now but too numerous and too alarming. We would not have an ordinary congregation disturbed by polemical theology, nor distracted by theological dispute; but we would have them instructed in every department of sound doctrine, and armed in every point against prevailing error.

It was with a view of a nature resembling this, that the discourses before us were composed. They form a third and additional volume to those already published. They were not preached, as the Archdeacon informs us, in the exact form, in which they now appear; but were each of them so lowered down, as to suit the capacities, and arrest the attention, even of the lowest. We much wish, that the Archdeacon had given us a volume of them in this form, as we are persuaded, that they would have been exceedingly useful in supplying the pulpit with matter, which in the present day is so much wanted.

The great view of the Archdeacon in these discourses is, first, to counteract the prevailing errors in religious opinion by a broad and clear exposition of the real principles of sound and genuine Christianity; and secondly, to impress upon the minds of his hearers the duty of attaching themselves firmly to that Church, in which the faith and practice of the Gospel is professed in such primitive and unadulterated purity. How the Archdeacon has succeeded in his design, our readers will best be enabled to judge, when we have laid before them a general view of the whole series of discourses, and submitted to their consideration such extracts as appear most worthy of their attention.

The sermons are thirteen in number. The first is upon the creation of man in the image of God, upon the nature of his trial in Paradise, and the consequences of his fall. In this sermon will be found a very satisfactory statement of the nature and condition of man at his first creation, with some curious testimonies of the ancient fathers upon that point. In the second, is pointed out the nature of that conflict, into which the Saviour entered with the destroyer of mankind to effect the mighty purposes of Redemption. The temptation of our Saviour is discussed at considerable length, both with respect to the design of the trial, and the nature of the tempter, and cannot but prove to any, who may feel any difficulty upon this mysterious point, a most satisfactory and convincing statement. The third discourse is upon the renewal of man in knowledge after the image of God. The following is the recapitulation of what has been advanced on these important points.

“ This contracted view of an almost infinitely extensive subject, has served, I trust, to furnish at least that general idea of the great
scheme

scheme of redemption, which may, under divine blessing, be sufficient to direct you in the management of your spiritual concerns. You have seen what the first Adam was in his original state of perfection; and by looking back to the history of the Fall, you have been taught to account for the actions of the second Adam. Paradise, and with it, the image of God in man had been lost by the first Adam's transgression: in consequence of which, the sentence of death had passed on him and his descendants. This sentence, so far at least as concerned the spiritual part of it, was to be reversed; and that, of which Paradise was the intended emblem, to be regained, by fallen man's becoming again what he was *originally* created, 'a living soul;' being restored to the image of God by the *renewing* of the Holy Spirit. To remove the stumbling-block out of the way of this important renovation of man's fallen nature, did the Son of God, as our representative, suffer himself to be tempted; that in our nature he might conquer him who had the power of death; for the gracious purpose of delivering the captives which the devil had held bound, and restoring them to the liberty of the sons of God. Thus in the person of the *second* Adam, we see things as it were working backward again to Paradise and the tree of life: the great scheme of redemption having for its object the recovery of the image of God in man, as preparatory to the restoration of what was forfeited by the loss of it: in correspondence with what we thus read in the symbolical language of the book of Revelation. 'And He that sat upon the throne, said, Behold, I make all things new. And He said unto me, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall have a right to the tree of life, and shall inherit all things, and I will be his God, and he shall be my Son.' *Rev. xxi. 5, &c.*" P. 111.

"Of this and the two preceding discourses, the object has been, to give a short, but connected view of the great scheme of redemption, from its commencement in Paradise, through its appointed accomplishment by the personal agency of the Son of God made man, to its perfect consummation, in the recovery of man's nature from the effects of the Fall, by the renewing operation of the Holy Ghost. Whilst they who regard Christianity as a religion founded on divine revelation, (as is the case with all who think rightly on the subject,) must necessarily consider that to be the only true religion, which makes the several parts of that revelation duly harmonize; on the incontrovertible principle that the gracious Author of the revelation in question can, on no occasion, be at variance with himself.

"'For,' as it has been justly observed, 'in all the works of God, and most particularly in that process of salvation, of which, from the beginning of the world, the Old and New Testament are the continued and connected history; so much prevails of general harmony, that no single feature or period can be otherwise than
most

most imperfectly comprehended, unless such period be considered as a part of, and in reference to, the whole."

"In tracing then the divine scheme of redemption, as it immediately respects the great hinge, on which it was determined that it should principally turn, from that main head or fountain of prophecy, opened by God himself. in the sentence pronounced upon the tempter in Paradise: 'I will put enmity between thee and the woman, and between thy seed and her seed,' &c.; and to the actual incarnation of that seed by the Holy Ghost of the Virgin, which seed of the woman, the man Christ Jesus, at the commencement of the work he had to perform for man, bruised the serpent's head, by the issue of his personal conflict with the tempter in the wilderness: and then after the work which his Father had given him to do, as he himself said on the cross, was '*finished*,' completed his triumph over him by his resurrection; this tracing the divine scheme of redemption, from its prophetic opening in Paradise, to its appointed close in the character and office of the great Mediator of the new covenant, the testimony of whom, we are told by an apostle, is the spirit of prophecy; is the only way, it is conceived, in which the Bible, so far at least as it bears on this most important subject, can be rendered an intelligible book. And when from this work of the Son of God in human flesh, we pass on to the consideration of what remained to be done to render his gracious undertaking effectual to its intended purpose; we become qualified to appreciate the essential office of the Holy Ghost in the divinely covenanted plan for man's salvation; that of reversing the evil which had been wrought in human nature, by transforming it, so far as might be, through his renewing power, into the image that had been lost; for the purpose of bringing fallen man into a fit condition to partake of the inheritance which had been purchased for him.

"This connected view of the divine plan, for the recovery of man from the power of Satan, and the consequences of the Fall, will best prepare us, in our character of redeemed sinners, to adore 'the manifold wisdom of God, according to his eternal purpose, which he purposed in Christ Jesus our Lord. In whom all,' who have been called to the knowledge of God in Christ, 'have boldness and access with confidence by the faith of Him.' *Eph. iii. 10, &c.*" P. 115.

The text of the fourth and fifth Discourses is from 2 Cor. v. 20:—"As though God did beseech you by us, we pray you in Christ's stead be reconciled to God." The Archdeacon has very impressively pointed out the peculiar love of God in forgetting the offence, and in calling the offender to reconciliation. The two extremes, into which men are apt to fall upon this important point, are ably stated: the one, in taking a conditional for an absolute promise; the other, in considering the condition alone, without reference to him, from whose mercy those very conditions emanate.

“ To build then our title to salvation on our performance of the conditions which have been annexed to it, instead of building it on the gracious cause from which that title originally and solely proceeded, to make our own works the ground of our confidence towards God, instead of looking unto Him, through whom those works have been performed, and to whom alone they are indebted for any degree of acceptance at the throne of grace, is to rob Christ of the honour due unto him, and to transfer it to ourselves. It is in fact to make ourselves independent beings, contracting as it were on equal terms with God, and claiming as a debt the reward of our good deeds, whilst we withhold from God the acknowledgement justly due unto him, as the original projector and gracious dispenser of the evangelical covenant; at the same time that we confidently maintain our own self-sufficiency and imaginary rights. A species of arrogance not more inconsistent with the revealed plan of man's redemption, than it is with that humility and gratitude which ought to constitute most distinguishing features in the character of the fallen and happily redeemed party. For, to make use of the words of the apostle, ‘ who hath first given to God, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory for ever.—Amen.’ ” P. 160.

The concluding part of the latter sermon, in which the whole matter is summed up, is a masterly composition, and places the doctrine of reconciliation in the most clear, satisfactory, and powerful point of view.

The sixth Sermon is upon Matthew xxii. 14:—“ *Many are called, but few are chosen.*” The opening observations upon the right and consistent interpretation of Scripture are admirably adapted to the present time. The Archdeacon examines, with great accuracy and scriptural knowledge, into the actual meaning of the word *elect*, and to what condition Christ and his Apostles constantly refer it.

“ In reference then to the Jewish nation, the apostle, as it has been observed, for distinction's sake, speaks clearly of *two elections*, in which that nation was concerned; the one *general*, which respected the nation at large, as chosen for their father's sake, to be God's *peculiar people* for the time being, under the legal dispensation: the other, *partial*, which respected that remnant of the nation only, who, for their belief's sake, were elected to the privileges of the Gospel dispensation.

“ But in neither case were the parties concerned absolutely elected *unto salvation*, but only to the means which, under God, were intended to lead them to that desired end. For instance, the design of the law, of which the Jewish nation, as God's elected people, were the appointed keepers, was, ‘ not to make the comers thereunto perfect,’ but to bring those who lived under it to Christ

for salvation. Whilst the remnant of this peculiar people, who had been made partakers of the *election of grace*, were made partakers of it, not because they were those who should certainly be saved, but with the intent that, by their making due use of the means vouchsafed under the Gospel dispensation, they might 'be holy, and without blame before Christ in love;' and thus be in a condition to be finally saved by him.

"In conformity then to the use made of the word *election*, in its application to that remnant of the Jewish people who were made partakers in the *election of grace*, is this word to be understood when applied to churches established in any place, as referring to that act of divine grace, by which the knowledge of the Gospel had been vouchsafed to that particular district. 'We are bound,' says St. Paul to the Thessalonians, 'to give thanks to God always, for you brethren, beloved of the Lord, *knowing your election*, because God has from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth, whereunto he called you by our Gospel.' 1 *Thess.* i. 4. 2 *Thess.* ii. 13. But the apostle, it is to be observed, here addresses himself not to individuals, but to that body of Christians collectively, who had been admitted members of the Church at Thessalonica, considered as thereby 'chosen to salvation,' but not as certain to obtain it, unless according to the directions subsequently delivered to them by this same apostle, they 'stood fast, and through grace became established in every good word and work.' 2 *Thess.* ii. 17.

"With the same object in view, that of making election to the privileges of the Gospel terminate in the final salvation of the parties concerned; St. Paul makes use of this consideration of their election, by way of argument, to induce the members of the Church in question to walk worthy of the distinction with which they had been honoured. 'Put on therefore,' says the apostle in his Epistle to the Church at Colosse, 'as the *elect of God*, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering.' *Col.* iii. 12. In other words, as persons chosen to be made partakers of Christ's Gospel, by having his Church planted among you, and to whom on that account belongs the title formerly appropriated to the Jewish nation; let your conduct in this distinguished character as '*the elect of God*,' be such as becomes your condition. For 'you that were sometimes alienated (from God) and enemies by wicked works, now hath Christ reconciled in the body of his flesh through death, to present you holy and unblameable, and unreprieveable in his sight; if (or on condition) that ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard.' *Coloss.* i. 21.

"Or, as another apostle, with the same object in view, expresses himself, 'wherefore brethren, seeing that great and precious promises are given unto you through the knowledge of him that has called you, give the more diligence, that by your good works ye may

may make your calling and *election sure*.' 2 Pet. i. 10. The surety of election then depended on circumstances; and circumstances in which those who through grace had been made partakers of that election were deeply concerned. For had their salvation been the certain consequence of their election, St. Paul's reminding them to make their *election sure*, to say the least of it, must have been perfectly needless.

"The *election* then here spoken of could not respect the *final* salvation of the parties concerned in it, in any other sense than as it might, through their use of the means of grace, be made conducive to that desired end. It was an election to the privileges and blessings of the Gospel; in which sense it is applied to professed believers in Christ, of every description, whether Gentiles or Jews." P. 190.

The conclusion drawn from these considerations against the doctrine of Calvin is evident; and we can only wonder with what obstinacy it still continues to be resisted.

The three next Sermons are upon Acts xi. 42:—"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." These are perhaps the ablest discourses in the volume. They embrace all the leading points of the constitution, the discipline, and the permanency of Christ's Church. They not only shew what it is, but they shew also what it is not. They shew, that while the means of grace, ordained by Christ himself, are neglected and profaned, the grace itself cannot in reason be expected to abound.

"It is to be remembered then that the promises of Christ are made to his Church; whilst the sacraments, as pledges of the divine covenant, have been made for the Church. The question then is, whether Christians in separating themselves from the Church, may not, in so doing, leave these promises and sacraments behind them, thereby depriving themselves of benefits, of which it was intended that they should have been partakers. Well aware I am that this consideration has no weight in the scale of those Christians who think they have a right to worship God in their own way, and provided they please themselves, venturously conclude that the Divine Being, whom they worship, must be pleased also. But it is a consideration which will not fail to have its due weight in the scale of all who know the nature and constitution of the Church, and the end to which its institution was designed to minister. To them it will appear that separatists from the Church, to say the least, are exchanging *certainty* for *uncertainty*. For whilst those who continue in the faithful use of the means of grace appointed in the Church, are co-operating with God in the plan which his wisdom projected to enable them to make their calling and election sure, it remains to be proved, and it is a point which no human being is competent to determine, how far a Church and a religion of a man's own making, be

be the party concerned in it ever so well intentioned, will be acceptable to that Divine Being, to whom alone fallen man must look for salvation.

“ That man, as a member of society, should so far be left to the dictates of conscience, that, provided his religious profession does not interfere with the welfare of that society, no set of religious opinions, no forms of religious worship, in which he may think fit to differ from his Christian brethren, ought to be made subject to legal restraint, or popular controul, is a position, to which, in the spirit of toleration, we readily subscribe. At the same time, as it has been well observed, ‘ if every man has a *right* to choose his own religion, it must follow that he has an equal right to abstain from choosing; and thus universal atheism is sanctioned by the overstrained indulgence of civil liberty, confounding what our perverse natures *will do*, with what they *properly may*.’ Whereas *truth*, in this case, depends on just discrimination. Every man, it is admitted, has the *liberty* to worship God in what way he pleases, or even not to worship God at all, should such be his determination, because God thought proper to leave man in this his state of trial, at *liberty* to obey or not to obey his ordinances, in this as in every other respect, a liberty for which it should be well remembered, man, as a free-agent, must be finally accountable. But that every man, as God’s creature, has, according to the modern phraseology, a right to worship God *in his own way*, is a position of a very different kind, and not to be maintained until it can be proved, that God has left *such right* with his reasonable creatures, and consequently that he is equally pleased with their religious service, whatever be its nature or its form. But that loose language on this subject, for which we are indebted to the miscalled liberality of the present day, how flattering soever it may be to the pride of natural independence, will not, should we put the authority of Revelation out of sight, bear the test of even sober reason. That every man possesses in himself the right of making his own religion, is a position that must proceed on the assumption, that all religious opinions are equally *true* and equally *harmless*. An assumption which no reasonable man who considers the nature of religion, will feel disposed to concede. Since such an assumption necessarily involves the following most absurd, and even impious conclusion; that decided contradictions may be true; and that what most effectually counteracts the object which God had in view in revealing his will to man, the establishment of true religion in the world, may be harmless.

“ Admitting, however, the right of private judgment, though certainly not to that extent to which the idolizers of human reason are disposed to carry it; and at the same time considering that the more we search into the mysterious plan of human redemption, the more convinced we shall be of our incapacity to fathom the depths of the divine councils; still it may be said, and it is said from the most earnest regard for the spiritual welfare of those who may be concerned

concerned in it, that the Christian, who makes his own private, and for the most part uninformed persuasion, the ground for his separation from the apostolical Church of this country is, at least, running a risk, which, in an affair of such consequence, it might be supposed, no thinking man would hastily run; considering that we shall be judged according to God's word, not according to persuasions of our own, which, so far as they deviate from that word, have no foundation but on the loose bottom of human imagination. And if we are to follow human imagination in the affairs of religion, the Bible, as containing in such case an useless revelation, may be shut up; for the word of God and human imagination have ever been at variance on the subject of religion, and will continue so to be, till error shall no longer be permitted to disturb the peace of the Church." P. 270.

We earnestly recommend these three discourses to the particular attention of our theological readers, as they contain within a short compass, all the leading points under discussion. Whatever the Archdeacon may write upon the subject of the Church, cannot but merit our serious consideration. His "Guide to the Church" is a book, which we should be happy to see oftener in the hands both of the clergy and of the laity.

The tenth Sermon is upon the account, which every one of us must give before God. The three last are upon 2 Tim. iii. 17. "*That the man of God may be perfect, thoroughly furnished unto all good works.*" In these are considered the commencement of the spiritual life in baptism, and the perpetual renovation and increase of grace in the Lord's Supper. The perfection, of which a Christian is capable here upon earth, is shewn to be not a stationary condition, but one of progressive advancement and growth.

"The child in the cradle, helpless, and exhibiting no sensible marks of intellect, is not more unlike the grown man arrived at the fullness of bodily and mental strength, than is the infant in baptism to the consummate Christian. Nature and grace in both cases proceed by their regularly progressive stages. Nor was it intended that we should know, in what particular way the advancement to perfection in either case went forward. Our judgment must in both cases be confined in humility to effects. And from effects produced, we look up with gratitude to its divine Producer, 'in whom, in our state of grace, not less than in that of nature, we may be said to live, move, and have our being.'

"These considerations lead us to reject all those absurd, extravagant, and supposed supernatural effects, to which enthusiasm, that spiritual intoxication of the brain, has had such frequent recourse, as inconsistent with the orderly manner, in which, after the divine revelation had been fully compleated, and the infant Church had arrived at a mature age, it was intended, we presume, that the
work

work of grace should regularly proceed. For the Christian religion, however it has been disgraced by the ignorance, folly, and *imposition*, of many of its professors, certainly is, what it was designed by its blessed Founder, that it should be, the most rational, sober, and regular, institution, that could have been given to the sons of men. From whence it follows, that the method by which the soul is brought to God, is, in the general and ordinary way, gradual; according to the gradual influence of those external means which God, in concurrence with the operations of his Spirit, has appointed for the purpose; namely, prayer, religious instruction, reading the Scripture, and the use of the Sacraments, as the means intended to be instrumental in several ways and degrees to Christian edification." P. 460.

From these extracts our readers will be enabled to form a fair judgment of the volume before them. The Discourses of Archdeacon Daubeney are neither hasty nor superficial compositions; they are the result of long, earnest, and serious meditation. There are few divines, who have stated with so much precision, or enforced with so much power, the doctrine of *reconciliation*. So vast, almost to infinity, is the number of points, which the mercies of our redemption involve, that a mind of more than ordinary comprehension is required to give a luminous and extended view of them all. Some divines, therefore, have employed their labours and their thoughts upon one part of the subject, and some upon another. The *reconciliation* of God to man, and again of man to God, seems to have been the peculiar object of the attention of the Archdeacon, not only as it is a theme of very pious and satisfactory meditation in itself, but as it is especially adapted to the train of thought, which runs through the whole series of Discourses.

We would now seriously enquire of the *evangelical* portion of our clergy; whether, of all the grand and leading views of the Gospel dispensation, the Archdeacon has not taken a clear, comprehensive, and scriptural view? whether, upon particular portions of it, he has not enlarged with the most convincing power, and with the most impressive zeal? Would they both propose and answer this question with the Christian candour, which becomes all the disciples of Christ, but especially those, who claim to themselves a more than ordinary *seriousness* in sacred things, they would acknowledge, that of the Scriptures, of all the doctrines deducible from them, Archdeacon Daubeney has shewn an accurate, powerful, and practical knowledge; they would find, that, upon every vital point, where they are strong, the Archdeacon is even stronger. Upon some questions, which respect Church discipline, they might profess some difference in opinion, but we are certain that neither from Scripture nor from reason,

could

could they make one deduction, that would fairly overthrow the system, which he has raised. The system, indeed, is not his; it was the system of the Apostles, of the primitive Church, of the Reformers, of all those, who with most piety and least party have thought, read, and written, upon these high points. With the charity, which we recommend to others, we would judge of those, who differ both from him and from us. That many good men have held opinions different from his, we will readily allow; but because their heart is good, it cannot be inferred, that their judgment is accurate. We complain of them only when deficiency of judgment is accompanied by a proportionate deficiency of Christian temper and Christian charity.

We do not think, that the volume before us will ever be very popular, nor do we think, that the Archdeacon composed it with the view of general circulation. It seems especially adapted for the clergy, to whose attention we can strongly recommend it. They will find in it many very apposite citations from the Fathers, whom the Archdeacon appears to have studied with much success; they will find in it much matter, which may be lowered down to the comprehension even of the weakest; in short, they will find in it those just and decisive views of many very important questions, which will both confirm the judgment of themselves, and direct that of others.

ART. XI. *Sermons on interesting Subjects.* By the late Rev. James Scott, D. D. Rector of Simonburn. 8vo. 9s. Rivingtons. 1816.

WE took up these Sermons with mixed feelings of hope and apprehension; of hope, from the high character the author long sustained as a scholar and a political writer, that they would be entitled to our praise; of apprehension, from his popularity as a preacher, that the sermons, which had collected crowds and extorted universal approbation, would have redounded more to his credit by being suppressed than published. In this apprehension we rejoice, that we are disappointed. The perusal of his life, as introductory to his discourses, gratified us exceedingly: it is an interesting sketch of biography, written by Mr. Clapham, the editor of this volume, a labourer in the vineyard, well known to his orthodox brethren. Dr. Scott, we are there told, was presented to the rectory of Simonburn, in Northumberland, the receipts of which did not amount to 400*l.* but the
estimated

estimated value was 1500*l.* per annum : after many years of litigation and expending upwards of 8000*l.* he raised it to 3000*l.* and, as the Editor shews, might have doubled it, had he insisted upon what was justly due to him. Mr. Clapham's object seems to be, not merely to vindicate the character of his friend, but of the Clergy in general, in the collection of their tithes. He contrasts their forbearance and liberality with the rigour and rapacity of the lay-impropriator, and demonstrates to the conviction of every unprejudiced reader, that tithe, in the hands of the Church, is a blessing to the tenant ; whilst, in the possession of the lay-rector, it is the greatest burthen under which agriculture can groan. We are of opinion, that if the life of Dr. Scott were published separately for distribution by the clergy among their several parishioners, adapted to the purpose, as it easily might be, by a little alteration and expansion, it would silence the clamorous, and convince the farmer, if conviction be requisite, that when the tithe is not drawn, the rector deprives himself generally of a very material annual profit, which he distributes with paternal affection among his flock. Mr. C. would, we think, by this measure, do a general service to the Church, and be instrumental in removing, in a considerable degree, much of the animosity and malevolence engendered in the heart by avarice, perverseness, and misrepresentation.

But we are not at present so much concerned with the character of the author, amiable and engaging as it is delineated, as with his sermons, which it shall be our endeavour to represent to our readers in their real colours.

Dr. Scott seems to have possessed all the requisites of a preacher ; extensive reading, a thorough knowledge of the world, great diligence in his profession, a melodious voice, and an attractive manner. In the composition of his sermons he evidently studied utility ; and by being useful he became popular. The good sense, of which he was possessed, naturally led him to sacrifice the rythm of periods and the balancing of sentences to ardent and affectionate exhortation. To persuade or to convince his hearers, according to his subject, was his chief aim ; and we may fairly say, that few pages occur without marks of popular eloquence. His addresses are enlivened with similes and metaphors, and sometimes with striking imagery, which is generally introduced with judgment. His Editor considers him as superior to the celebrated preachers, who, in the two other parts of the kingdom have gained the prize of popular applause.

“ Sermons lately published by one of the most popular of the Irish, and by one of the most celebrated of the Scotch preachers,
have

have excited much attention. Those of Dean Kirwan seem, generally, to have disappointed expectation : whilst the reader will be often struck with a brilliant passage, he will deplore the poverty of thought and contempt of arrangement, which pervade those rhetorical effusions.

“ The sermons of Mr. Alison were heard from the pulpit with sensations of delight, and received from the press with the ardour of impatience. Their circulation has been rapid and extensive ; for who has not read and admired them ? But, nevertheless, they have not altogether satisfied expectation. They are popular, and deservedly popular, for the harmony of their sentences and the beauty of their imagery ; but the mind does not, in the perusal of those animated compositions, derive that fulness of satisfaction, which it requires from the preaching of the Gospel of Christ ; those eloquent productions leave a void in the heart, which subsequent meditations upon them cannot fill. The English preacher, for such I denominate Dr. Scott, will, I presume, be found at least equal, both to the Irish and the Scotch orator, in lucid arrangement, good sense, natural pathos ; and in vital piety and christian eloquence, greatly their superior. The preaching of Dean Kirwan seems to have been to affect the passions ; of Mr. Alison to delight the imagination ; of Dr. Scott—whilst as a secondary object, he affects the passions and delights the imagination—to amend the heart.”—P. xxxv.

We can readily suppose that this character of Dr. Scott is just : and we can add that, in the pathetic more especially, where he uniformly displays not whining, affected, and laboured effort, but natural feeling and manly eloquence, he far surpasses all his brethren of the modern popular school.

The occasional Sermons comprized in this volume, for the benefit of the French Clergy, for an Infirmary, for the Sons of the Clergy ; and the following on practical subjects, Providence, the Foolish Virgins, Joseph and his Brethren, the Returning Prodigal, and Gaming, are certainly compositions which do the feelings of the author much credit.

The remaining two Sermons also, on Ahab, on the Death and Resurrection of Lazarus, on Afflictions, as they respect the wicked and the righteous ; the Sermons on Divisions, Scandal, Contentment, National Humiliation, and the Enquiry, What shall I do to be saved ? are all worthy of their eloquent author. It is related of them by a learned Judge, as much distinguished by his worth and talent, as our author was by his compositions and his oratory, that, prejudiced as he acknowledges himself to be against pathetic and popular preachers, in reading one of Dr. Scott's Sermons to his family, he felt it so affecting, he could not finish it audibly. When we consider by whom this was spoken, we esteem it the most deserved encomium these admirable discourses could receive.

Our readers will probably be better satisfied with extracts than remarks. The first shall be from the second discourse on Ahab—"I will not bring the evil in his days, but in his son's days."

"It is an old and common remark, that examples are more powerful than precepts; and the reason of this is plain, because precept instructs us only what we are to do; whereas example shews us how it is done, and the possibility of doing it. But the examples of parents is far more prevalent with children, than any other; not only because they have it more directly and constantly under their eye; but from the reverence and affection which they owe them. Thus we see that good example will prove naturally an effectual instrument to good practice: but this will not be sufficient of itself to secure the happiness of their children: for parents, besides the general regularity of their conduct, should be careful to lay the foundation of their children's future welfare in their own righteous dealing. It cannot have escaped our observation, how many large estates, which had been acquired by wrong and robbery, have mouldered away in the first, or at furthest in the second, generation, without leaving a single fragment behind. Nay, I could produce many instances, within our own memories, of princely fortunes extorted by the hand of rapine and plunder from the meek inhabitants of the East, which have vanished away suddenly, 'like a morning cloud or the early dew.' Need I mention the names of men, whom we have seen, for a season, blazing like meteors; and anon like meteors bursting and disappearing for ever? How have they fallen, these lucifers, these sons of the morning, these plunderers of the East; and dreadfully verified the declarations of Solomon, that 'the hope of unjust men perisheth; that the robbery of the wicked shall destroy them;' and of the Psalmist, that 'they who are cursed of God shall be rooted out of the land?'"

The author then proceeds to shew, in a very affecting manner, the woeful inheritance bequeathed to the children; but as the whole is too long for insertion, we will proceed to the conclusion of the discourse.

"Surely, my brethren, if we were truly solicitous for the welfare of our children, we should be afraid for their sakes, to over-reach or defraud our brother in any matter, since we know, that 'the Lord is the avenger of all such.'—'Better is a little,' says Solomon, 'with righteousness, than great revenues without right:' this little will be good, and wear well, and go far; it will descend to our latest posterity: for God has declared, that 'the generation of the upright shall be blessed: riches and plenteousness shall be in his house, and his righteousness remaineth for ever.' This is a glorious perpetuity indeed! This is 'an inheritance undefiled, and that fadeth not away!' And this inheritance it is in every man's power to bequeath to his children. Nothing can be more uncertain per-
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haps than the portion of worldly goods, which he may be enabled to leave them; but nothing can be more certain than this, that be it greater or less, much or little, if it has been honestly gotten, it will prosper in their hands; they will have no sins of their ancestors to bewail, no restitution to make, no cries of the widow and orphan to pursue them. Whereas, if it has been acquired by cunning and chicanery, by injustice and oppression, be it ever so considerable, it will be unsound at the heart, a gangrene will spread through the whole property, and make it fester; God has prepared a worm, as he did for Jonah's gourd, the worm of his vengeance, to prey upon it and consume it. Perhaps, for reasons inscrutable to us, the Almighty may suspend his judgments for a while, as He did here in my text, upon Ahab's humiliation, 'I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.' God may suffer the wicked to go on and prosper for a season, but his vengeance, though it now sleepeth, will certainly rouse itself, and pursue and overtake him: a judgment hangs over his head, like the sword of the Sicilian tyrant, by a single hair: a thick black cloud hovers over him, ready to burst upon him in an instant: his present peace and security are the forerunners of a storm; and resemble that sullen stillness of the air, that awful pause of nature, which is sometimes observable, before 'the Lord thunders from Heaven, and the foundations of the earth tremble and quake.' " P. 55.

When a preacher delivers sermons so animated, addressing himself to his congregation without consulting his manuscript, as we have understood to have been the custom of Dr. Scott, we are not surprized, that he should collect an auditory and command its attention.

The following extract is equally energetic with the preceding, though of a class somewhat different: it is from the Sermon on the Foolish Virgins.

" Let us do what we will, after all our care, curiosity, and penetration, the circumstances of death, as to the time, the place, and the manner of it, will be always uncertain and precarious. These are points of knowledge, which, happily for us, God has reserved to himself; it is not for us to 'know the times and the seasons, which God hath put in his own power.' But he has given us a precept of sovereign efficacy, which will amply supply the want of all this knowledge, WATCH! This will put us always upon our guard, and make us live in such a manner, that, without knowing the time of our death, not a moment will escape in which we are not ready to meet it; without knowing the place of our death, we shall expect it in all places, and be ever provided against its snares; without knowing the manner of our death, whether it will be slow or sudden, easy or painful, natural or violent, tranquil or disturbed, we shall be sure at least of this one great point, that it cannot be unprepared: at whatever hour the bridegroom may come, he will find us 'with our loins girded about, and our lights burning. Blessed are those servants,'

servants,' says our Saviour, 'whom the Lord when he cometh shall find watching.' But alas! how few of these blessed servants are to be found, particularly amongst those, whom the world stiles quick-sighted and prudent, but who are in effect the blindest and most absurd of mortals! What a scandal is it to our holy Religion, to see men so vigilant and active in the concerns of this life, and so negligent and slothful in those of another! to see them tremblingly alive at the least touch of worldly interest, but stupid and senseless as the nether-millstone, with regard to that interest which is infinite and eternal! With what patient assiduity do they sit for days, and months, and years, to settle their accounts between man and man, while they leave that great account, between God and themselves unsettled! How eager and vigilant are they in making out their title to an estate, while they give up all right and claim to the best and noblest of possessions, 'the inheritance of the saints in light!' How do they 'rise early and late take rest,' to secure their worldly goods from all hazard; while they leave the only good that is worth minding, the salvation of their souls, to the doubtful insurance of a death-bed repentance! Amazing, that they should trust 'a pearl of such price,' a jewel of more worth than the treasure of both Indies, to the sport of chance, to the short mercy of a single hour, which, like a bubble, may break and ruin them for ever! Is this a time for working out our salvation, when our bodies are broken with pain, and our minds distracted with anguish and horror?—when our sinful souls stand shivering upon the brink of a dismal eternity, and death's cold hand is pushing them forwards? Is this a time for cool and deliberate resolutions, when all about us is hurry and distraction; when our passions are up in arms and mutiny against reason; when 'our fear cometh as desolation, and destruction rushes upon us as a whirlwind?' Alas, no! I could sooner suppose a man might compose a treatise on navigation, at the very instant of his being shipwrecked, or a system of philosophy, in the heat and fury of a battle, than be capable of free and undisturbed deliberations at those dreadful moments! It will be too late to prepare for judgment, when there are 'signs of the coming of the Son of man,' not in the earth or the heavens, but in ourselves: when reason, the sun of our souls, shall be darkened with disease; when our will, that is like the moon for inconstancy, shall cease to give her light; when our senses, the stars, by which we have too often regulated our course, 'shall fall away, and all the powers' of nature 'shall be shaken.' Though we were even able, in this state of weakness and disorder, to begin the necessary work of repentance, and to make some progress; it is highly precarious whether God would accept of our endeavours, however sincere and earnest; for there is a day of salvation, a determinate hour of grace, after which the Holy Spirit of God will no longer strive with man, and his contrition will profit him nothing." P. 103.

Passages such as these, if well delivered, cannot be heard with indifference. At the same time, we should hesitate how

we recommend sermons of this description as models, even though we might be convinced, that our congregations would be considerably larger, and that the effect of such preaching would be visible in the general demeanour of the people.

A Fast Sermon preached in 1803, at Newcastle, could not but awaken feelings of loyalty in every good mind, whilst it would cover with confusion the disaffected and seditious.

The author, after shewing from scripture, that "it is of God that one nation makes war upon another," thus proceeds—

"But we have no occasion to revert to ancient history, to prove that God has sometimes thought proper to employ the most wicked instruments to be the executioners of his vengeance: we have a dreadful instance of the truth of this, upon which the eyes of the whole civilized world are at present cast, with consternation and horror. He has raised up from the dregs of the people a merciless tyrant, devoid of faith, honour, probity, and religion; of boundless ambition and unparalleled cruelty; who in his career of blood feels no remorse, no compunctions of conscience, but hews down with the sword whatever obstructs his way to universal empire and dominion. Whenever, by the success of his arms or the seduction of his principles, he has gained the ascendancy in any country, how specious have been his professions, his promises how alluring! He dazzled and blinded them with the meteorous glare of liberty and equality. He assured them of safety for their persons, of security for their property, respect for their laws, and reverence for their religion. Their disunion began, and their credulity completed, their ruin! Instead of personal safety, they were massacred without mercy; their property was confiscated, their laws abolished, their temples defiled and given up to plunder. All this has happened repeatedly, nay constantly; there is no country, into which he and his armies have penetrated, where their footsteps have not been marked with blood and horror: they have butchered high and low, rich and poor, noble and base, defenceless women, decrepid age, and even babes smiling at the breast. They have converted the happiest, the most beautiful countries into scenes of misery and desolation: though 'the land before them was as the garden of Eden, they left it a barren wilderness.' "

"I will not rack your hearts by enumerating the several atrocities, which these monsters in human shape have committed: suffice it to say, that they are now assembling in force and preparing to invade this island: the same leader, the same generals, the same rapacious and sanguinary hosts, which have desolated the greatest part of Europe, are at this instant meditating the devastation of this dear and happy land. Let us now reflect, that, if they have perpetrated such enormities against poor, innocent, and unoffending nations, what have we to expect, who have long been the objects of their rancorous envy and inveterate hatred? we who are their equals in arts, their rivals in commerce, their superiors in arms; who alone have

have had courage and strength to resist their ambition, and humble their pride? What unheard of cruelties, what unexampled torments would they not inflict upon us, were they through our treachery, cowardice, or disunion, to conquer this nation?***The rich would be plundered and slaughtered, and that would be the end of their miseries; but the poor and labouring part of the community would be preserved to undergo hardships and torments unutterable. They would be slaves and drudges to the most brutal tyrants, who would leave them nothing that they could call their own—no home, no comfort, not even hope, that last asylum of misery!" P. 246.

We have before said, that the author excels in the persuasive and the pathetic more than in any other department; we shall, therefore, in proof of our assertion, lay before our readers a specimen from a sermon for the benefit of the French Clergy; the subject is the good Samaritan, preached at Park-street Chapel, in 1793; it may be proper to observe, that a collection had been made throughout the parish the preceding week.

"I make no doubt but you are beforehand with me in applying the circumstances of this story to the peculiar situation of those unfortunate emigrants, for whom I am here a weak but willing advocate. There is a striking resemblance between them and the poor traveller in the parable; they are of a country, which has ever shewn itself hostile to ours, and of a faith more discordant than that of the Jews from the Samaritans; they have fallen among thieves, who have stripped them not of their raiment only, but of every thing that was dear and desirable, of their rank in society, their possessions, friendships, dignities, and honours; they too have been wounded, wounded in the tenderest parts, in their king, their country, and religion.

"Such is the resemblance between the traveller in the Gospel and them: let us now take a short view of those horrors unparalleled in history, which have driven them from their country, to 'eat the bread of adversity, and drink the water of affliction here in a strange land.' They saw the demon of reformation, with the banner of liberty in one hand, and the dagger of assassination in the other, stalking with gigantic tread over the whole kingdom; subverting every thing that was salutary and sacred; tearing up by the roots those honest prejudices, (if I may be allowed to call them so) by which mankind have been governed for ages innumerable, and sowing in their stead a set of principles, that, like the serpent's teeth in the fable, produce armed men, men of blood, who murder not the innocent only, but the wicked and flagitious—they murder one another. These objects of our pity saw the religion, in which they had been born and educated, and to whose ministry they had solemnly devoted their lives, trampled under foot; their possessions plundered, their altars defiled, and 'their priests slain with the sword;' they heard the groans of their poor unfortunate brethren, issuing from the darkness and squalor of dungeons; they heard their shrieks

shrieks, when they were hewn down with the sword of anarchy, shrieks of the infirm, the aged, and the innocent; of men who had no crime, but that they dared to honour their king, and love their God. An oath was imposed, that alarmed their consciences, shocked their integrity, and betrayed their religion: in this extremity, what could they do? Could they 'halt between two opinions? If the Lord was God, they must worship Him; but if Baal—the very supposition is insulting and infamous! They fled! An Angel whispered to them—'Escape for thy life, look not behind thee, neither tarry thou in all the plain:' they fled! Famine and wretchedness before them, the dagger or the guillotine behind! Happy was it for those who fled to you; to you, who are ever delighted to act the part of the good Samaritan. The distress of these poor travellers was urgent and importunate; and you have not suffered the streams of charity and beneficence to be intercepted by scruples however just, nor by prejudices however inveterate—you beheld their wretchedness, and forgot the injuries this kingdom has so often sustained from their faithless country; you forgot too, that in religious opinions there was any difference between you and them; you have received them as fellow-christians of the same common appellation with yourselves; you have thus shewn them the purity of your faith by your works; and charity, such as your's, cannot fail to be more eloquent and persuasive than 'the tongues of men and of angels.'—Let me just remind you for a moment of the peculiar situation, which they held in their own country, before the lawless hand of rapine had seized upon property, and blasphemy and atheism had driven religion away. I shall say nothing here of their temporal possessions, nor of the pomp and splendour and pageantry of their worship: let it suffice to mention, that into their hands were committed the dearest and most important interests; they were the guardians and depositaries of religion, that bulwark of every state, that sacred palladium, to which it must ever owe its happiness, its security, its existence: to them was committed the ministry of the Gospel and 'the word of reconciliation;' they were 'ambassadors for Christ,' ambassadors between heaven and earth, between an offended God and the repentant sinner. Alas! how are they fallen! You see them now wandering in your streets, a set of poor, destitute, miserable exiles, without friends, without connections, without even the common necessities of life, nay with nothing in this world to support and comfort them, but the testimony of a good conscience: go, unfeeling narrow-minded bigot, whoever thou art, and abuse their faith; but see, that thou reverence their practice! Vilify, if it satiate thy rancour, their tenets; but take care that thou reverence their sincerity! You, my brethren, have already shewn the sense you entertain of their conduct, by your hospitality, your generosity, your munificence; it is unnecessary therefore to expatiate further upon the usefulness of this charity, which extends its influence to the most deserving and desolate part of your fellow-creatures: having hitherto palliated the bitterness of their sorrows, and alleviated

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the horrors of their exile, ye will doubtless continue your care of them; and, believe me, christians, 'whatsoever ye shall spend more, when our Blessed Master comes again, he will repay you.' For who was indeed the compassionate stranger, the good Samaritan, so truly or so properly, as the merciful Jesus? He came, when our nature was reduced to the last extremity, bleeding, and as it were, half dead, under a consciousness of guilt; nothing helped, God knows, by the sacrifices of the priests and Levites: he came, my brethren, not indeed by chance or accident, but voluntarily and on purpose, from his blissful dwelling, to heal our wounds, and assuage their anguish, by applying to them the balsam of his most precious blood. He it was, that removed us (oh most amazing goodness!) from the rigours and severity of the Law, that road where our infirmities could find no shelter: he it was, that lodged us under the friendly dispensation of the Gospel, 'clothing us with his own righteousness as with a garment:' in short, he it was, that, not without infinite hardships and sufferings to himself, wrought upon us a most effectual cure, and restored us to a state of health and salvation." P. 76.

We have given these several long quotations, in order that the merits of the volume may be fairly appreciated by our readers. We would not be understood to represent its contents as compositions to be imitated. They have a few colloquial expressions, which, notwithstanding Mr. Clapham's apology, are blemishes; they might delight the clothiers at Leeds, and the colliers at Newcastle, but ought not surely to have been used in addresses to the University, or a congregation of a higher order. They may also be justly considered as too declamatory, though they shew occasional marks of good sense, just observation, and even original thinking. It is objected to English sermons in general, that they want more of energy, and vigour, and eloquence, to make them useful; and the clergy are frequently referred to the animated declamations of Bossuet and Massillon, as examples to copy. We are willing to concede, that those writers, as well as some others of the same school, possess great beauties; beauties more fascinating indeed than are to be met with in our own discourses; but we shall ever prefer the sterling old English divinity, to all the declamation of the French ecclesiastics. We would not, however, on the other hand, be thought to undervalue some of the French writers, when we consider the nature and disposition of the people, to whom they were addressed. The French require a different style of eloquence to animate and to persuade, from that which is calculated for an English audience.

The Sermons of Dr. Scott are composed in the best French style; and upon minds constructed in a similar manner, we have no doubt but that they would have a very considerable effect. In the

the *manner* of preaching we may allow a clergyman to be "all things to all men, that he may gain some," provided in the *matter* he preserve the high and commanding level of Christianity. As popular sermons, these discourses of Dr. Scott rank high, and in every case where popular eloquence can have effect, we doubt not, but that they will be read and preached with advantage.

ART. XII. *A Theological, Biblical, and Ecclesiastical Dictionary: serving as a general Note-Book to illustrate the Old and New Testament, as a Guide to the Practices and Opinions of all Sects and Religions, and as a Cyclopædia of Religious Knowledge. By John Robinson, D.D. late of Christ's College, Cambridge; Minister of Ravenstonedale, in Westmoreland; Master of the Free Grammar School at that Place; Author of the Archaologia Græca, &c. 8vo. Longman and Co. 1815.*

IT is not without great satisfaction that we have examined the volume before us. It contains much valuable and important information upon every biblical and ecclesiastical subject, compressed into the smallest possible compass. It is clearly the work of a man of much industry in collecting, and of much judgment in arranging, his matter. To every theological student, who has not access to an extensive library, this volume will prove a very useful subsidiary; to many indeed, who have neither attainment nor abilities for research, it will become necessary. In all doctrinal points, its principles are sound and good; in history, it is full; and in description, accurate. We open at a venture.

"BIND. To bind and loose is a figurative expression, derived from carrying burdens, that is, confirming or removing a burden of the mind. It is taken in Scripture for condemning and absolving: 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven,' (Matt. xvi. 19.) Binding and loosing, in the language of the Jews, expressed *permitting*, or *forbidding*, or judicially declaring any thing to be permitted, or forbidden. In the promotion of their doctors, they put keys into their hands, with the following words: 'Receive the power of binding and loosing.' Hence the allusion, 'Ye have taken away the key of knowledge (Luke xi. 52.)'

"To bind is used for putting in bonds, and in prison. 'We are come to bind Sampson (Judg. xv. 10);' that is, 'to make him our prisoner.'

" 'To

“ ‘ To bind the law upon one's hand for a sign (Deut. vi. 8);’ was probably meant figuratively, and implied an intimate acquaintance with its precepts; but the Jews understood it literally, and bound parts of the laws upon their wrists. See *PHYLACTERIES*. ‘ Bind my commandments upon thine heart, and tie them about thy neck (Prov. vi. 21).’ ‘ Bind my commandments upon thy fingers, and write them upon the tables of thy heart (Id. vii. 3).’ ‘ Bind up the testimony, seal the law (Isa. viii. 16),’ is to be understood in another sense. ‘ Seal what thou hast been writing, bind it about with thread or ribband, and set upon it thy seal; for closure and confirmation of its contents, and to witness thy confidence in its veracity, and thy expectation of its completion.’

“ It is said, that Daniel was the most learned of the magi, interpreters of dreams, &c. for showing, that is, explaining hard sentences, and dissolving doubts, or, as it is in the original, ‘ untying knots.’ ‘ Loosing things which were bound (Dan. v. 16),’ is used as expressing the explanation of things concealed. It appears, that superintendants of provinces are described in Persia, as *untiers of knots*; and as Daniel is thus described, he was, or had been, a superintendant. Perhaps, this may apply to the passage above quoted (Matt. xvi. 19). ‘ Whatsoever ye shall bind on earth,’ &c. as regents, deputy-governors, delegates, superintendants, &c. in your respective provinces, shall be confirmed at court, in heaven.”

The different sects are described with temperance and precision, and their tenets fairly and impartially represented. Let us take, for example, his account of the Jansenists.

“ **JANSENISTS**, a denomination of Roman Catholics in France, which was formed in 1640, and excited considerable attention. The founder of this sect was Cornelius Jansen, originally professor of divinity in the university of Louvain, and afterwards bishop of Ypres, in Flanders. This eminent and learned person became early attached to the writings of St. Augustine, and had imbibed all that father's opinions concerning the nature of human liberty and divine grace. The chief labour of his life was exhausted in digesting these opinions into a regular treatise, which, in honour of his master, he entitled *Augustinus*. He left the work complete at his death, in 1638, and submitted it, by his last will, to the holy see. The publication might, possibly, have passed with little notice, or, at most, like many other speculations, have enjoyed only a temporary celebrity, if the imprudence of the Jesuits, who were alarmed by an imaginary attack on their infallibility, had not selected it as an object on which they might display their unbounded influence. The famous cardinal Richelieu was not favourably disposed to the memory of its author, who, in a former work, had condemned the politics of France; and, therefore, uniting with the Jesuits, he procured the condemnation of the work of Jansen, by successive bulls. Persecution generally produces opposition, and, perhaps,

perhaps, the unpopularity of the Jesuits might tend considerably to increase the disciples of Jansen. His doctrines were embraced by a considerable party, both in France and the Netherlands, and had the honour to rank among their defenders James Boonen, archbishop of Malines, Libertus Fromond, Anthony Arnould, Blaise Pascal, Peter Nicholas, Pasquier du Quesnel, and many others of scarcely inferior reputation. The utmost vigilance of the church could not exclude the spirit of Jansenism from penetrating the convents themselves; but none was so distinguished as the female convent of Port Royal, in the neighbourhood of Paris. These nuns observed the strict rules of the Cisterians; the vale in which the convent was situated soon became the retreat of the Jansenist penitents, and a number of little huts were presently erected within its precincts. After various vicissitudes of persecution, in 1709, the nuns refusing to subscribe to the declaration of Alexander VII. the weak and intolerant Louis XIV. ordered the whole building to be utterly demolished.

“The principal tenets of the Jansenists are as follow: 1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are, nevertheless, absolutely unable to obey: nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience. 2. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind. 3. That, in order to render human actions meritorious, it is not requisite that they be exempt from necessity, but that they be free from constraint. 4. That the Semi-pelagians err greatly in maintaining that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace. 5. That whoever affirms, that Jesus Christ made expiation, by his sufferings and death, for the sins of all mankind, is a Semi-pelagian.”

We could wish, that in selecting his authorities, Dr. Robinson had, upon moral subjects, occasionally referred to higher sources than Fellowes, &c. Attached to the volume are appropriate maps and plans of the Temple, &c. from Calmet.

ART. XIII. *Discourses for the Pulpit. By the Rev. John Duprè, D. D. formerly Fellow of Exeter College, Oxford.*
2 vols. 8vo. Rivingtons. 1816.

WE may fairly pronounce these two volumes of Sermons to be highly creditable both to the heart and to the understanding of their author. The style is ornamented, the doctrines orthodox, and the language impressive. Let us take the opening of the fourteenth Sermon in the collection, on the celebrated text, *Lo! I am with you alway, even unto the end of the world.*

“Friends

“ Friends who love us, and whom we love, when they must leave us for ever, to go through that dark valley, from which there is no return to this earth, speak tender and affectionate things, express fervent wishes for our welfare when they are laid in the dust, and admonish us by salutary instructions, the last and dear token of regard from their parting spirits. Such was the conduct of our blessed Saviour at the end of his life, and after his resurrection. If we compare the four Gospels, and read his farewell discourses to the Disciples, we shall draw from the whole a treasure of doctrines, of comfort, and of encouragement. The less shall we regret his departure from the world, when we know that he is still present with the children of his love; that the vivid influence of his Spirit still breathes in their hearts; and guides them safely, through this wilderness of temptation, to the land of the celestial Canaan.

“ This subject may be illustrated by shewing,—First, that this promise was punctually fulfilled at the foundation of Christianity; and, in the second place, that Christ is with his righteous servants, in every period of time, from the beginning of their lives to the verge of the grave; and beyond that grave through the ages eternal.

“ First—The circumstances, under which the words of the text were uttered, render them peculiarly solemn and impressive. The universal Saviour had just completed the object of his divine mission: he had died, and “he had risen, as he said.” The Disciples had been ocular witnesses of this great miracle; and Him, who had been three days in the grave, they beheld in life again. The earth was no longer to be blessed with his bodily presence; heaven now claimed Him; and, the moment of his ascension being arrived, he delivers his final charge to the Apostles, invests them with their commission of preachers to all nations, and leaves engraved upon their minds these gracious parting words—‘Lo, I am with you always, even unto the end of the world.’

“ In a Protestant congregation it would be superfluous to remark that, by this expression, no corporal presence is to be understood. This impious fiction has been the productive source of many errors and absurdities in the Roman church. The glorified Redeemer descends no more upon the earth till his second advent. The text speaks only of a spiritual and heavenly presence. Thus, when he told his Disciples that he would be always with them, they demanded no explanation of his meaning. His superintending Providence was to watch over the cradle, if the term may be allowed, of his infant religion. The Spirit, emphatically denominated ‘the Comforter,’ was to enlighten the minds of these first preachers of the Gospel: doctrines, precepts, and revelations, beyond the capacity of the human intellect to conceive, were to be communicated to these distinguished instructors of mankind. He was to endow them with insuperable courage; because they were ‘not to wrestle with flesh and blood only; but against principalities,

qualities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' They were plain and unlettered men; but he gave them a tongue, and taught them so to speak that all the subtile philosophy of Greece and Rome argued in vain against their irresistible eloquence. The arduous duties of their Apostleship demanded a more than common abstraction from the world, and its affairs; and, therefore, he was to animate them with a spirit not to be seduced by the pleasures, nor dazzled by the riches, nor attracted by the vanities of this fugacious life: a spirit absorbed in the contemplation of one single object—the divine religion of their Master, and the extension of his kingdom. Men, because their present conveniences and interests have an immediate connection with this world that passes away, 'look chiefly at the things which are seen, and are temporal;' but he was to new-mould their hearts, by the operations of his sovereign grace; that, which was altogether carnal, would then become totally spiritual; and, during the exercise of their spiritual commission, 'they would look at the things that are not seen, and are eternal.' Thus, 'in every thing they were enriched by Him, in all utterance and in all knowledge; so that they came behind in no gift.' In this sense it was, my brethren, that our Saviour fulfilled his declaration to his Disciples—'Lo, I am always with you.' " Vol. I. p. 273.

We have not space sufficient for the examination of each particular Sermon; with all of them we have been much pleased; we could only wish that a few excrescences and luxuriations of style were pruned down, then, indeed, we might bestow upon them unqualified commendation. The practical parts are good; we will select the conclusion of Dr. Duprè's Sermon upon Paul and Felix.

" This leads me, in the third and last place, to consider the similitude of our own conduct to that of the Roman governor, in this most weighty of all cases:

" You have a great advantage, which Felix did not possess. From his earliest youth he had been brought up in the fables, and errors, and idolatries of the Pagan Religion; and his mind was, consequently, less disposed to entertain the pure doctrines of a divine revelation: for whatever light effect they might produce at the moment he heard them, it passed away with the voice of the Apostle; and he soon relapsed among his priests into heathen abomination. But you are born, and live, in a country professing the religion of Jesus Christ; and from your infancy you are brought up in its rudiments. You are blessed with a standing order of men, separated from others for the one and only purpose of teaching, of expounding, and of enforcing its true nature and its precepts, its promises and its threats, its punishments and its rewards: so that none among you—no, not the poorest man here—can put in a plea of ignorance from a lack of instruction, or a want of opportunities;

portunities; for is not the gospel of the word offered to you all, high and low, rich and poor, without distinction? and is not this repeatedly done from the days of your youth to your last old age? Like Jeremiah, are not the Prophets of the Lord 'sent to you, rising up early, and protesting, saying—Obey his voice,' If, then, you do reject the precious gift of this 'great salvation,' your case is ten thousand times more aggravated than that of Felix: he perished because he turned a deaf ear to the warning voice, which said—'This is the way, walk in it;' and you, who, in this hour of light, act as he did, can you hope to escape? You are called Christians; and I do not dispute your title to that name, because you have been baptized unto Christ. But what is baptism? a most important sacrament indeed! for by baptism you are 'regenerate, and grafted into the body of Christ's church: 'you are made partakers of his death, that you may be also of his resurrection.'"
Vol. I. p. 57.

In his application of "the convenient season," to the hearts and consciences of his audience, Dr. Duprè is peculiarly happy.

"Now to conclude,—I say, then, tremble with Felix when you hear the ministers of the word 'reasoning on righteousness, temperance, and judgment to come:' but do not, like him, remand the day of repentance and conversion to 'a more convenient season.' The questions, for you to consider well, are these—When will that season come? In the days of your youth? No: you look forward to a long life, and think that you may give yourselves to the world for many years to come. In the middle age? No; you say, I am in the vigour of my strength, and I shall have many future opportunities of attending to my religious concerns. Well, then, will that season come at last in old age? No, indeed, no: the man of seventy judges of life and death by comparisons: he knows, or he hears of, many, who are ten or fourteen years older than himself, and why should he not live as long as they? O delusion! fatal delusion! what numbers hast thou for ever excluded from salvation since the blessed Gospel was revealed? For the danger, the frightful danger, is, that death may surprise you before that convenient season arrives, upon which you so much, but so imprudently, relied to make your peace with God. Then, together with life, all hopes of a happy immortality are at an end,"
Vol. I. p. 65.

ART. XIV. *Letters on the Fine Arts, written from Paris in the Year 1815. By Henry Milton, Esq.* 8vo. 256 pp. 7s. 6d. Longman and Co. 1816.

THE Letters before us are certainly the productions of a man, whose taste is correct, and whose information is considerable.

Of

Of the paintings and sculpture, which the interior of the Louvre once exhibited, a scientific account is presented by Mr. Milton. As these subjects, however, have been so often discussed, and as most of our readers are familiar, if not with the originals, at least with their description, we shall not cite the opinions of Mr. Milton upon these points. We shall turn in preference to his chapter upon the stage, which will afford the reader much entertainment. The following is his account of Talma :

“ To speak of the present style of tragic acting in France is to speak of Talma : his authority and his example guide every thing. Talma may I think be described as a good actor, acting badly. His action and manner are graceful ; his voice powerful, although occasionally indistinct. In passages of strong passion he is certainly great, and almost natural ; but his action though elegant is too rapid, bustling, and Frenchified, to accord with tragic feeling. In pathetic passages he quits his natural voice, and whines most disagreeably. His declamation is disfigured by tricks which to me appear to be unpardonable, but which certainly are not considered as defects by the French, since the other actors obviously copy them. Indeed the minute and servile imitation of Talma, in action, in manner, and in voice, which, with scarcely an exception, all the tragic performers seem anxious to render visible, rather than to conceal, although to us it produces a most ridiculous effect, proves how perfectly the original is suited to the taste of the audience. Of these tricks the worst is the running one sentence into another : this may sometimes produce a fine effect, but Talma appears to do it when it produces no other effect than totally to destroy the sense. This practice seldom occurs, except where the sentence ends the line ; and if the object be to hide the rhyme, the advantage is much too dearly bought. Another very frequent impropriety is, that in order to preserve the flow of the verse, he slurs over words on which the spirit of the passage requires a strong emphasis. Propriety and even elegance are sacrificed to effect : thus in despite of the sense, a dozen lines before a burst of passion, he sinks his voice, and hurries on with undue rapidity ; or if the contrast which he wishes to produce requires it, he will utter as many lines with unmeaning slowness. The mode of singing out the words, though considered by the French as indispensable to tragic speaking, is in a high degree offensive and wearying to an English ear.

“ This tragedian's chief excellence is unquestionably in sudden bursts of passion, particularly of horror, indignation, or grief ; but he has the common fault of actors, the too great fondness of doing that which he knows he does well : a passage of moderate energy he often swells into vehemence, which, however well executed, must be ridiculous because unsuited to the occasion. He has the merit of being uniformly occupied and active in his part ; there are no blanks in his acting ; no pauses of inattention, either in the
tamer

tamer parts of his own character, or in his by-play : his attention is never for a moment directed to the audience ; no glances round the house to recognise friends ; to borrow a painter's term, he never looks out of the picture. Yet he may I think be accused of a total want of that talent, the highest of which an actor can boast, and which is possessed by Mr. Kemble in a pre-eminent degree ;—The power of identifying himself with the character he personates : Talma, whether a Roman, a Mahometan, or a Christian, a warrior or a man of peace, is still the same in manner and in action ; the distinction is in the dress, and in the speeches, not in the man.

“ His style of acting, French peculiarities out of the question, approaches nearer to that of Mr. Young than of any other performer on the English stage : he has less judgment, but evinces more genius and originality. In a word, had Talma been bred on the English stage he would have been a first rate-actor ; but those who compare him to Kemble, or to Kean, prove themselves insensible to the transcendent, the unrivalled excellences of the former, and to the peculiar and powerful genius of the latter. One of his most admired characters, but in which I have not yet seen him, is Hamlet. A gentleman by whom I sat in the theatre the other evening told me, convulsing his fingers in illustration as he spoke, that in the scenes in which he imagines the ghost to appear—“ *Il joue à faire frémir.*”

“ Talma is a plain man of about the middle size ; he is much too corpulent to be elegant in figure, or for his features to have their full expression : his eyes are very fine, and he perfectly understands the management of them.

“ The salary and other emoluments which he obtains from the theatre exceed three thousand pounds per annum ; and he is said to be as absolute a monarch on the stage as his late friend and master was on the throne : authors as well as actors he treats as his vassals : this information, however, came to us from a prejudiced person, a dramatist whose plays the manager had refused.” P. 217.

The criticisms passed upon the other actors appear to be accurate and just. We shall give our reader one extract more, which cannot fail to interest them much. It is an account of the French Hamlet, imitated from Shakespeare, by Jean-François Ducis. It was represented for the first time in 1769, and is to this day a favourite play with the French.

“ Our bard's conception of the principal character appears never to have been suspected by his imitator. The Hamlet of Shakespeare is not mad ; but cloaks in wildness of speech and manner the vengeance which he meditates : and the tumult and energy of his feelings tinge this assumed madness with reality. The Hamlet of Monsieur Ducis is actually mad, but talks rationally, and conducts himself with perfect decorum.

“ In

"In Monsieur Ducis' emendations of the plot, Gertrude is represented as enamoured of Claudius before her marriage with the king. In the commencement of the second act, she narrates to her confidant, that the king, being ill,—

' dans ces momens, à mes soins seuls remis,
Empruntait le secours de ces puissants breuvages
Dont un art bienfaisant montra les avantages.'

"By the advice of Claudius she prepares poison instead of physic, and carries it to the king; but on beholding him for the last time, is struck with remorse, and rushes out of the chamber, leaving the cup behind her. She goes back to fetch it; and, to her surprise, finds that the king has taken his physic, as he supposed, and is dead. She is not without compunction

' Ce qui me plaît, Elvire, en mon trouble funeste,
C'est de sentir au moins combien je me déteste.'

"Hamlet twice dreams that the ghost of his father appears to him, and tells the *foul unnatural murder*. Just at this time he receives letters from Norceste, the Horatio, Rosencrantz, and Guildenstern of the play, informing him that the King of England has perished by the dagger of an assassin. This confirms his belief in his dreams; and the impression is so strong as to derange his intellect: waking, as well as sleeping, he fancies that he beholds his father's form.

"The play opens with Claudius instigating the nobles to elect him king; and at the same time he endeavours to obtain the hand of the queen. She is penitent; rejects his offer, and declares that her son shall be placed on the throne.

"Norceste arrives, and is deputed by the queen to obtain from Hamlet an explanation of 'ses mortelles alarmes.' The prince tells him, and the speech is one of the best in the play,

" ' Deux fois dans mon sommeil, ami, j'ai vu mon père,
Non point le bras levé, respirant la colère;
Mais désolé, mais pâle, et dévorant des pleurs
Qu'arrachait de ses yeux l'excès de ses douleurs.
J'ai voulu lui parler: plein de l'horreur profonde
Qu'inspirait à mon cœur l'effroi d'un autre monde,
Quel est son sort? lui dis-je; apprends-moi quel tableau
S'offre à l'homme étonné dans ce monde nouveau.
Croyrai-je de ces dieux que la main protectrice
Par d'éternels tourmens sur nous s'appesantisse?
' O mon fils,' m'a-t-il dit, ' ne m'interroge pas;
Ces leçons du cercueil, ces secrets du trépas,
Aux profanes mortels doivent être invisibles.
Que du ciel sur les rois les arrêts sont terribles!
Ah! s'il me permettait cet horrible entretien,
La pâleur de mon front passerait sur le tien.
Nos mains se sécheraient en touchant la couronne,
Si nous savions, mon fils, à quel titre il la donne.

Y

Vivant,

Vivant, du rang suprême on sent mal le fardeau ;
Mais qu'un sceptre est pesant quand on entre au tombeau !

“ NORCESTE.

“ Grands dieux ! ”

“ Hamlet, in obedience to the commands of the ghost, resolves to take the urn from his father's tomb.

“ ‘ Osons tirer sa cendre

De la tombe où le crime, hélas ; l'a fait descendre.

Je veux qu'à chaque instant cette cendre en ces lieux

De ces empoisonneurs fatigue au moins les yeux. ’ ” P. 221.

The representation of the play is omitted in the French, and instead of this, an account of the murder of an English king under circumstances resembling that of Hamlet's father, is related to Claudius, and produces the same effect upon his conscience. Ophelia, in the French, informs the queen, that the passion of Hamlet for herself, is the cause of his madness; the queen pronounces, that the marriage, which had previously been forbidden, should be instantly celebrated. Ophelia declares her love for Hamlet, which is refused; but with gentleness. The queen enters, and seconds her declaration. A delirium seizes Hamlet, and he fancies, that he sees the ghost of his father !

“ HAMLET, à Gertrude.

“ ‘ Le trouble où je me plonge

De mes sens prévenus vous paraît un mensonge. ’

“ GERTRUDE.

“ En pourrais-tu douter ! ne vois-tu point, hélas !

Que c'est ta seule erreur—

“ HAMLET.

“ Ne vous y trompez pas,

Tout est réel, madame ! ”

“ Claudius's plot with Polonius and the nobles goes on ; and Norceste contrives a counterplot in favour of the prince. The fifth act opens by Norceste presenting the urn to Hamlet.

“ ‘ La voilà donc, Seigneur, cette urne redoutable.

Qui contient d'un héros la cendre déplorable. ’

Ophélie enters : and Hamlet informs her of the guilt of Claudius. She pleads for her father ; and the whole of the scene is much more closely borrowed from Otway's *Venice Preserved* than from Shakespeare. Next enters the queen ; and we have the picture scene, the urn supplying the place of the portraits.

“ HAMLET, lui présentant l'urne.

“ ‘ Prenez cette urne, et jurez-moi sur elle :

‘ Non, ta mère, mon fils, ne fut point criminelle. ’

L'osez-vous ? je vous crois.

“ GERTRUDE.

“ Donne.

“ HAMLET.

"HAMLET.

"Vous hésitez.

"GERTRUDE.

"Ah! pardonne à mes sens encor trop agités—

"HAMLET.

"Attestez maintenant—

Il lui met l'urne entre les mains.

"GERTRUDE.

"Eh bien!—oui—moi—j'atteste—

Je ne puis plus souffrir un objet si funeste."

She faints, and Hamlet moved by her grief forgives her;—

"Chère ombre, enfin tes vœux n'ont plus rien à prétendre;
L'excès de ses douleurs doit apaiser ta cendre.

Claudius and his party attack the palace gates. Hamlet again sees his father's shade, and he once again resolves to obey its command and take the life of his mother; but he is unable to execute his purpose, and flies from her presence. At the gates he meets and kills Claudius.—The queen stabs herself; and without the slightest notice of poor Ophélie, the play ends by Hamlet's declaring;—

"Mais je suis homme et roi: réservé pour souffrir,

Je saurai vivre encor; je fais plus que mourir." P. 229.

This volume will prove especially entertaining to those, who have not had an opportunity of visiting the Continent, and of seeing those works of art, which Mr. Milton so well describes.

ART. XV. *Adbaston; a Poem.* By Charles Ash. 8vo. 77 pp. 4s. Robinson. 1814.

ART. XVI. *The Heath Girl: a Tale.* By Charles Ash. 4to. 18 pp. 2s. 6d. Robinson. 1814.

THERE are now lying before us, two or three poems, upon different subjects, by the ingenious person, whose name is prefixed to these articles. "The Heath Girl," and "The Hermit of Hawkestone," and "Adbaston," are those which, at the present moment, are more immediately under our eye; whether these be the only poems, of which Mr. Charles Ash is the author, we cannot tax our memory to say; but we really hope, he will have the good sense not to waste his time and money (for we cannot imagine the booksellers of Bath have been so silly as to publish them at their own risk) in any future attempts in an art, which he appears to be very far from understanding. Mr. Charles Ash may probably think, that this opinion is founded on our own want of understanding, and not on his. "Who shall decide when doctors disagree?" However, Mr. Charles Ash shall plead his own cause. The following original and pregnant lines usher in the

thoughts which our author entertains upon the subject of Adbaston, which is not only the "most retired spot, that is to be found in nature," but, moreover, is the native place of the very ingenious person, who has thus undertaken to record its praise. Our readers shall have the same means of deciding between the contrary opinions of Mr. Charles Ash and ourselves, which we possessed; and we can assure them, that our knowledge of Mr. Charles Ash's poetical talents, is entirely to be ascribed to the following verses; they being all that we have read, and if it please Apollo, all that we intend to read of his lucubrations.

"While others sweep the loud-resounding strings,
And tell, to distant climes, the births of kings,
The pensive muse remember'd scenes runs o'er,
And casts a thought on days that are no more.
"Ye who in revels, at the midnight hour,
Alone confess felicity's sweet pow'r,
Who seek for pleasure in the city's din,
And shun retirement as a pest or sin,
Charm'd with more humble and congenial flights,
For you the muse no lofty verse endites;
But ye who love the shady woods, the dales,
The peaceful scenes that crown your native vales,—
To you, with joy, the simple reed I raise
To gain your smiles;—I seek no other praise.
And THOU, who past and future know'st to scan,
And tell the destinies of mortal man,—
Whose mighty pow'r protects the city's walls,
Yet o'er the wildest track of nature falls,—
Illume with some bright, vivifying ray,
My first dark, trembling, and incondite lay." P. 3.

Our readers will probably think us justified in closing the volume, especially if our farther advances in it were likely to be productive of farther citations, either for the satisfaction of the author, or for their own.

Lest our readers should consider us a little too hasty in thus closing Adbaston, we will give them a specimen of the opening of the "Heath Girl," which, in their opinions, will more than equal the sublimity of the former.

"Where SUGNALL's majestic, superbly-rais'd hall
Look over fair COPNEER below,
Where the lapwing still keeps its monotonous call
O'er the heath where the furze bushes grow,
Poor MARY oft wander'd, unshelter'd her head,
And the fairest of tresses there carelessly flow'd,
From morning to eve she the heath-fire fed,
To gain a small pittance that serv'd her for bread,
Which was all her hard fortune bestow'd." P. 3.

ART. XVII. *A System of Physiological Botany.* By the Rev. P. Keith, F.L.S. Vicar of Bethersden, Kent; and Perpetual Curate of Marr, Yorkshire. Illustrated by Nine Engravings. 2 vols. 8vo. 1l. 6s. Baldwin and Co. 1816.

IN these two volumes are contained the result of much scientific observation and research. All the theories of ancient or modern botanists are examined upon the various subjects which come within our author's view. We are sorry, that we have not space sufficient to give an analysis of volumes, which we have read with so much pleasure; we shall only say, that to our botanical readers they will prove a valuable source both of amusement, speculation, and instruction.

As a confirmation of our opinion, we shall give that part of Mr. Keith's work, which treats of the manner in which plants receive their nourishment.

“As plants have no organ analogous to the mouth of animals enabling them to take up the nourishment necessary to their support, by what means do they effect the intro-susception of their food? In our anatomical analysis of the vegetable structure, it was found that the whole of the parts of the plant, the root, stem, branches, leaves, flower, and fruit, are covered with an epidermis, or fine and transparent pellicle, which has been described by some phytologists as being of so close and compact a texture that the eye, aided even by the best microscopes, is unable to discover in it the slightest vestige of pores or apertures. Hedwig and Decandolle have, however, detected pores in the epidermis of the leaves of many plants, and they may readily be detected by any one, who will be at the trouble of employing the same means. It does not appear, that any pores have been yet detected in the epidermis of the root; though we must not on that account conclude, that it is not porous. We must even, on the contrary, admit, that it is furnished also with pores, as well as the epidermis of the leaf; because the whole of the nourishment, which the plant derives from the soil, must of necessity pass through it.

“But if the pores of the epidermis are so very fine as either to elude the sight, or to be discoverable only by the application of the highest magnifying powers, they can be permeable only to fluids; and if so, then the food of the plant can be taken up only by absorption or inhalation, as the chyle into the animal lacteals, or the air into the lungs. The former term will be applied to the intro-susception of non-elastic fluids; the latter, to that of gaseous fluids.

“Of the fact of the absorption of non-elastic fluids by the epidermis of plants, any one may easily satisfy himself, merely by immersing in water a plant of almost any species of moss, that has been some time gathered, or long exposed to drought, so as to have had its leaves shrivelled up. The moisture will immediately begin

begin to ooze through the epidermis, and the plant to resume its original form and verdure.

“ But has any of the moisture thus absorbed passed through the root? If the bulb of a hyacinth is placed on the orifice of a glass bottle filled with water, so as that the radicles only shall be immersed, the water is imperfectly exhausted, and the plant grows: the moisture must consequently have passed through the root. The following experiment of Hales proves not only the fact, but also the extraordinary energy of the absorbent power of the root. Having laid bare the root of a pear tree half an inch in diameter, and luted to it a tube of glass, one inch in diameter and eight inches long, to which was luted also another tube a quarter of an inch in diameter and 18 inches long, he filled both with water, and immersed the extremity in a cistern of mercury. The result was, that the absorption of water by the root was so rapid, that the mercury rose eight inches in the space of six minutes.

“ But moisture is absorbed also by the leaves as well as root. Du Hamel cut off several branches from several trees of different species, and covered the surface of the section with mastic. The consequence was, that the branches soon began to exhibit a faded and sickly appearance. Some of them were then removed to damp situations, and others to dry situations, to know what the effect of such removal might be. The former gave indications of recovery, the latter of continued decay. It is plain, therefore, that in the former case moisture must have been absorbed from the atmosphere by means of the epidermis of the leaf, or at least of the branch. Mariotte cut off from a tree a branch terminating in two boughs, which he suspended upon the edge of a vessel filled with water, so as that the one was within and the other without the vessel. The former preserved its verdure for several days, but the latter began almost immediately to wither.” Vol. I. P. 89.

ART. XVIII. *Observations on the Chancery Bar.* 8vo. 32pp. Taylor and Hessey. 1816.

As long as seniors and juniors either in law, physic, or politics shall exist, the tenacity of the former will always meet with its match in the impertinence of the latter. The unwillingness of the old to quit the field of contention, and to make room for their more bustling and active successors, is fully equalled by the impatience of the young to push their lingering predecessors from off the stage; forgetting how soon the tables will be turned upon them; and how soon they themselves shall become the victims of that very insolence, with which they are now too much inclined to annoy their seniors. The pamphlet before us is apparently from one of the younger part of the profession. It contains, as we know from experience, much truth, though of course the statements are somewhat too highly coloured, as is generally the case with

with all those, who are either by age or circumstances in opposition.

“ Something having been said about the juniors, let us not disrespectfully pass over the senior barristers; but let a word or two be said, which appears applicable to them and their conduct. Seniors’ fees are oftentimes in the strictest sense honorary, that is, sacrifices offered at the altars of their fame, from whence their worshippers are permitted to depart without a blessing. To receive fees, and do nothing for them, scarcely appears reconcileable to those honourable feelings, which are supposed to distinguish the barristers of this country. ‘The labourer is worthy of his hire’—we are told by authority, which good men will not question; but it is not a necessary consequence of that proposition, that the man is worthy of his hire, who labours not, and who, by the bye, often knows he cannot have an opportunity of earning the hire left for him. On all such occasions, if the bar will take a hint from so unimportant a reasoner as the writer of these observations, he would submit to their judgment, the propriety of returning to the client those fees, which have produced him no benefit or assistance. Even if such briefs are read, yet if other business of other clients at other places is more necessary to be attended to, it is not right that the seniors’ client should add to his disappointment in losing their assistance, by the loss of other assistance, (which for the same fee might have been procured,) and by the loss of his money also. The talents of the seniors, to their honour be it said, cause a client to select them to do him service, and if no attempt is made to serve him, and service cannot be rendered him because * prior engagement call for their services elsewhere, it appears to common and unlearned men at least somewhat hard, and improper, that the client’s fee is thrown away, his counsel’s services unexpectedly abstracted, and no opportunity left him of substituting services in the room of those he has been deprived of; and deprived of by engagements, of which he knew nothing, and which he could not have been a party to when made. If counsel’s fees were claimable of right, an action for money had and received would be maintainable for the recovery of them under such circumstances; and if this is so, is it not unfair to retain them, and is it not a moral, though imperfect obligation to return them? The dog in the manger would neither eat, nor let the ox eat; we do not, however, learn, that this unfairness continued to the ox’s prejudice longer than the dog remained watching there; but sometimes the learned seniors neither watch, nor give others an opportunity of watching with their briefs, and yet they *run away with*

* “ It is taken for granted, that barristers neglect a client’s case only when prior engagements render it unavoidable: if it was supposed any other cause produced this effect, the writer would venture to make some stronger observations on such discreditable matter of fact.”

the fees. The fair honest policy of this conduct my mind is, perhaps, too little enlightened to discover, and I leave its satisfactory explanation to those acute gentlemen who talk loudly of honour, delicacy, and honest policy, in public courts of justice. Nothing that my feeble powers can dictate, can possibly injure the leaders, who have been so long and so deservedly eminent and respected in their profession; and there is not the least disposition in the writer of these observations to detract from their great merits, or to quarrel with their fitness, and superior fitness for their duties. They cannot however be in two places at once, and as they must often be at the House of Lords, and at other times cannot conveniently, either to themselves, their clients, or the courts, be really employed in different causes appointed at the same time before the Chancellor and the Vice Chancellor, they ought not to engage in them. Is it not the duty of all counsel to decline accepting briefs that they cannot attend to? Let not a too sordid desire for money induce any barristers to accept fees, without performing those duties the fees are given to procure. If they did not do this, other barristers would be benefited, and clients would have their assistance.

“ It does not appear to be honourable or proper, that because a man is fitted for any business, he should ungraciously attempt to engross all that presents itself, without intending to transact it, to the prejudice both of his client and the body at large of his learned friends, many of whom who merit, may also want, the fees, to procure the common necessities of life. Let not this expression be misconstrued or misunderstood—without disrespect to the rich it is warranted, and to the honour of the bar it is warranted, by the brilliant examples in the profession, in the past and the present age, almost all of whom have been raised in it unassisted by affluence from the lower ranks of life.

“ On the circuits it is well known, that two courts are sitting at once; and it is also as well known, that when briefs at the Crown Bar are offered to the leaders at *Nisi Prius*, the briefs and *the fees* are either returned, or accepted conditionally only, to be attended to or not, according as such leader's presence is required at the *Nisi Prius* Bar. This candour throws that business into the hands of the juniors; and this is the line of conduct, that the Chancery leaders should pursue, or otherwise confine themselves to one court. This line of conduct would produce a proper understanding between all parties. Juniors would be selected to lead, when the leaders most desired could not be present; or such leaders' briefs, which without attendance are of no use to the client, would be transferred into other leaders' hands. No lawyer ought to put briefs into his bag, and guineas into his pocket, (the bourn from whence no guinea returns) and then deliver up the brief without having made a single comment on its contents to the court. Such conduct deprives other barristers of the briefs and the fees, and the client of most important additional assistance, which he had a right to expect; and which no man, however
specious

THE
BRITISH CRITIC,

FOR APRIL, 1817.

ART. I. *The National Debt in its true Colours, with Plans for its Extinction by honest Means. By William Frend, Esq. M. A. Actuary to the Rock Assurance Company.* 1s. 6d. Mawman. 1817.

II. *Further Observations on the State of the Nation, the Means of Employment of Labour, the Sinking Fund and its Application, &c. &c. &c. By Richard Preston, Esq. M.P.* 2s. Longman and Co. 1816.

IT is well observed by Mr. Frend, that the "term national debt, has been much used and much abused;" and this, too, both by those who affect to see in it the speedy ruin of the country, and by those who profess to regard it as the chief prop of public wealth and prosperity. We are not aware, however, that the learned actuary, by exhibiting it in its "true colours," has thrown much new light either upon the practical details, or the probable effects of the national debt. Whilst his plan for extinguishing it "by honest means," is as little as any other part of his work, entitled to the praise of novelty, being, in fact, neither more nor less than the measure recommended, many years ago, by the late Bishop of Landaff. The sole object of his pamphlet seems to be to afford an answer to the question, *What is the national debt?* and he informs his readers, in reply to that important query, that the said debt does not include all the stock, redeemed and unredeemed, created since the commencement of the funding system, and that its actual amount, in sterling money, is not quite as great as the sums in which it is usually expressed among stock-jobbers. In other words, he makes it his study to aid the conceptions of the ignorant in such matters, as to the fact, that 100% in the three per cents, at par,

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is worth sixty pounds, and that the same sum in the four per cents, is equivalent to about eighty pounds; and, of course, that the nominal amount of the public debt is rated considerably too high, if measured solely with reference to the amount of interest exigible upon it. But Mr. Frend himself probably requires to be reminded that, in the event of any extinguishment of this debt, particularly by "honest means," the fundholder would be entitled to demand payment of the full nominal amount of his principal; for, as a part of the stock now denominated three per cents, and bearing only that rate of interest, was once five per cents, and *bonâ fide* worth its numerical expression in sterling money, so, at the final settlement between the government and the country—if ever that shall take place—the proprietor of stock will have a just claim for reimbursement to the full extent of the sum originally advanced by the creditor whom he shall then happen to represent. Indeed when that portion of the three per cents now alluded to, was reduced to the rate at which they now stand, government offered to pay up the principal at its nominal amount; and it was only because there was little demand for cash in the money-market that the proprietors of that stock chose to accept of a lower interest rather than have the principal thrown upon their hands. By far the greater part of the funded capital, bearing three per cent. interest, was, no doubt originally created under that denomination, a nominal debt of 166*l.* being contracted for every 100*l.* actually paid into the exchequer: still, the observation we have made, applies to this portion of the national funds as well as to the other, and, in the day of settlement, the public creditor will have an incontrovertible right to demand, not the sum lent, but the sum for which he stands credited in the great book. With regard to the annuities payable on the national debt, however, it will be readily admitted that the public burdens are not to be estimated from the nominal amount of the different kinds of stock: but when viewed in connection with any plan for extinguishing it, and such, we imagine, is the leading object of Mr. Frend's pamphlet, the nominal amount and the actual amount must be held as one and the same thing. This gentleman must certainly be aware that the system of funding, by increase of capital, has been objected to by Dr. Price, Dr. Hamilton, and almost every other writer on finance, for the very reason now stated, namely, that in the day of redemption the principal must be bought up at its nominal amount: this being the case, we cannot but marvel at the wonderful pains he takes to set others right on a subject where he himself appears so ready to go wrong, and which, in truth, even when well understood, would not contribute much to set the matter forth, in its true colours. The consequence, too, which he

he attaches to the discussion of this point, may be learned from the solemn remark that government itself has in some measure assisted the delusion; for even the "term, commissioners for the redemption of the national debt" implies, that the nation is in debt to the amount of the nominal sum which goes under that name. They are in fact, says he, "commissioners for the purchase of annuities granted by the nation to certain individuals or their representatives." This distinction, he concludes, is of more importance than persons are at first apt to imagine.

Now, the distinction may be vastly important and ingenious in the author's estimation, but, in ours, it is one of those subtle efforts of the mind, which have no basis in the nature of things. "Commissioners for redeeming the national debt," and "commissioners for the purchase of annuities," are phrases which have no perceptible difference of meaning, further than that the one refers more directly to the principal and the other to the interest: and every body knows that the latter so necessarily implies the former, that the extinction of either imports the abolition of both.

But all this is very trifling, and would most unquestionably have been passed over without the slightest notice, had it not thrust itself upon us with so much pretension and formality, in the work of an author, too, professionally acquainted with calculations analogous to those of finance, and coming forward with a promise to shed a new light over the thick darkness of the national debt. We proceed, however, to more important considerations.

After telling us, what the world has known these two hundred years, that every stockholder is an annuitant on the nation, which is under an obligation, in consequence of a contract solemnly entered into to that effect, to pay these annuities; that these annuities are redeemable at the will of the nation, on the payment of a certain sum specified in the contract, which sum, we beg leave to add, is no other than the value of the different stocks, at their nominal amount, for on those terms only are the public annuities redeemable at the will of the nation: after adding too, that the country is under no obligation to pay up the principal, but fulfils completely its part of the contract as long as it pays the annuity, with several other truisms and common-places of the same kind, and to the same purpose, he gravely proceeds to make an observation which we firmly believe will never be classed either as a truism or as a common-place. We give it in his own words. "A considerable part of the funds of the nation, by a wise measure suggested by Mr. Fox, has been, and is at present appropriated to the purchase of these annuities; and in consequence a great portion of them has been destroyed. This wise measure of Mr. Fox will also prevent too great an

accumulation of them; for every annuity necessarily becomes extinct within forty years from the grant of it, and thus each generation bears the burdens of its own follies." Again, he remarks that "the improvement introduced by Mr. Fox, placed every loan upon an excellent footing." And once more he recurs to the subject, by informing us that "the thought of Mr. Fox did not strike either minister or lender at the early part of our national annuities; for, if it had, the nation would have been released from much of its burdens, long before this time."

Our readers will no doubt participate in our wonder, as soon as we have assured them that the "wise measure," for the suggestion and introduction of which so much credit is given to Mr. Fox, is, *bonâ fide*, the sinking fund, at least that most efficient part of it which consists in the accumulation of one per cent. on the nominal capital of every loan funded since 1792. We hesitate not to confess our entire ignorance that the country was indebted to the genius of Mr. Fox, for this important addition to the financial instrument in question. In truth, we have never heard at all of Mr. Fox's talents as a financier: and this we know most positively, that during the only year Mr. Fox was prime minister, that part of the sinking fund, which is now under consideration, was completely suspended. The Marquis of Lansdown, who was chancellor of the exchequer in 1807, introduced a system of finance totally different from that which had been acted upon by Mr. Pitt, and among other points of difference, this system was calculated to provide for the redemption of the public debt on principles peculiar to itself. Strange indeed that Mr. Fox, who, it should seem, had influence enough with Mr. Pitt, to get a "wise measure" introduced into the financial operations of the country, should not have succeeded, when at the head of affairs, in recommending his scheme to a juvenile colleague! And how has it happened that the sinking fund of one per cent. has usually been ascribed to Mr. Pitt? We have looked into several authors on the subject of finance, and have found none, William Friend, Esq. excepted, who traces it back to the suggestion of any other statesman. It is indeed maintained by several writers, that the merit of the original sinking fund, we mean that which was established in 1786, belonged principally to Dr. Price; but as to the subsidiary fund, begun in 1792, common consent gives it, with all its properties, good and bad, to the son of Lord Chatham. Dr. Hamilton, who is by no means an admirer of Mr. Pitt's money-administration, mentions the one per cent. fund, among that statesman's other sinking funds; and it may be added, this writer never so much as alludes, in any part of his book, to any financial measure suggested or recommended by Mr. Fox, either when in office

office or out of office. We are, therefore, a little curious to know upon what ground Mr. Frend claims for this politician the honour of devising a piece of financial apparatus so generally admired. Unwilling to hazard assertions, as to an historical fact, concerning which we think it impossible that any man would knowingly pervert the truth, we do not positively say the author now before us has made a mis-statement; but we repeat that he is the first person we have happened to meet with, either in print or in conversation, who has ascribed to Mr. Fox the merit of the supplementary sinking fund. This, we maintain, is not to place matters in their "true colours."

We are well pleased, however, to find that Mr. Frend is not of that gloomy class of pamphleteers, who see nothing and predict nothing but ruin to this great empire.

"Alarming accounts," says he, "have been spread of our situation, and it has been confidently asserted, and said to be arithmetically proved, that we are ruined without hope of redemption. This is a pleasing theme to an English ear. Eternal damnation is a favourite topic in many of our pulpits, and national bankruptcy the consolation held out to us by our great financiers. I can easily conceive," he continues, "that there is a considerable difficulty in the management of our finances at present; but with national, as with private affairs, the best way is to look the evil in the face. Many a man on the brink of ruin has, by the prudent interference of his friends, who probed the wound to its depth, been rescued from disgrace; and notwithstanding all our croakers, I trust that the same may be done for our country."

We like this spirit in a political writer, and in compliment to the present author for his firm hopes and good wishes, we shall detail, very shortly, his plan for extinguishing the national debt by "honest means;" it being utterly repugnant to his notions of honesty and fair dealing, to extinguish the said debt, as some have foolishly recommended, by the application of a sponge to the public accounts.

The weightiest part of his scheme is made to rest upon the generosity of national feeling, which, he says, might, if attended to, be of great service to us. We honour, he most wisely remarks, with the name of patriotism, many actions, which when brought to the test of reason, are of very doubtful authority; on which account he recommends to his countrymen a fair field for the exercise of the benevolent affections, in which no man who acts at all can act amiss. Every person who loves his native land is to make an offering of part of his worldly goods, in order to lighten the burdens which press upon it; for although the sacrifice of a portion of our property for the bene-
fit

fit of the whole country, may not be classed, by the poets, among the acts of heroes, yet, as he observes, it has one advantage over them, that more can participate in it, and a good is done without the mixture of evil.

“ Let the commissioners, then,” says he, “ for the purchase of national annuities, be empowered to place to their account all stock to be transferred to them by individuals, and to employ the annuities derived from it in the purchase of stock, keeping, however, a separate account of all the purchases thus made. The Bank will doubtless make this easy to all parties, so that no expence shall be incurred by the transfers, it being necessary only that the holder of stock should notify in any manner the Bank pleases, his intention of transferring stock: and the commissioners might, by a printed form, with their signatures annexed, signify their acceptance of the stock transferred.—At the same time that this facility is offered to the stockholder, the landholder should be entitled to an equal portion of our regard; and, in the usual way, books should be opened at the Bank and bankers, in town and country, for his subscriptions. Nor should the mites of persons equally interested in the welfare of their country, but not in equal affluence, be neglected: and in every parish I would have a book opened, and the name inscribed, of every person, whatever may be the amount of his subscription. The sums thus raised would, I flatter myself, be much greater than what the scorers at this proposition have any idea of: though the country bears testimony, in the number of places of public worship erected within these few years, to what may be achieved by penny subscriptions.”

“ We are sorry, indeed, and we cannot refrain from giving vent to our distress, that notwithstanding Mr. Frend’s confidence in the generous feelings of the public, it is a thing not to be denied that penny subscriptions will be raised for any other purpose under the sun, much sooner than for the redemption of the national debt. Nay, we may even go further than this, and assure our benevolent author that neither fundholder nor landholder would inscribe his name, in bank-book or parish-book, in town or in country: for when the nation goes a-begging, or asks a boon in the shape of charity, her kind friends, the public, think of nothing but to take advantage of her necessities. We all remember the *loyalty loan*, which, in 1796, was got up with so much ostentation and greeting in the market place, with the express view of assisting government to carry on the war; and it is a fact well worth remembrance, that the terms of that loan were the highest, and, of course, the most disadvantageous to the public, that were at any time acceded to, during the protracted contest in which we were engaged. The nation, in short, is never viewed as an object upon which to practise generosity.

generosity. It is as little to be expected, in short, as that a son should portion his father. Every one seeks to get, but none thinks of giving more than he can possibly help. Mr. Frend's plan, therefore, although certainly honest and respectable, both in its leading principles, and in the means proposed for its accomplishment, labours under the great objection of being inefficient; a plan that every one will approve of, and no one act upon. We have already said, that the late Bishop of Landaff made a similar proposal to the public; and, we may now add, that all the thanks the zealous prelate had for his pains, was to be laughed at as a political quack.

As a specimen of Mr. Frend's style and manner, we quote the concluding paragraph of his pamphlet, which, with much vigorous confidence in the perfectibility of our species, moves off with a show of wisdom and eloquence, somewhat in the style of the orators of Spa-fields.

"My notions," says he, "may appear chimerical to many of my readers; and certainly they will be so to him, who has no other views of men than what the petty expedients of the day, the narrow-minded view of vulgar politics suggest. But man is a nobler object of contemplation: and when we compare this country with what it was in the time of the Conqueror, we cannot fail of seeing what he is capable of performing; but there is this difference, that the improvements made since the conquest, are not a hundredth part of what may be expected in the next hundred years, provided human industry and ingenuity are permitted to have their full play. At any rate my speculations have this useful end in view; they will tend to encourage us to look more into our affairs; to consider the bright side of the nation as well as the reverse; to place some, and that not an irrational degree of confidence in future exertions. They will make us regard dishonesty in its proper colours; and if we must sustain losses, let it be any loss but that of national honour.

Justice between man and man;
Justice between nation and nation:
This is the law of the Most High,
The decree of the Eternal.
The scorner may revile,
The wicked exalt themselves;
Their prosperity is but for a moment,
They sink into confusion

FOR EVER."

Leaving our authors however, both men of deep research and pregnant wit, we will attempt to handle the subject a little in our own way; and first, we are certain we shall carry all our readers along with us in maintaining both that the national debt,

in whatever colours it may be placed, is at its present extent, a great evil, and also, that every fair method should be adopted to lessen its amount as speedily as possible. The interest payable to the holders of the different kinds of stock and of unfunded bills, is nearly equal to the whole landed rental of England and Wales, a circumstance which of itself cannot fail to create alarm, as proving, that a very large proportion of the natural and most tangible revenue of the country, is already mortgaged to meet the charges of former wars. The expence of the public debt, independently of the sinking fund (which of course, can be diminished or discontinued at pleasure,) may be stated at 30,000,000*l.* whilst the free income of the nation, cannot be estimated higher than 45,000,000*l.* The peace establishment of the country is at present upwards of 18,000,000*l.* and consequently exceeds the balance of revenue which remains over the charges for the national debt by more than 3,000,000*l.* We have said nothing of the sinking fund which at the existing scale of its operation, requires, we conjecture, about 13,000,000*l.* per annum, to maintain it; and speaking with a reference to the facts now before us, we are compelled to say that we see not the means of keeping it up without additional taxes. Recapitulating these statements then, we have, on the one hand as the outlay of the country,

Interest, management, &c. on national debt	30,000,000 <i>l.</i>
Sinking fund - - - -	13,000,000
Peace establishment - - -	18,000,000

In all - - - -	61,000,000
And, on the other hand as free revenue -	45,000,000

Leaving a balance, to be provided for, of - 16,000,000

We ought, perhaps, to remark, in order to furnish a check to these calculations, that we are assuming as the basis of our statement, the official returns of revenue for last year. The total income of the nation, in 1816, was, in round numbers, 57,000,000*l.* but in that sum were included 11,000,000*l.* of property-tax, and about 1,500,000*l.* of the malt-tax, both of which are now discontinued; and if these two items were deducted from the above sum, the permanent taxes would hardly reach the amount at which we have stated them. This year, indeed, as there are still some arrears of property-tax due to the exchequer—about 3,000,000*l.* we should suppose—as well as some gleanings of other war taxes, the sum total of revenue may not fall much short of 48,000,000*l.*; but leaving these articles out of view, as mere relics of the war system, the receipts from the various sources of income, appropriated to the peace

peace service, cannot be larger than we have estimated them. How then is an expenditure of 61,000,000*l.* to be supported from a revenue of 45,000,000*l.*? The thing, of course, is impossible; and it is also very clear, that there are only three ways of mending the matter; namely, either to diminish the peace establishment, or to sacrifice the sinking fund, or, lastly, to impose new taxes. Let us briefly consider these expedients in their order.

1st. We are, then, decidedly of opinion, that the peace establishment of the country ought not to be much further reduced than it is at present; both because the state of society requires a larger force, naval and military, than used to be kept up in former times of peace, and also because there are already a great many more men sent back to agriculture and the manufactories, than can be advantageously employed in them. The market for labour is already too much stocked; and there can be no doubt, that when men cannot support themselves, it is better to feed them, whilst kept orderly and useful, in the public service, than to feed them upon charity, when thrown loose upon a discontented populace, whose grievances they would only increase and influence. So far, therefore, from recommending additional reductions among the private soldiers and sailors at present employed, we hold the opinion of those who maintain, that the reductions, at the end of the war, were rather too sudden and extensive; and that no small share of the embarrassments, now complained of, arose from the rapidity with which the transition was made, from the gigantic establishments suited to the warfare wherein we had been engaged, to the comparative contracted scale of the army and navy, which is to be maintained in our present relations. We are aware that ministers were driven to it by the clamour of the opposition, and by the arts of demagogues in the country at large: but both parties, we imagine, see more clearly now than they did before, that the services of brave men ought not to be rewarded by being instantly dismissed to a state of indigence; and, moreover, that all is not saved to the nation, that is kept back from the public purse. The increase of poor-rates, and the demands upon private benevolence, have more than counterbalanced all the savings consequent upon reducing the army and navy; and as a further reduction, in present circumstances, would only add to the public distress, we cannot expect any material relief, with respect to our financial difficulties, from a diminution of the peace establishment. When, too, we look around us, and more especially to the state of things beyond the Atlantic, where a maritime and hostile spirit gains ground every day, we must be satisfied that our fleets will not be for ever allowed to rot in ordinary: and there can be no wisdom, surely,

surely, in neglecting that, upon which we must ultimately rely, as the main prop of national greatness, and commercial prosperity. Besides, all the saving that is practicable in the army and navy would be but a trifle, when compared with the total expenditure of the country. The expense of the former is estimated, exclusive of the ordnance and barrack department, at little more than 7,000,000*l.* that of the latter at 6,000,000*l.*; wherefore, unless we shall consent to expose ourselves to all the evils of anarchy at home, and neglect our colonies abroad, we cannot possibly save more than a million on the army estimates; and, as to the navy again, it would not only be neither prudent or economical to diminish any farther the number of ships or of men, whilst, unless we shall determine to sacrifice it entirely, there could be no material saving of expense. Suppose, however, that it were practicable to reduce the army estimates by 2,000,000*l.* and the navy estimates by 1,000,000*l.* we should only have the total expenditure of the nation reduced to 58,000,000*l.* instead of 61,000,000*l.*; and as the revenue is not likely in these times to exceed 45,000,000*l.* there would still be a deficiency to the amount of 13,000,000*l.*; to make up which, it will be necessary to devise measures of still greater efficacy than a partial diminution of the sea and land forces.

2dly. In the first moments of financial pressure, most people recommend, as the speediest means of relief, an application of a part, or even the whole, of the sinking fund, to the ordinary service of the country; and thus to alleviate, in the mean time, the burden of taxes, and to ease the groaning wheels of commerce. Every one knows that this fund consists chiefly of the dividends payable on the redeemed stock, which is placed in the hands of the commissioners for the national debt, of the annual grant by parliament of 1,200,000*l.* and of one per cent. on all loans contracted (with one or two exceptions) since 1792. It is equally well known, that these dividends are paid to the said commissioners, out of the produce of the consolidated fund, or other taxes, in the same way that they are paid to ordinary stockholders; and, of course, that the nation derives no relief whatever from the operations of the sinking fund, the interest on its debt being thereby merely transferred from one hand to another; and, of course, neither diminished nor extinguished. The stock in the hands of the commissioners belongs indeed to the nation, and not to Mr. A. B. or C.; and the nation accordingly, whensoever it shall find it inconvenient or inexpedient to pay the dividends on the whole of that stock, may cease to do so, to any amount they please, cancelling or obliterating the portion upon which they do not wish to pay the said interest. In the original construction of Mr. Pitt's sinking fund, in 1786, it was enacted, that,

that, so soon as the dividends on the stock redeemed should, together with the annual grant of 1,000,000*l.* amount to 4,000,000*l.* that stock should be gradually cancelled, or the annual grant diminished, so as to prevent the fund from exceeding the sum just specified: and it was only in 1802, when the public debt had increased to nearly 500,000,000*l.* of funded capital, that the limitation, now spoken of, was repealed. It was likewise contemplated, by the Act of 1786, that so soon as the debt then existing, amounting to 238,231,248*l.* should be redeemed, it was to be considered as discharged; and the sinking fund, thereby set loose, was to be applied to the general service of the country. The Act of 1802, however, removed the prospect of this relief to an indefinite distance; and gave to the sinking fund such an increase of strength, as would, in the course of a few years, have transferred the greater part of the public debt, from individual stockholders, to the national commissioners: and thus it became requisite in 1813, when both the debt and the fund were growing with uncommon rapidity, and the means supplied by taxation had, at the same time, begun to fail, to renew the limitation just spoken of, as annexed to the Act of 1786, and to grant to the country that relief, which Mr. Pitt had originally intended to grant, at the very same stage, too, of the financial career. It is hardly necessary to mention, that we are now alluding to Mr. Vansittart's modification of the Pitt system, introduced about four years ago; the avowed object of which was, to meet the loans of 1813, 1814, 1815, 1816, without imposing new taxes, defraying the whole expense of them from the dividends of cancelled stock. In the first of these years, the whole debt due in 1786 had been redeemed; on which account, the Chancellor of the Exchequer, recurring to the spirit and intention of the Legislature at that era, or, in other words, at the commencement of the sinking fund, determined, instead of raising money by taxes, which would have been extremely difficult, to meet the charges on the loan, by cancelling 94,777,100*l.* in the three per cents. which yielded him, as interest or dividend, 2,843,313*l.*; a sum equivalent to the expense of the loan, and of the sinking fund or the loan, for 1813. A similar method was meant to be adopted in 1814, 1815, 1816, but we are not positively certain, whether, as peace intervened in the mean time, any farther cancelment took place than that which we have now mentioned. At all events, it must be evident, from the facts just detailed, that the sinking fund was not originally meant to go on accumulating at compound interest, until it should have transferred the whole debt of the country into the hands of government agents, and then, all at once, to be dissolved; and it is, moreover, very clear, that such a consum-

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mation of it, supposing it practicable, is by no means to be desired. It is, therefore, a question fairly open to discussion at the present moment, whether the range of the sinking fund ought not to be abridged by the cancelment of a part of the redeemed debt, in order to preclude the necessity of imposing new taxes, or the contracting of new loans. We have seen, that it was not at first meant to be *sacrosanct*, and that, in fact, it has not been held sacred by our present finance minister; it remains to be seen why, in a case of necessity, it should not again be available for the public service.

The great and common-place objection to every such proposal, turns on the indispensable necessity, now universally admitted, of reducing the amount of the national debt, by every possible means; and, as the sinking fund is the most efficient instrument for that purpose, the public at large will be extremely reluctant to impose limits upon its operations. There are two answers ready to be returned to every objection founded upon these views: the first is, that we cannot possibly pay the debt, whilst, without borrowing, or some other accommodation, we have not money enough for the ordinary demands of the State; the second is, that as the interest of the creditor is to be consulted, as well as that of the debtor, it would not be advisable to pay it off too fast, even if it were in our power. The proper notion of a sinking fund, we need hardly observe, implies that it should be maintained on a portion of surplus revenue: let it be a million, or ten millions, or any other sum which we can spare over and above the average expenditure of the nation: as soon therefore as we are compelled to keep it going upon borrowed money, or, which is the same thing in effect, to keep it going upon the produce of taxation, and to borrow money to answer the annual demands of the government, we cease to derive from this financial engine its proper and natural advantages. In fact, it ceases to operate in the actual reduction of debt, and produces no other result whatever, besides a periodical transference of stock from one holder to another. It may, indeed, have some effect in regulating the business of the money-market, and in supporting the confidence of money-dealers, and so far it is certainly not without its use; but as to the essential and primary object of a sinking fund, the liquidation of public burdens, it becomes completely inefficient, the moment we begin to fund it upon borrowed revenue. If, therefore, we shall find, in the course of this year, or of the next, or of the following year, that the outlay of the country absorbs all its free income, it will certainly become a matter of consideration with the government, whether we should not pay off our debt by smaller instalments, or whether indeed we should pay any of it at all, until we can do
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it from a spontaneous increase of revenue, or by suffering an addition to our taxes. The present flourishing state of the money-market, too, so favourable to the private stockholder, is positively disadvantageous to the government, if viewed in relation to the sinking fund; for the commissioners are now buying up stock at 74/. which, at the time it was funded, was not perhaps worth more than 58/. or 60/. to the country. The bad effects to which we have alluded, of pushing too rapidly the redemption of the national debt, may perhaps be regarded as altogether imaginary; and, it will readily be admitted, that, in present circumstances, they are not likely to be practically felt: yet it must be known to every one who has read on this subject, that all our financiers have contemplated the probable consequences of a too rapid disengagement of the national capital, in the advanced stages of redemption by the sinking fund, and have actually made arrangements to guard against them. What we mean by these remarks, will appear more intelligible, when we state that, in eighteen or twenty years hence, the sinking fund, if not abridged by a gradual extinction of the stock from time to time bought up, will amount to 30,000,000/. per annum; and a few years after that date, supposing no new loans contracted, it would comprize all the funded capital constituting the national debt; in which event, taxes to the amount of 40,000,000/. or upwards, would have to be abolished all at once, thereby unhinging prodigiously all the relations of trade, and sinking to a very low level the value of capital all over the kingdom. Lord Henry Petty, in explaining his system of finance, laid great stress upon the expediency of a gradual cancelment of redeemed stock, according as it should accumulate in the hands of the commissioners: and Mr. Vansittart has more than once pointed out the necessity of checking and regulating the accelerated motion of the far-famed machine, of which we are now describing the operations and effects.

We dwell upon these particulars, not positively with the view of maintaining, that the time has actually arrived when a regard to the money-holder should dictate an interference, on the part of the financier, to prevent the depreciation of capital. It is simply our object to impress upon the reader, that such checks, when applied from time to time to the sinking fund, according to the rate of its progress, and the stage of its advancement, are not to be held as a violation of the plea upon which it was originally constructed, nor of the contract tacitly entered into with the community relative to the object of that fund; but, on the contrary, that such interferences are themselves parts of the system, agreeably to which it was all along meant to be conducted. In proof of this, it is only necessary to allude to the limitation
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of it, recommended by Mr. Pitt, as explained above, to a maximum of four millions per annum, and to the important fact, likewise already stated, that Mr. Vansittart, in 1813, put forth his hand to stay its increasing speed, as finding it extremely inconvenient, if not utterly incompatible with the interests of the nation, to keep pace with its augmented velocity. We shall have no reason to be surprised, therefore, should we observe among the expedients likely to be proposed, to meet the exigences of the times, a motion for a considerable cancelment of the redeemed debt; or, as Mr. Frend would express it, for an extinction of the dividends payable on the stock already transferred into the hands of the national commissioners, by means of the sinking fund. If the country cannot pay its debt, at the rate of thirteen or fourteen millions a year, it may be found advisable to reduce the annual payment to seven or eight millions. It is no doubt extremely desirable to relieve the nation, as soon as possible, from the immense pressure on its resources, occasioned by the public debt; and for this purpose, we ought unquestionably to strain every nerve, in order to keep up, for a few years to come, the sinking fund at its full and natural range: but as debts can only be paid by raising money in the way of taxes, and not in the way of loans, we must be content either to put our hands in our pockets, and contribute more liberally to the public exchequer, or to see the national debt diminishing from its present amount, in very slow proportions indeed. This leads us to the consideration of the last expedient suggested for bringing the outlay of the country to a balance with its revenue, namely, the imposition of new taxes, or, which is the same thing, an extension, if that be practicable, of those already in operation.

3dly. The difference between an expenditure of 61,000,000*l.* being the amount of the charges on the national debt (43,000,000*l.*) and the peace establishment (18,000,000*l.*)—and an income of 45,000,000*l.* the estimated revenue of this country, after deducting the produce of the property tax and malt tax, both of which are now repealed, is so very great, that it is obviously impossible to make it up, in the present state of trade, from any species of impost or assessment whatever. But, say the peace establishment were reduced by 3,000,000*l.* more than which cannot, in any circumstances, be expected, and, suppose the sinking fund were cut down to 8,000,000*l.* there would only remain a balance to be provided for, by means of taxes, equal to about eight millions. The chief difficulty, however, still remains, namely, the ways and means for raising these eight millions from the ordinary sources of revenue. It would, for example, be totally impracticable, we fear, to draw a single farthing, more than is now raised from the Customs, considering how large

large a share of the war taxes on imports, have been lately rendered permanent: the Excise, on the other hand, is already labouring, and would only become more unproductive, in proportion to every addition which should be made to its rates: the Stamps and Post Office hold out no means for improving the revenue, being likewise stretched to the utmost practicable limits. Even in the department of the assessed taxes, a small per centage additional would be deemed a heavy burden, and there can be no doubt that the house and window tax, in particular, affects very severely such persons in the middling ranks of life as happen to have large families and small incomes; the dimensions of the dwelling in this case not being a just criterion of the general means of the occupant. With regard, again, to articles of greater luxury, as horses, carriages, and livery servants, an addition to the several taxes applicable to these items would materially lessen the use of them: and in short, it would be in the highest degree difficult for the minister to devise any taxes on consumable commodities, or on the trade and commerce of the country, that would not operate indirectly, but very powerfully, against the very object which he meant to promote—an encrease of the free revenue. We see no way, therefore, of defraying the charges of the nation, but that of following very generally the example which has been set by the Regent and his public servants, of contributing a part of our income, year by year, until the ordinary finances of the state shall be so far improved, as to answer the increased claims to which they are subjected. But, as the burden in such circumstances would not be equally divided, and as thousands who could best afford to subscribe would be the least forward to extend their assistance, it would be requisite, in order to make the measure efficient, to render it obligatory; adapting the scale of contribution to the circumstances of the various classes of the community, to whom such a tax should be applicable. Contemplating the possibility of some such expedient for effecting the redemption of the public debt, it has occurred to us that a property tax might be constructed so as to bear with less severity than any other upon the comforts of the subject, varying, according to the means of different orders of proprietors, from as low as 2*l.* to 10*l.* per cent. No other plan would succeed. It is vain to propose voluntary subscriptions for a national object of such magnitude as that now under consideration. Books might be opened at all the bankers in town and country, in boroughs, cities, and villages, and we could answer for the result in the shape of a complete disappointment. There would not be 200,000*l.* subscribed in the whole empire.

A tax on the principle which we have now suggested would,
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of course, fall with some weight upon the fundholder, both as being the owner of a very important species of property, which is likely to rise progressively in real value, during the continuance of peace, and as being more deeply interested than any other description of persons, in the liquidation of the public debt and in the general credit of the country. Money, we maintain, is likely to rise in value, whilst land and labour will probably fall; in other words, the scale of prices created by the long war will almost certainly be succeeded by one materially reduced, as has, in fact, already taken place to a considerable extent; (the present high prices of corn being wholly occasioned by the bad harvest,) on which account the stockholder will have it in his power to pay a tax on his dividend, without sustaining any abridgment of his usual comforts, or even of his luxuries. Mr. Frend, notwithstanding these weighty considerations, seems disposed to object, *in limine*, to any deductions, in the form of a tax, from the national annuities; and in support of his opinion, he refers to certain high legal documents, which, in relation to this matter, are unquestionably of great authority. Alluding to the property tax, now expired, he remarks that the situation of the falsely called national debt (for he cannot tolerate the use of the common phrase) requires an investigation into the propriety of a measure, which was adopted some years ago, without consideration of what is due to national honour, the noblest property belonging to the country.

“ We must look, therefore,” he continues, “ to the contract originally made on granting these annuities: and this is specific, not to be set aside by any species of legal or political sophistry. The government formerly was greatly embarrassed in its loans; but the minister was informed that there would be no difficulty in raising money, provided the creditor had a full assurance that the annuity would be paid without any deduction whatsoever. On this account a clause was introduced into the act of parliament, in the third year of George the First, by which these annuities were granted, purporting that they should be ‘ free from all taxes, charges, and impositions whatsoever,’ and, ‘ the said annuities are and shall, by virtue of this act, be free and clear, and freed and discharged of and from all taxes, charges, and public impositions whatsoever, charged or to be charged thereupon, and shall not be liable to any foreign attachment; any law, custom, or usage to the contrary notwithstanding.’ In another place, cap. ix. the words, ‘ shall be at all times hereafter freed and exempt from all taxes, charges, and public impositions whatsoever, charged or to be charged thereupon, by authority of Parliament or otherwise, any law or statute made or to be made to the contrary notwithstanding.’—In the twenty-third year of George the Second, a similar act was passed, by which, among other things, it was declared that

that 'all the annuities to be purchased in this act, and the principal money paid for the same, and every of them, during the continuance thereof, shall be free from all taxes, charges, and impositions whatsoever.'"

"Upon the faith of this assurance," says our author, "loans were made for many years, till a rash and intemperate minister, (Mr. Pitt) equally forgetful of the honour of the nation, the privileges of the crown, and the interest of the subject, deluged the country with a coinage of paper money, without a basis in landed or other securities, and violated this act of parliament by diminishing these annuities, under the name of a tax upon income or property."

In answer to these remarks, we think it sufficient to reply, that the voice of Parliament is the law of the country, and that the ministry of the present day have a better right to legislate for their contemporaries, than the advisers of George the First had to bind up the hands of their grandchildren. The charges and taxes, besides, which were so religiously guarded against, in the two reigns preceding the present, were, we presume, more of the nature of fees and allowances on the dividends, than a direct tax for government purposes. At all events, should the interest of the nation require a contribution on property, the public funds; which now yield annuities about equal to the whole landed rental of England, ought not certainly to be exempted. Mr. Curwen has calculated that, deducting the average annual sum necessary for the repairs of roads and bridges, the free revenue arising from land in this kingdom, will not much exceed thirty millions: whilst the dividends payable to the public creditor, including the interest on both funded and unfunded debt, are now at least equal to that sum, and being free from the burden of poor rates, which press so heavy on all real property, present, in our opinion, a very fair subject for taxation. A tax of seven and a half per cent on thirty millions, would produce a revenue of 2,250,000*l.*; trades and professions, at a low rate, would yield 750,000*l.*; and land, with houses and taxable shops and warehouses, would afford a return of 2,000,000*l.* Five millions might thus be raised by a modified property tax; and in no other way could one tenth of that sum be realized, without pressing most severely on certain branches of industry, and consequently drying up the best sources of our permanent revenue.

This proposal, we are well aware, would, if submitted by the proper authorities to the consideration of the country, be loudly opposed and condemned. We have not said that it ought to be adopted: we have merely attempted to shew that, if money must be had, this is the only method whereby to have it, without ma-

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terially injuring trade and commerce. If some such plan be not speedily acted upon, we shall find it necessary to run deeper and deeper in debt, even in the time of peace; or, at all events, to relinquish entirely the means, so long persevered in, for the redemption of the immense debts already contracted. The reduction of our establishments, to the utmost practicable extent, and the abolition of all the sinecures under the crown, will go but a little way to make the expenditure of the nation square with its income, so long as we have a burden which we can neither throw off nor diminish, of thirty millions, in name of interest and other charges upon the public debt. These are the true colours in which to view the subject, and all others are fallacious in the extreme.

We cannot conclude this imperfect sketch without offering the tribute of our gratitude and respect to the present finance minister, for the able and very economical manner, in which he transacts the money business of the country. Every fair advantage is taken of the state of the money market, to drive an advantageous bargain for the nation: insomuch, indeed, that no private person, consulting his solitary interest, could possibly be more on the alert to seize an opportunity of adding to his wealth, than he is to realize a saving, however small, for the public. He has, however, a very difficult part still to perform: the sword is sheathed, and the triumph is proclaimed: the general and the war minister have done their duty, and retired most honourably from the field; but to the financier the tug of battle is to come.

ART. III. *Eccentricities for Edinburgh.* By G. Colman, the Younger. 16mo. 114 pp. 5s. Longman and Co. 1817.

THE distinction which Addison has drawn between true and false humour, cannot receive a stronger exemplification than in the author before us. We might be tempted, perhaps, to wish that the critic had designated them by appellations equally distinct, the first he might have termed *wit*, the latter *humour*. Wit and humour resemble each other in one respect, as they both consist in the assemblage and composition of various and distant ideas, pairing images together which had no previous connection, and finding the link between objects apparently the most dissimilar. Their distinction consists in the quality of the ideas, and in the mode of the connection. Wit is conversant only with ideas and images of a superior cast, it exalts what is low, it refines what is vulgar;

vulgar; nor in its manner is it less conspicuous. There is a neatness, a rapidity, an acumen in wit, which strikes when it is least expected, which like the electric spark inflicts the sharpest blow, when least visible to the outward sense. Humour is fond of the coarsest materials, of objects, which singly, present strange, indelicate and gross ideas to the mind, and when paired, amuse us rather by their absurd connection, than surprise us by their apt and neat coincidence. Humour is ever obstreperous, thrusting itself upon the attention, laughing as it were at its own absurdity, and often most noisy, when the reader is least inclined to join in its mirth. Wit has generally some ulterior object in view, especially when extended to a considerable length; humour is ludicrous, only for the sake of being so.

Whether George Colman might ever have been a man of wit, we know not; it is certain that he can be considered at present only as a humourist. There is certainly a lively, bustling eccentricity, which cannot fail to entertain the man, who has a taste for broad and palpable farce; but we look in vain for the neat and delicate touches which distinguish the writings of those, whom he would be thought to imitate.

The very severe and just castigation, which his last publication received from a contemporary journal, has certainly restrained his too predominant tendency towards gross and indecent vulgarity. There are fewer marks of this in the present work, than in any former publication which we remember; there are still enough, we fear, to prevent us from recommending it to general society. It is rather strange that Mr. Colman never can be taught that the *double entendre* in which he is too apt to indulge, is not only indecent, but dull, very dull; being much more calculated for the meridian of a stable or of a pot-house, than for the tables of cultivated society. Most fortunate is it for the morals of the world, that very few have the talent of divesting vice of its grossness, and licentiousness of its vulgarity. Mr. Colman is certainly not among the number; with all his indelicacy therefore, he may clear his conscience of having corrupted the morals of the age: whenever he is most indecent, he is most dull.

The first poem in the collection is termed FIRE, or the SUN POKER; it is founded on the Heathen Mythology, and contains passages at which a scholar may be tempted to smile. It is, however, on the whole rather a rigmarole, unconnected composition, with but little to recommend it to general perusal. The second is entitled CHAMPERNOUNE, or the Kneeling Beefeater, a tale, the point of which would scarcely be borne in the broadest farce. The third is founded upon a well-known incident in the life of Mr. Gibbon, and contains a very ludicrous description of the courtship of the historian. The event took place during

his residence at **Lausanne**. Mr. Gibbon was a man far too much in love with himself, to be expected to feel the tender passion for others.

XII.

" His whole construction seem'd to blunt, and turn,
The arrows that from Cupid's quiver skim ;
So cold, he never could for Woman burn,
So ugly, Woman could not burn for him.—
Still, Cupid sent him, in a wicked whim,
A philosophick *Blonde*, a Charmer wise,
Studious, and plump, now languishing, now prim,
Who, skill'd most temptingly to syllogize,
Chopp'd logick with a pair of large, blue, melting eyes.

XIII.

" 'Twas in Lausanne, where crowded parties chat,
And take their tea, ere London Fashion dines,
Nosing Eudoxus, blue-eye'd AGNES sat,
And talk'd of Trajan, and the Antonines ;—
Dwelt much on Roman risings, and declines ;
And murmur'd, while they huddle'd knee to knee,
' What things Voluptuousness undermines !'
Eudoxus felt a glow ;—but knew not, he,
Whether 'twas love, the crowd, philosophy, or tea.

XIV.

" Where'er she utter'd, breathing like the South,
As o'er a bank of violets it blows,
He curl'd the smirking hole he call'd a mouth,
And fed with snuff the knob he term'd a nose :
His bosom's fat heave'd with unwonted throes ;
And still she talk'd, and still he listen'd,—still
Fresh beauties in her countenance arose ;—
He ask'd her dwelling-place ;—sad news, and chill !
' Skirting Lausanne,' she said,—' upon the next high hill.'

XV.

" *High HILL!*—alas ! he ne'er on horseback rode ;
Eternal visits, in a carriage, there,
So near Lausanne as Agnes's abode,
Might scandalize the philosophick Fair :—
Then, *walk*,—or *not* ;—'twas either way despair !
Bore through the Alps !—on foot !—so pury, too !
At length, he mentally pronounce'd, ' I swear'
' What Hannibal with vinegar could do'
' To venture, dearest Maid ! with all my oil, for you !'

XVI.

" That night, on which Eudoxus Agnes met,
Neglected Wisdom had his pillow flown,

While

While *She* retire'd, half prude, and half coquette,
To bed with Vanity, as cold as stone.

The Sage as an Adonis would be known,
His Venus wish'd for a *Sçavante* to pass;
Each saw each other's foible, not their own;
He smile'd at Science in a lovely lass,

She at a Sapiient Squab, who turn'd philandering Ass."—P. 80.

The description of his walk up the hill is not badly described. To the following scene, even the most fastidious, cannot refuse a smile.

XXV.

"Eudoxus, squatting in a cushion'd chair,
Gave her that interesting glance which owns
A double feeling,—and would fain declare
The heart is full of love, the shoes of stones.
His tender sighs, inflating into groans,
Were debts, as in a partnership concern,
Due, jointly, both to Bosom and to Bones;
And seem'd to say, 'Sweet Lady! let me learn'
'Whether in vain I ache, and pant, and grunt, and burn!"

XXVI.

"In vain they question'd;—for the Fair pursue'd
Her prattle, which on literature flow'd;
Now change'd her author, now her attitude,
And much more symmetry than learning show'd.
Eudoxus watch'd her features, while they glow'd,
Till passion burst his puffy bosom's bound;
And, rescuing his cushion from it's load,
Flounce'd on his knees, appearing like a round
Large fillet of hot veal, just tumble'd on the ground.

XXVII.

"Could such a Lover be with scorn repulse'd?
Oh, no!—disdain befitted not the case;
And Agnes, at the sight, was so convulse'd,
That tears of laughter trickle'd down her face,
Eudoxus felt his folly, and disgrace;—
Look'd sheepish,—nettle'd,—wish'd himself away;—
And, thrice, he tried to quit his kneeling-place;
But Fate, and Corpulency, seem'd to say,
Here's a Petitioner that must for ever pray!"

XXVIII.

"'Mon Dieu!' said Agnes, 'what absurd distress!'
'How long must you maintain this posture here?'
'Ah! *that*,' he sigh'd, 'depends on the success'
'Of your endeavours, more than mine, I fear.'
'Get up I cannot, by myself, 'tis clear:—'

'But,

- ‘ But, though my poor pretensions you despise,’
 ‘ Full many a man is living, Lady dear !’
 ‘ Whose talent, as a Lover, rather lies’
 ‘ In readiness to kneel, than readiness to rise.’

XXIX.

“ Again he strain’d, again he stuck like wax,
 While Agnes tugg’d at him, in various ways ;
 But he was heavier than the Income Tax,
 And twenty times more difficult to raise.
 She fear’d that Scandal would the story blaze ;
 Yet, hopeless, rang the bell;—the Servant came,
 And eye’d the prostrate Lover with amaze ;
 Then heave’d upon his legs the Man whose name
 Is lifted up so high by never-dying Fame.

XXX.

“ Eudoxus, fretted with the morn’s romance,
 Opine’d, while he was waddling to the plain,
 Himself no wiser than that King of France
 Who march’d up hill, and then march’d down again.
 He found that he had striven against the grain ;
 That suffering Love within his breast to lurk
 Brought ‘ labour,’ which by no means ‘ physick’d pain ;’
 That Beauties, who on eminences perk,
 Make Courtship, for the Fat, a very Up-hill Work.”—P. 88.

We anticipate many grave objections which may be raised against this pasquinade on the memory of the historian, but we must fairly own that they have no weight with ourselves. The vanity and egotism of Mr. Gibbon, has made even his personal defect fair objects for satire. When a man is weak enough to be enamoured of his own failings, whether intellectual or corporal, he must not be offended if that admiration should become the source of burlesque. Mr. Colman’s apology upon this point at the beginning of his tale, is more handsome than necessary. Mr. Gibbon has suffered much from his enemies, but more from his friends ; especially from those who have furnished the humourist with such ample materials for fair and open ridicule.

The last poem in the volume contains a description of the rural retreats in the vicinity of town, and of their inhabitants, concluding with a pair of epistles from two ancient ladies, who had mutually infested each other with some neighbourly nuisances. The strange varieties of people who inhabit these neat little suburban receptacles of the overflow of the town, are thus portrayed.

“ Thither the *Small-Folk* of two sorts repair ;
 The first, as constant dwellers, stagnate there ;

The second sojourn,—wasting cash, to come
 On visits to their vulgar *Tusculum* :
 These Folly lures to gape in broad retreat,
 And lease a Cake-House for a Country Seat ;
 Those Prudence prompts to shrink from London rents,
 In sprucer, but less costly, tenements.

Thither the secondary Cit, in haste
 To shew he thrives in Trade, and fails in Taste,
 From London jogs, hebdomadally, down,
 And rusticates in London out of Town.
 Thither the Scribe, whom Government retains,
 (A self-important Drudge, with slender gains,)
 Vain of his furnished floor, *genteelly* cheap,
 Six evenings out of seven, plods home to sleep :
 But, all the Sabbath, while his goose-quill lies,
 Inactive, at the Customs, or Excise,
 He worships the *suburban picturesque*,
 To ease his lungs, with brick-kilns, from the desk."—P. 95.

The Academies, also, though their merits be emblazoned in golden letters on an azure ground, do not escape the lash of the humourist.

" Some, too, for gain establish their abode,
 In perking mansions, on the shadeless road ;
 Exhibiting (right rural to behold !)
 The word " ACADEMY," in glittering gold ;
 Where ditches, damp, thick fog, and dense discerning,
 Improve, alike, an infant's health, and learning.

With all of these, on money-getting plans,
 Mix rustick Shop-keepers, and Publicans,
 And Manufacturers, from London poke'd,
 Indicted thence, for having stunk, and smoke'd.
 Hail, Regions of preparatory Schools,
 Of Strict Economists, and Squandring Fools !
 Hail Ye, who, there, your various plans pursuing,
 Court profit, rest, frugality, or ruin !
 Ye Tallow-Chandlers, who, *retire'd* to gaze
 At Paul's near Dome, still sigh for *melting-days* ;
 Ye Demi-Gentlemen, whose fingers ache,
 With posting Duties for the Nation's sake ;
 Or Ye, as *Demi*, driving pens, to live
 On what the War Office and Treasury give ;
 Ye worn-out Sea-Lieutenants on half pay,
 Who drop your anchors on the King's highway ;
 Ye careful Widows, who, of Mates bereft,
 Have what ye call " a little something" left ;
 Ye sour Old Maids, with " somethings" much more small,
 From never having had a mate at all ;

Ye Cockneys, all, who, pastorally shoot
 Your brick-work cions from the City's root,
 Which form but branches, branch what way they will,
 From that old trunk, the Standard in Cornhill;
 Be ye old, young, or feminine, or male,
 Or rich, or poor,—whate'er ye be, ALL HAIL!"—P. 97.

The following extract we shall make with the more readiness, as it approaches more nearly to real wit than any other part of the volume. The lines are really worthy of a place beside the description of Timon's villa.

"Peace to each Swain, who rural rapture owns,
 As soon as past a Toll, and off the stones!
 Whose joy, if Buildings solid bliss bestow,
 Cannot, for miles, an interruption know:—
 Save when a gap of some half dozen feet,
 Just breaks the continuity of street;
 Where the prig Architect, with *style* in view,
 Has dole'd his houses forth, in two by two;
 And rear'd a Row upon the plan, no doubt,
 Of old men's jaws, with every third tooth out.
 Or where, still greater lengths, in taste, to go,
 He warps his tenements into a bow;
 Nails a scant canvass, propt on slight deal sticks,
 Nick-name'd *Veranda*, to the first-floor bricks;
 Before the whole, in one snug segment drawn,
 Claps half a rood of turf he calls a lawn;
 Then, chuckling at his lath-and-plaster bubble,
 Dubs it the CRESCENT,—and the rents are double."—P. 99.

Had G. Colman always written thus, he would have stood much higher in the rank of English poets than he does at present. We fear that it is now too late to retrace his steps, and to tread the more laborious and chastened path to eminence. As the matter now stands, his eccentric images, doggrel slang, and flippant vulgarity, may amuse the reader, but never will ennoble the writer. Mr. Colman is well acquainted with the theatre; he will understand us when we say, that where he might have been a Quin, a Woodward, or a King, he is contented to be a Follet, or a Grimaldi.

ART. IV. *A Tour to Alët and La Grande Chartreuse, from Dom Claude Lancelot, &c. &c. By Mary Anne Schimmelpenninck.* 2 vols. 12mo. Arch. 1816.

ART. V. Nar-

ART. V. *Narrative of the Demolition of Port Royal des Champs, &c. By Mary Anne Schimmelpenninck.* 12mo. 7s. 6d. Arch. 1816.

THE charms of novelty do not arise only from the representation of objects strictly new, but from the revival also of those which have been long dormant or forgotten. It matters not how old a subject may be, or how many volumes may have been written upon it, if it is known only by name, and if the numerous treatises in which it has been discovered, are either inaccessible to the public from their scarceness, or illegible from their bulk, the first time it shall be presented to the world in a tangible shape, it may justly claim the attraction of novelty. Of the Jansenists, and of their history we, generally speaking, know but little, and with the sources from whence it could be drawn, we were as slightly acquainted. In presenting, therefore, to the public, a compendium of the most interesting parts in their eventful story, we conceive that Mrs. Schimmelpenninck is certainly entitled to all the attention which novelty so generally attracts.

The volumes before us are partly a translation, and partly original. In copying from preceding works, Mrs. S. seems to have allowed herself the full liberty of altering or curtailing, as she might think most desirable. To this we do not altogether object, as in the originals, there are certainly many of the minuter parts of national history, which to an English reader must be almost unintelligible without a more detailed explanation; there are parts also, which to those who were more immediately involved in the controversy, might appear of material consequence, but to the English reader, at this distance of time, would have been of little interest.

The first piece in the volume, is the Tour of Dom Claude Lancelot to the Grande Chartreuse. Lancelot was born at Paris in the year 1616, and early became acquainted with de Hauranne, the celebrated Abbé of St. Cyran, the friend and coadjutor of Jansenius. He soon became a zealous promoter of Jansenism, and to his learning the Jansenian college of Port Royal is indebted for most of its celebrity. The Port Royal Latin, Greek, Spanish, and Italian grammars, with the well-known collection of Greek primitives, (since translated by Nugent) owe their origin. The visit of such a man to such a place, cannot fail to command the most lively attention. He left Paris in August 1667, and proceeded through Auxerre, Clugny, and Lyons, to Grenoble, and from thence to the object of his expedition. We shall give the description of his approach to this magnificent solitude in his own language.

“ We

" We travelled for some hours through a very thinly inhabited country. Here and there a few scattered huts are interspersed. At length even these were no longer to be seen. Nothing met the eye but barren wastes, or dark forests, which seemed of an almost interminable length, and which were nearly impervious to the light. We saw during the morning many herds of wild deer, with hares and foxes in great numbers; and not unfrequently we were alarmed at the howling of wolves. Gradually the forests become hilly, then rocky. Our attention was solely taken up with the romantic beauty of the scenery, when the forest suddenly opened, and we saw before us, what is properly the entrance to the desert of the Grande Chartreuse.

" Imagine a gloomy forest abruptly terminated by immense mountains. The tops covered with snow, and the sides presenting a bare front of naked rock, and beetling brows, undiversified by the least symptom of vegetation.

" The desert of the Chartreuse is wholly inaccessible but by one exceedingly narrow defile. This pass, which is only a few feet wide, is indeed truly tremendous. It winds between stupendous granite rocks, which overhang above; and appear ready every moment to fall with a dreadful crash, and overwhelm the awe-struck traveller. Indeed the crags above project so far beyond the perpendicular; that they appear literally suspended without support.

" They cast such an awful gloom on the path, that our horses as well as ourselves, seemed impressed with fear, and ready to start back at the strangeness of the scene, and the sullen hollow echo of every footfall.

" At the farther end of the defile is a most romantic mountain torrent. We crossed it on a rude stone bridge; and by a sudden wind in the road, immediately saw before us the tremendous Alp, on which the monastery is placed. In order to give you any idea of its position, I should observe, that the mountain on which it is situated, though apparently of an inaccessible height, is yet surrounded on every side by rocks still more elevated, whose summits are covered with perpetual snows.

" No sooner is the defile passed, than nothing which possesses either animal or vegetable life is seen.

" No huntsman winds his horn in these dreary solitudes; no shepherd's pipe is allowed to disturb the deep repose. It is not permitted the mountaineers ever to lead their flocks beyond the entrance; and even beasts of prey seem to shrink back from the dreaded pass, and instinctively to keep away from a desert, which neither furnishes subsistence nor covert.

" Nothing meets the eye but tremendous precipices and rude fragments of rock, diversified with glaciers in every possible fantastic form.

" Our mules began slowly to ascend. The path is rocky, and winds round the mountain. How to describe the terrors of the ascent I know not.

" Sometimes

“ Sometimes it was only a narrow ledge, scarcely affording footing for our mules, and overhanging dizzy precipices below. At others, the rocks, jutting out above, overhung till they formed a complete arch over our heads, and rendered the path so dark, that we could scarcely see to pick our way. Frequently huge fragments of rock fell with a tremendous crash from above, always threatening instant destruction, and occasionally wholly blocking up the road. We were then obliged to use tools which we brought on purpose, to make fresh stepping places. Once we had to pass over a narrow pine-plank, which shook at every step; this was placed by way of bridge over a yawning chasm, which every moment threatened to engulf the traveller in its marble jaws. We often passed close by the side of abysses so profound as to be totally lost in darkness; whilst the awful roaring of the waters struggling in their cavities, shook the very rocks on which we trod.

“ We laid the bridle on our mules' necks in silence; lifting up our hearts to that great and inscrutable Being, who has created so many wonders, and whose eternal Godhead and almighty power are thus awfully and clearly written, even from the creation of the world, in the things which he has made.

“ As we ascended still higher, we were every now and then disturbed by the hoarse screams of the eagles (the only tenants of these deserts), who started from their eyries at the sudden disruption of the masses of rock above, and wheeled in long circles round the mountain.

“ After some hours' toiling in this manner, and at the height of about half a league, we reached the precincts, or rather outward court of the monastery. This building is not a part of the Convent itself, but is a distinct establishment, composed of lay-brothers, or other persons, who wish to be under the direction of the Chartreux, without wholly conforming to the severity of their rule. These persons chiefly manage the temporal concerns of the community; and by their industry their few wants are easily supplied. All round the court are cells, for the residence of those amongst them who occupy their working hours in the various handicraft labours necessary to the whole community.

“ Here we gladly partook of some refreshment. Our journey, however, was not so soon terminated. We ascended a quarter of a league farther, before we came to the monastery itself.

“ The difficulties in the first part of our ascent, appeared mere trifles to those we had to encounter in the latter. The snow rendered the path so dubious, and the ice made it so slippery, that we scarcely took a step but at the imminent hazard of our lives. The constant sliding of loose stones under the snow added to the risk. Our gracious Lord, however, preserved us from painful fear; how often have we experienced his kind protection and mercies, even before we knew him, and before we had devoted our hearts to him. In your long captivity he still spreads beneath you his everlasting arms! and in our journeyings for his sake, he who keeps Israel
without

without slumbering or sleeping, blessed our coming in, as he had our going out. He mercifully preserved us from all evil ; and above all, he preserved our souls. Before sun-set we reached the Convent gate.

“ The monastery itself is as striking as the approach ; its prodigious strength and high antiquity give it a singularly venerable appearance. The circumstances of its position increase the sensation of awe.

“ The Chartreuse, though situated a whole league above the base of the mountain, is yet placed in a bottom, as it respects the summit. Nay, so far are the rocks elevated above its highest turrets, that it takes two hours more good travelling to attain the highest practicable point. In fact, the stupendous rocks, which enclose it on every side, reach far above the clouds, which mostly, indeed, rest upon their summits ; here they form a dense shade, which, like a dark awning, completely conceals the sun from the view.

“ Were this not the case, the fierce reflection of its beams would be almost insupportable. Even on the brightest day, the sun is only visible (owing to the proximity of the rocks), as from the bottom of a deep well. On the west, indeed, there is a little space, which being thus sheltered, is occupied by a dark grove of pine trees ; on every other side the rocks, which are as steep as so many walls, are not more than ten yards from the Convent. By this means a dim and gloomy twilight perpetually reigns within ; and it is difficult to read small print but by lamp-light, even in the noon of the brightest summer's day.” P. 6.

The Grande Chartreuse was founded in 1084, by St. Bruno, a native of Cologne, who is said to have been suddenly converted from a life of profligacy and gaiety, by a chance visit, during a fit of intoxication, to the chapel of a Benedictine monastery. It appears, however, that notwithstanding all his sanctity, he still continued to indulge in his roving disposition, for at his newly-founded institution, he did not remain above six years. Afterwards, upon the summons of Urban the Second, he visited Rome, which he again soon quitted in disgust, and having a taste for building monasteries in deserts, he founded another in the wilds of Squillace, in Calabria, where he died. Another history of his conversion is extant, which savours more of the *Acta Sanctorum* than of the *lux veritatis*. There is a tradition, that, at the funeral of a brother canon, Raymond Docres, who died in a fit of debauchery, while Bruno was present, the pall which covered the body began to move, and the corpse raised itself slowly out of its coffin, and with a look of inexpressible anguish and horror, uttered, in a slow and sepulchral tone, the following awful words. *Iusto judicio Dei appellatus sum—iusto judicio Dei judicatus sum—iusto judicio Dei condemnatus sum ;*
and

and having uttered these words, it fell down again into the coffin and expired. Be this as it may, it is certain that Bruno retired in penitence and sorrow from the world, and that with a few followers, he founded the Chartreuse, strictly following the severest discipline of the ancient order of St. Benedict. Our readers will not be displeased to be reminded of the beautiful lines which occur in the *Pursuits of Literature*, descriptive of the retreat of St. Bruno.

“ Or where Carthusian towers the pilgrim draw,
And bow the soul with unresisted awe,
Whence Bruno, from the pine-clad mountain's brow,
Surveyed the world's inglorious toils below ;
Then, as down rugged cliffs the torrent roared,
Prostrate, great nature's present God adored,
And bade, in solitude's extremest bourne,
Religion hallow the severe sojourn.”

In the time, however, of Lancelot, the monks appear to have relaxed some little from the severity of their original founder. Still, however, their life presented an example of the most real and unfeigned austerity. From the Grande Chartreuse, Lancelot proceeded to Alêt, whose bishop, the good Nicholas Pavillon, received him with primitive hospitality. This bishop of Alêt was specially instrumental in the dissemination of the holy Scriptures throughout France, which, together with his partiality for the Jansenists, exposed him to the hatred of the Jesuits, and to much severe persecution. He was ever esteemed, however, a man of real sanctity, and was frequently consulted by those of the highest ranks respecting their spiritual concerns. One of his most celebrated disciples was De Rancé, the institutor of the astonishing austerities which were practised at La Trappe. As De Rancé has been the hero of a poem, which we noticed in the course of the preceding year, we shall not give any detail of his history, nor of his extraordinary conversion. Sufficient is it to say, that he resigned all the vast benefices, and even his paternal inheritance, reserving only La Trappe, of which he became the regular abbot. He found, upon his arrival, that the monks were not only immersed in luxury and sloth, but disgraced by the most scandalous profligacy. To their debauchery, they added even robbery and murder, and from a brotherhood of saints, they became a banditti of ruffians. In his attempt to reform so desperate a crew, De Rancé met with the most appalling difficulties. Plans were laid to poison him ; and once even a pistol was presented close to his head, but fortunately it missed fire ; it is satisfactory, however, to learn, that the perpetrator of this horrid act, became a sincere penitent, nor did De Rancé find a more
zealous,

zealous, attached, and affectionate friend, than in his former assassin. After the description which we gave of the Grand Chartreuse, our readers will not be displeased to be presented with a view of the abbey of La Trappe.

“ This abbey is situated not far from Evreux and St. Maurice.

“ On descending a hill near the latter village, the traveller suddenly finds himself at the skirts of a dark forest, which extends further than the eye can reach, over an immense tract of country. Here it becomes necessary to take a guide, for the way is so exceedingly intricate, that even those best acquainted with it, are in perpetual danger of losing their road.

“ The whole of the way is inexpressibly dreary. It is only diversified by a few lone huts, or solitary dilapidated chapels. Here and there are seen, beneath the spreading trees, a few decaying crosses raised by pious hands. The squirrels, hares, and foxes, seemed, undisturbed, to possess the whole domain.

“ After traversing these lone roads for some hours, the trees become thicker, and tangled with underwood, and the traveller reaches a thick wood, clothing the sudden slope of a hill. Here a most romantic prospect opens. Hills of every variety of form present themselves to the eye on every side, and they are completely covered with forests, offering the most fanciful variety of tint and foliage.

“ On penetrating the midst of this thicket, a little path, or rather track, is pointed out by the guide, if indeed one may call by that name a way where no vestige of any human footstep appears. A little blaze here and there, on particular trees, is the only direction. Even this is so faintly marked, that to others but the guide it would be nearly imperceptible. After pursuing this path for about three miles, through a maze of the most intricate turnings and windings, and through every diversity of rise and fall, the traveller again finds an opening in the trees. Here he discovers himself to be on the overhanging brow of a hill, the descent of which is clothed with wood, and so perpendicular as to appear impracticable, till led by the guide to a zig-zag path, concealed by the trees, and hollowed out of the side of the rock; it appears impossible to advance a step, without tumbling headlong into the valley beneath.

“ The prospect is truly awful and striking. On all sides nothing is visible but hills, rising one beyond another, and completely covered with dark forests. These extend in endless continuity, without the least apparent vestige of any human footstep having ever trod them before. An almost death-like silence and stillness reigns all around. Directly under the feet, but at a great depth, is a long and steep valley, so narrow and so thickly wooded, as to be almost impervious to the rays of the sun.

“ This valley is interspersed with eleven lakes. The waters are completely stagnant, their hue is dark and dismal. These lakes connecting one with another, in two circles, form a double moat about the monastery. In the middle of the day the venerable abbey
of

of La Trappe appears rising in the centre. In the morning and evening the exhalations arising from the waters are so thick, that only its dark grey towers, above the curling vapour, or the deep tone of its bell, announces to the traveller that he has reached his journey's end.

“ Perhaps there is not a situation in the whole world more calculated to inspire religious awe, than the first view of the monastery of La Trappe. The total solitude, the undisturbed silence, and the deep solemnity of the scene, is indescribable. The only adequate comparison of sensation I can make, is that excited by the sight of death.

“ In descending the steep, through difficult and intricate by-paths, the traveller again loses sight of the abbey, till he has actually reached the bottom of the hill. Then emerging from the trees, the following inscription, immediately before him, appears, in stone work, above the grate of the convent.

“ ‘ C'est ici que la mort et la vérité

“ Elevent leurs flambeaux terribles ;

“ C'est de cette demeure au monde inaccessible

“ Que l'on pass à l'éternité. ’ ” P. 22.

The austerities practised at La Trappe are severe almost to suicidal excess. Neither meat, fish, nor eggs are allowed even in the case of severe sickness. Their daily food is bread with vegetables and water; their meals are only two in the day, nor must they exceed twelve ounces in both together. Their cloaths are made of thick woollen cloth, which are never changed, nor even taken off by day or night, summer or winter. The number of rheumatisms and other painful complaints arising from this custom may easily be imagined. Their beds are composed of ropes of knotted straw. From these they rise about two in the morning, perform different religious services until seven. At this hour they go out to their labour in the open air, which is of the most laborious and fatiguing nature, nor is it ever intermitted, either summer or winter. Half past ten is the hour of their first repast; after this they read till noon; when they are allowed to lie down till one. After an half hour spent in religious duties, they work again till three. They then read for three quarters of an hour, and retire for one quarter more to their private meditations. Vespers begin at four, and end at five. After this they sup, and retire to read in private till half past six, at which time public reading begins, which lasts till seven, the hour of compline, or the last evening service. This lasts till eight, at which hour they retire to rest. The most rigid silence is maintained throughout the whole of the monastery, uninterrupted even by the interchange of friendly conversation. For one hour, on a Sunday, those who are inclined, may make a short speech on religious subjects, which is the only time when they hear the sound of each other's

other's voice. They are not allowed to stand near each other during their work, or even by signs to hold the most distant communication. The monk of La Trappe, in the midst of two hundred and fifty of his brethren (the number during the visit of Lancelot) is as much an insulated being as the lone traveller in the most deserted wilds of Africa. No one, except the abbot and prior, are acquainted with the real names and conditions of the brethren. Upon their entrance, they always assume a new name, and it has often been the case, that those of the same name, family, and neighbourhood, have lived together for many years in the convent, without knowing each other, till the grave-stone revealed the name of the survivor. An extraordinary instance is given in the volume before us.

"Some years ago a youth of great talents entered himself at La Trappe. His early and deep piety edified the whole society. After a few years the austerities he had practised at so early an age, undermined his health. He fell into a slow decline. One of the monks was appointed to attend him. He was selected as having himself left the world at a very early period. The youth died. About a year after his death, one of the monks happening to go rather earlier than usual into the burying ground, their usual walking place; the monk who attended the youth standing with his arms folded, contemplating his tomb. On hearing him, he immediately fell back into the walk: no more notice was taken, the burying ground continued the daily walking place, nor did any other symptom ever escape. Ten years after, the monk died. His grave-stone unfolded the secret. It was his only son whom he wept, and whom, though unknown to him, he had so diligently attended." P. 130.

Though as they meet each other they are not allowed to speak, yet the forms of politeness are always preserved, in mutually bowing as they pass. They wait by turns at the tables, where as constant a silence is preserved. So far indeed do they carry their aversion to noise, that if any unfortunate wight, during the time of their repast, should display his clumsiness, in the fall of a dish, knife and fork, or salt cellar, the perpetrator of the crime quits his seat, and prostrates himself on the ground, till the signal of pardon is given by the abbot. There is something in their preparation for death quite revolting to human nature. When any one of the brethren is supposed to be in the last extremity, he is taken off his bed of straw, and placed on a heap of dust and ashes on the floor, and there left to expire.

Such was the state of the monastery of La Trappe in the middle of the seventeenth century. So ignorant of all external affairs were its monks, that in after times few of them knew the name of the reigning prince. It is with pleasure we turn from these useless austerities and unfruitful seclusions to other institutions

tions of a much more beneficial nature, which were formed, as Lancelot relates, under the superintendence of the good Bishop of Alêt. A female society, especially of regents or teachers, appears to have been productive of the highest utility. These ladies take no religious vows, but live in a state much resembling that of the monastic orders. They are clothed alike, and live together in a common habitation or college. The objects of the society are to nurse the sick, instruct the ignorant, and relieve the poor, particularly of their own sex. They appear to have been very active in teaching domestic management to poor families, and in superintending schools for girls. Though the establishment was at Alêt, yet they spent six months in each year, from Autumn to Easter, in taking circuits to extend the circle of their benevolence.

“ As soon as the ladies reach the district appointed for the year, six of them go to the principal town, and take possession of a house, provided on purpose for them, by the bishop; the rest of the detachment proceed two and two to houses appointed for them, in like manner in all the villages immediately circumjacent.

“ In these houses the ladies remain the whole time. No man ever enters, nor do they ever go out but to chapel, and as it falls to the turn of each to visit the sick in the town. A medicine closet, and clothes for the poor, are immediately provided, and they are themselves supplied with every requisite from Alêt.

“ As soon as they arrive at any town, they immediately deliver a letter of recommendation to the principal clergyman in the place; and also an order from the bishop, that he should immediately give the whole town notice of their arrival. Accordingly a printed paper is put up in the market-place, and in the corners of the streets, with an invitation to all females, of every age and denomination, to wait on them.

“ In a hall appropriated for the purpose, they receive all the women and children who choose to come, and immediately begin a regular and settled plan of instruction, which fully occupies them from morning till night.

“ The morning instruction is generally of a temporal, and the evening of a spiritual nature. One day in the week is devoted to teach the young women to cut out clothes to advantage, cheap cookery, and many things of the like nature. Every other day a school is held for the girls. They are instructed in reading, writing, working, and accounts. Part of every day is devoted to religious reading, and catechetical instruction. It is expected that no book shall be read, nor any catechism used, which has not been prescribed by the bishop. The ladies are, however, expected to use their own discretion in commenting and applying their instructions to existing circumstances. At these meetings all of their own

sex are invited to be present; there are, however, other meetings, which are more particularly designed for those who have made farther advances; or who have manifested a disposition decidedly serious. In these they have readings of a more spiritual nature, to which they add exhortation, and a little free spiritual conversation, in which each person, who is inclined, relates her experience, or asks advice. Besides this, the Regents have, once a fortnight, private conversation with every individual who attends them. So that there is not a single person with whose state of mind they are unacquainted.

“ Once a month, they all assemble from the neighbouring villages in their house in town. Here they give an account of their mutual labours, state their difficulties, encourage each other, arrange their plans for the ensuing month, and draw up a statement of their progress, and a catalogue of their wants, which is sent to the superior and committee at Alêt; and is by them transmitted to the bishop. In this account every individual is mentioned, and it is by this means M. d'Alêt acquires so extensive an acquaintance with his diocese.

“ After the Regents have been two or three months in a place, and are well acquainted with the people, they make choice of some of the most pious and intelligent, whom they take into their house, and to whom they give instructions, to qualify them to conduct every thing on the same plan after their departure. They also select some of the most pious ladies to take the superintendence of the whole. Thus little schools and religious societies are formed all over the diocese. They also instruct in mixing medicines, attending the sick, &c. By this regular system, stability has been given to their institution. Wherever they have once obtained footing, not only a total, but a permanent reform, has mostly succeeded their labours.

“ It is astonishing how much the Regents are beloved and respected. If they are seen in the streets, each one in passing is sure to pull off his hat and stand aside. Not seldom have I seen the roughest boors bless them with tears in their eyes. Even the little children are delighted with their winning, affectionate, and cheerful manners.

“ ‘ We had the Regents last year!’ is a sentence often pronounced with great exultation in the diocese of Alêt. I have often seen the words,—‘ The Regents are come!’ diffuse the same joy over a whole village, as though it had been a public festival.

“ The labours of these ladies are by no means confined to the poor; those amongst the rich and noble, who want their advice, are perfectly at liberty to ask it, whilst they reside in their district.

“ It has nevertheless been found necessary to make strict, or rather inviolable rules. Otherwise the accumulating multiplicity of acquaintance would subject them to a degree of intrusion, which would effectually defeat the object of their labours.

“ The established rules are therefore never departed from.

Whilst the Regents wholly devote themselves to their own district, and receive every one there who chooses it; they, at the same time, never allow, on any pretext whatever, of any correspondence, either by letter or visits, with any individuals whose quarter they have left.

“Should any letter be sent, a short but polite answer from the superior states their rule and the reason for it; and the writer is referred to the established superintendence of the district. Nor is any intercourse resumed, till in the course of their rounds, they again return to the same place.

“With the superintendents and the ladies' committees, they keep up a constant communication. The bishop also takes care that they shall be regularly inspected by the minister of the place.

“On the Regents' return to Alêt in spring, they render an account of all they have done; they are peculiarly careful to mark all the errors and mistakes they have fallen into, and appoint solemn seasons of retirement, fasting and prayer, to implore the divine forgiveness.”—P. 159.

The extensive utility of such an institution forms a lively contrast to the selfish and self-inflicted severity of the brethren of La Trappe. Far be it for us to suffer an expression to escape us, which might be construed into derision of this most mistaken piety. There is a reverence due even to all the absurdities of single, sincere, and penitent souls. There was no external grimace in the austerities of La Trappe, there was a reality in them, which causes human nature to shudder rather than to smile. The sufferings still of these voluntary martyrs centered entirely in self. The gratuitous privations and tortures which they underwent, neither by their influence reclaimed the profligate, nor by their example edified the faithful. They consecrated no cause, they sealed no doctrine, they advanced no practice; useless enough in themselves, they became still more so, from the solitude in which they were inflicted. Yet throughout the whole of this letter, Lancelot, in the enthusiasm of admiration, pronounces them to be the immediate effect of divine grace upon the heart. The grace of God is indeed the inspirer of contrition, and the instrument of reformation: of that contrition, which amends the heart of the individual, of that reformation, which extends its influence over the hearts of others. But that the grace of God is the adviser and instrument of tortures, either corporeal or spiritual, we can never be led to believe. By the grace of God these fathers of La Trappe might be led to abandon a life of profligacy and vice, but by the grace of God they were never taught to adopt another of useless anguish and solitary austerity; in defiance of the very first principles of that religion, to the study of which they believed themselves devoted.

Love, charity, and benevolence appear to have been banished from the hearts of these miserable and mistaken beings. To bring Christianity into disrepute, by the practice of irrational austerities, would appear to be the great scheme of the enemy of mankind. If religion can once be represented as absurd, half the work of infidelity is done. In one age, the useless severities inflicted upon themselves by these mistaken devotees, but added confidence to the sceptic and encouragement to the profligate. Reason taught them that this self-devotion could not be religion, and they too readily concluded, from all that they saw and heard, that there could be no other. In our age, the common sense of mankind has decried the use of bodily torture as the test of religion in the soul; but the pangs from which the body is relieved, are too often transferred to the soul. The brethren of La Trappe tormented their frames with the severities of perpetual penance, and sought for grace in the anguish of corporeal suffering; the disciples of fanaticism agonize and torment their minds, and when distracted by pious doubts, worn down by heart-rending melancholy, and immured, as it were, in themselves and their own unmerited sufferings, are proclaimed as the triumphant examples of grace in the soul. In both these cases, the wretched victims of delusion demand our most sincere and heartfelt commiseration. We could wish, that both for themselves and others, they could be redeemed from this slavery to the grossest superstition, into the liberty of that heavenly wisdom, "whose ways are ways of pleasantness, and all her paths are peace."

Before, however, we quit the brotherhood of La Trappe, we must present to the reader the meeting between De Rancé and James the Second. The scene between the founder of the institution and the exiled monarch, is a very striking one, and appears to be drawn with much fidelity.

"James the Second had heard of La Trappe in the days of his prosperity. After his misfortunes, he resolved to visit a seclusion he had so long felt a curiosity to see. The design was not executed till after his return from his unsuccessful expedition to Ireland.

"He arrived at La Trappe in the evening of the 20th of November, 1690. As soon as M. de Rancé heard he was come, he went forth to meet him at the door of the monastery. The king was on horseback. As soon as he alighted, the Abbé prostrated himself before him. This is the custom with respect to all strangers. Nevertheless, it was, in this instance, performed in a manner expressive of peculiar respect.

"The king felt pain at seeing the Abbé in this humiliating posture before him. He raised him up, and then entreated his benediction. This the Abbé gave, accompanying it with a speech of
some

some length. He assured his majesty he thought it a great honour to see a monarch who was suffering for the sake of Christ; who had renounced three kingdoms from conscientious motives. He added, that the prayers of the whole community had been constantly offered up in his behalf. They had continually implored heaven to afford him renewed strength, that he might press on in the power of God, till he should receive an eternal and immortal crown.

"The king was then conducted to chapel. They afterwards conversed together for an hour. James joined in the evening service, by which he appeared much edified and consoled.

"The king's supper was served by the monks, and consisted of roots, eggs, and vegetables. He seemed much pleased with all he saw. After supper, he went and looked at a collection of maxims of Christian conduct, which were framed and hung up against the wall; he perused them several times, and, expressing how much he admired them, requested a copy.

"Next day the king attended the chapel. He communicated with the monks; this he did with great devotion. He afterwards went to see the community occupied at their labour for an hour and an half. Their occupations chiefly consist of ploughing, turning, basket-making, brewing, carpentry, washing, transcribing manuscripts, and book-binding.

"The king was much struck with their silence and recollection. He, however, asked the Abbé, if he did not think they laboured too hard. M. de Rancé replied, 'Sire, that which would be hard to those who seek pleasure, is easy to those who practise penitence.'

"In the afternoon the king walked for some time on a fine terrace, formed between the lakes surrounding the monastery. The view from this place is peculiarly striking.

"His Britannic majesty then went to visit an hermit, who lived by himself in a small hut, which he had constructed in the woods surrounding La Trappe. In this retreat he spent his time in prayer and in praise, remote from all intercourse with any one, excepting the Abbé de la Trappe. This gentleman was a person of rank; he had formerly been distinguished as one of the bravest officers in King James's army. On entering his cell, the monarch appeared much struck and affected with the entire change in his demeanour and expression of countenance.

"In a short time he recovered himself. After a great variety of questions on the part of the king, he at length asked him, 'at what hour in the morning he attended the service of the convent in winter?' He answered, 'at about half-past three.'

"'But,' returned Lord Dumbarton, who was in the king's suite, 'surely that is impossible. How can you traverse this intricate forest in the dark; especially at a season of the year, when, even in the day time, the road must be undiscernible, from the frost and snow?'

" 'My

“ ‘My Lord,’ replied the hermit, ‘I should blush to esteem these trifles as any inconveniences, in serving a heavenly monarch; when I have so often braved dangers, so far more eminent, for the chance of serving an earthly prince.’

“ ‘You are right,’ returned the king. ‘How wonderful that so much should be sacrificed to temporal potentates; whilst so little should be secured by serving him, the only King, immortal and invisible, to whom alone true honour and power belong. That God who has done so much for us!’

“ ‘Surely, however,’ continued Lord Dumbarton to the hermit, ‘you must be thoroughly tired with passing all your time alone in this gloomy forest.’

“ ‘No,’ interposed the king; himself replying to the question, ‘he has indeed chosen a path widely different to that of the world. Death, which discovers all things, will shew that he has chosen the right one.’

“ The king paused for a reply. None being made, he continued. ‘There is a difference,’ said he, (turning to the hermit), ‘between you and the rest of mankind. You will die the death of the righteous, and you will rise at the resurrection of the just. But they’

“ Here he paused; his eyes seemed full of tears, and his mind absent, as if intent on painful recollections.

“ After a few moments, he hastily arose, and taking a polite and kind leave of the gentleman, returned with his retinue to the monastery.

“ During his whole stay, the king assisted at all the offices. In all of them he manifested a deep and fervent devotion. His misfortunes seemed to have been the means of awakening his heart to worship God in spirit and in truth.

“ Next day the king prepared to depart at an early hour.

“ On taking leave, he threw himself at M. de Rancé’s feet; and with tears requested his parting benediction.

“ The Abbé bestowed it in a most solemn and affecting manner.

“ The king, on rising, recognized the monk on whose arm he leant to get up. He was a nobleman who had long served in his army (*the Hon. Robert Graham.*) ‘Sir,’ said the king, addressing himself to him, ‘I have never ceased to regret the generosity with which you made a sacrifice of a splendid fortune in behalf of your king. I can, however, now grieve at it no longer; since I perceive that your misfortunes in the service of an earthly monarch, have proved the blessed means of your having devoted your heart to a heavenly one.’

“ The king then mounted his horse and departed.” P. 330.

The second volume of Mrs. Schimmelpenninck contains a desultory history both of Jansenius and of the Port Royal, selected from various foreign works. Upon the first of these, we shall not enter at present, as the history of Port Royal seems to
present

present a much more interesting scene to the English reader. The monastery of Port Royal was situated about six leagues from Paris, and was founded in 1204, by Eudes de Sully, bishop of Paris, and was the most ancient establishment of the order of Cîteaux. At the conclusion of the sixteenth century, like most other institutions of the same nature, it had relapsed into great irregularity and licentiousness. About this time, as was frequently the custom, Maria Angelica Arnauld was nominated the abbess, before she had completed her eleventh year, to secure the revenues to the family. This Angelica, when she grew up, became the reformer of the whole order. She not only reduced the monastery of Port Royal into a state of the most perfect religious discipline, but she was commissioned by the superiors to effect the same change in the rich and well-endowed establishment of Maubisson: she succeeded a profligate abbess, who had been expelled for her crimes. This lady contrived, however, by the assistance of a few cavaliers, to find her way back to her ancient habitation, and to dispossess Angelica. Her triumph, however, did not last long; for she was again deposed by force, and Angelica reinstated, who did not take up her abode there long, but having carried her purpose into effect, she returned to Port Royal. The number of nuns increased under the management of Angelica, from twelve to eighty. About this time, so violent a contagion appears to have prevailed within the walls of the monastery, from its unhealthy situation, that after losing many of its members, the remainder were forced to quit its walls, and retire to a magnificent hotel in Paris, which had been purchased for Angelica by her family. This was distinguished by the name of the *Port Royal de Paris*, while the monastery which they left was called *Port Royal des Champs*. About this time, Angelica began to be closely connected with M. de St. Cyran, the intimate friend and follower of Jansenius. Under his protection and advice, a few young men, disgusted with the profligacy around them, formed themselves into a society for religious retirement; and after a few months, finding their numbers increase, they determined to take possession of the deserted monastery of Port Royal des Champs, which they did in 1638. Their plan of seclusion was of a much more rational and amiable nature than that which was practised by the brethren of La Trappe. They acquainted themselves with every trade and profession, both high and low, which could make them useful to their neighbours. In the mean time, the fame of the establishment was advanced; and those of the highest ranks thought themselves fortunate in being enabled to send their children to be educated at Port Royal. The schools increased both in fame and in numbers, and many smaller establishments were formed at neighbouring towns, under the

the direction of the members of the original foundation. Tillemont, Arnould, Pascal, Nicole, nay, even Racine himself, pursued their studies, under the direction of the recluses of Port Royal. In the mean time, the nuns, if we may so term them, increasing in number, were forced again to take possession of their old habitation in the country. The female part occupied one half, and the recluses the other; they never saw each other but in the chapel; and the order and decorum which the whole establishment presented, was in the highest degree creditable. Their conduct also in every point respecting the largesses and bequests, which flowed in upon them from various quarters, appear to have been most generous and disinterested. During the civil wars at the commencement of the reign of Louis the Fourteenth, the buildings of Port Royal, by that time increased to a very considerable extent, were the depository for the property, and the refuge for the persons of their harassed and distressed neighbours. The following is a letter from Angelica, descriptive of the miseries in which they were involved.

“ We are all occupied in contriving soups and pottage for the poor. This is, indeed, an awful time. Our gentlemen, as they were taking their rounds yesterday, found two poor persons starved to death; and met with a young woman on the very point of killing her child, because she had no food for it. All is pillaged around; corn-fields are trampled over by the cavalry, in presence of the starving owners; despair has seized all whose confidence is not in God; nobody will any longer plough or dig; there are no horses, indeed, left for the former, nor if there were, is any person certain of reaping what he sows; all is stolen.

“ Perhaps I shall not be able to send you a letter to-morrow, for all our horses and asses are dead with hunger. O how little do princes know the detailed horrors of war! All the provender of the beasts we were obliged to divide between ourselves and the starving poor. We concealed as many of the peasants and of their cattle as we could in our monastery, to save them from being murdered, and losing all their substance. Our dormitory and the chapter-house were full of horses. We were almost stifled, by being pent up with these beasts. But we could not resist the piercing lamentations of the starving and heart-broken poor. In the cellar were concealed forty cows. Our court-yards and out-houses are stuffed full of fowls, turkeys, ducks, geese, and asses. The church is piled up to the ceiling with corn, oats, beans, and pease; and with caldrons, kettles, and other things belonging to the cottagers. Every time we enter the chapel, we are obliged to scramble over sacks of flour, and all sorts of rubbish. The floor of the choir is completely covered with the libraries of our gentlemen. Thirty or forty nuns from other convents have fled here too for refuge. Our laundry is thronged by the aged, the blind, the maimed,

maimed, the halt, and infants. The infirmary is full of sick and wounded. We have torn up all our rags and linen clothes to dress their sores. We have no more, and are now at our wits' ends. The cold is excessive, and all our fire-wood is consumed. We dare not go into the woods for any more, as they are full of marauding parties. We hear that the Abbey of St. Cyran has been burnt and pillaged. Our own is threatened with an attack every day. The cold weather alone preserves us from pestilence. We are so closely crowded, that deaths happen continually; God, however, is with us, and we are in peace." Vol. ii. p. 220.

The celebrated publication of Arnauld, upon frequent communion, recommending penitence rather than penance, first directed the arms of the Jesuits against a party, who threatened to rival them in every branch both of learning and of influence. Of the schools of the Jansenists, they had been long jealous, and they were happy in the opportunity, which the condemnation of the doctrines of the Jansenists afforded, to suppress them. The various persecutions which the inhabitants of Port Royal underwent, are accurately detailed in the volume before us. Their preservation, by the conversion of Madame de Longueville to the Jansenist party, was but temporary: within a month after her death, the persecution was renewed; and, in 1709, the final destruction of the monastery, and of its whole establishment, was resolved on.

The narrative of its destruction is contained in a separate volume, and forms a most engaging history. On the morning of the 29th of October, M. d'Argenson, the king's commissioner, appeared before the gates of the monastery with a troop of archers, and with a long file of carriages. He assembled the nuns, and read them the decree of the king, that they were to be separated from each other immediately, and dispersed in different religious houses through France. Not a quarter of an hour was allowed them to prepare themselves for this last, this most cruel stroke of all. They were allowed to take no papers with them, the little bundle of each was strictly examined as they passed, and they each received the billet of their future destination. The scene of this separation is drawn in a manner so touching, that we cannot but present it to our readers.

"When M. d'Argenson had finished his examination, he asked the procuratrix for her accompts. Then the nuns, who in the midst of their own extremity, never forgot their wonted beneficence; spoke to M. d'Argenson of their old servants, most of whom had long and faithfully served them, from early youth even to hoary hairs; they also recommended to him the poor; as well as some old domestics and others, who being past labour, were maintained by the house; the Prioress asking him how he proposed to provide

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for their latter days? M. d'Argenson replied, 'that it was vexatious; but it would be time enough to consider of that, when they were gone.' Saying this, he took the keys of enclosure, and put them in the hands of an archer. He then again entered the chapter-house, followed by a troop of bailiffs and archers, amounting to above thirty; who with those already there, completely filled the room.

"Besides these, there were others in the outer court guarding the servants, without counting the numbers who invested the whole wall of enclosure, the hills, and all the avenues of approach; so that there were nearly three hundred men armed and mounted, merely to disperse a few nuns.

"The nuns, seeing they were now so near finally quitting their beloved seclusion, no human help being at hand, and no pitying eye turned to them, and the archers and bailiffs now fast thronging in upon them, finally to disperse them, some of them approaching their Prioress, said to her, 'What, my dear mother, shall we quit our home without once protesting, or making any legal act of appeal?' She replied, 'My dear daughters, as all is done by the authority of lettres-de-cachets, there remains no legal power of appeal. Our path then is clear; to submit with resignation.' They then with one accord, threw themselves at her feet to implore her blessing, tenderly embraced her, and said no more.

"During this time, M. d'Argenson was giving the necessary orders for their speedy departure. It was now near one o'clock, and not any of their community had yet broken their fast. The Prioress represented this to the magistrate, and asked him whether it would not be well for them to go a few minutes into the refectory. 'No, no,' replied he, 'but you can bring something here.' Some bread and wine were then brought into the chapter-house; but nobody would touch it except one nun, whom M. d'Argenson absolutely constrained to take some, because she was in the most urgent want of it.

"Till this time the carriages had remained without. The lieutenant of the police then gave orders they should drive in; the court was immediately full of carriages, archers, soldiers, and bailiffs.

"Meanwhile, all the surrounding villages and neighbourhood had been alarmed at so unusual a movement; and the farmers, villagers, cottagers, and poor, had all hastened to watch, though at a distance, what was doing; so that the heights of all the surrounding hills were thronged with an immense concourse of all ages and descriptions, more especially by the poor, who for above a century had been indebted to the charity of Port Royal. All this multitude awaited in silent curiosity and expectation the developement of the extraordinary scene before them.

"As soon, however, as the empty carriages drove into the yard, one universal cry of sorrow and indignation was raised. The poor rushed down in troops; some weeping, and exclaiming they were
about

about to deprive them of their nursing mothers, and beseeching they might be left; others thronging to see their faces once more; some howling dreadfully; others silently throwing themselves on their knees, and looking up to heaven, as though to call for aid: others, again, with mournful cries and frantic gestures, shrieking, 'Mercy, mercy, have mercy on the poor! do you intend to starve the poor, by taking away their mothers and their only refuge?'

"Their lamentations, however, were vain. The nuns were at length compelled to go. The Prioress, with a calmness and resignation which was the gift of God, lost not for a moment her presence of mind. No mark of weakness escaped her. She staid till the last; and as M. d'Argenson himself led each nun to the carriage, she gave to each her last blessing, and a word of seasonable exhortation and consolation.

"Carriage after carriage then filed off, each with an armed escort, through the lines of poor, who, loudly sobbing, bid them farewell with frantic grief; or kneeling, with uplifted and streaming eyes, implored a blessing on them. Twelve carriages thus went, destined to Blois, Rouen, Chartres, Mantes, Meaux, Amiens, Compeigne, Autun, Mont Cenis, and other places.

"All the servants, who had been detained captive the whole day, were then turned out of doors, without provision, shelter, or reward. To one very aged man, indeed, who had faithfully served the nuns gratuitously, they gave *twenty-five pence*, the only remuneration for fifty years' service." P. 21.

The servants on the same evening were turned out to seek shelter in the surrounding villages, and many of the most aged and faithful of them terminated their days in the Hotel de Dieu. In the mean time, the work of pillage went on, and all the furniture, the provisions, the charitable stores of the house, were the object of plunder. In the succeeding year, the whole building was laid level with the ground; the church itself shared, soon afterwards, the same fate; and the bodies which had been buried in its church-yard, were dug up, piled promiscuously upon each other, and transported in carts elsewhere: insulting, by this brutal outrage, the first feelings of our common nature.

To such an extent was the malice of the Jesuits carried against this unfortunate establishment, that M. d'Argenson having learnt that the daughter of a bookseller in Paris had engraved a series of plates representing the church, the choir, the cloisters, and other views of Port Royal, he immediately seized the impressions, which were already struck off, and destroyed the plates; so that not even its representation should remain to succeeding ages.

That the hand of Providence appears to have exercised a retributive justice upon the authors of this inhuman persecution, we shall readily be disposed to admit. The degradation and
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final extinction of that order, by whose machinations the whole system of European policy was influenced for so long a period, and to so astonishing an extent, was an event which no human calculation could have predicted. Little did the disciples of Loyola imagine, when they triumphed over the fallen Janse-nists, how soon their persecution would be avenged by their own extinction. The latter years of the reign of Louis were clouded by adversity: in his last moments he was deserted by Madame Maintenon, to whom, in the destruction of Port Royal, he had sacrificed his better feelings; and his death-bed was a scene of deep and awful melancholy; cheered by no ray of Christian hope, softened by no memory of Christian love. The compunctions of the Cardinal de Noailles, who, contrary to the representations of his faithful secretary, suffered himself to become the instrument in the persecution, are thus admirably described.

“ The Cardinal de Noailles suffered, perhaps, more bitter than any one; weak in his resolves, but far from being ill disposed; kind, good, susceptible of pious impressions, and endowed with a tender conscience; but easily deceived, alarmed, or over-persuaded, he never willingly had consented to the destruction of Port Royal. Now, however, that he clearly saw the wickedness of those to whom he had lent himself, he became fully convinced of the innocence of those whom his weakness and irresolution was made the means of oppressing. He began more loudly, and more distinctly to hear the voice of conscience; the good report of the persons he had destroyed, reached him on all sides, agonizing his soul; a deep perturbation and disquietude seized upon him, and his heart might truly be said to be rent with remorse and sorrow.

“ In this state he sent again for his faithful secretary Thomassin, and exposed to him the terrible state of mind in which he found himself. He told him that he most bitterly repented not having followed his advice; that Port Royal was never absent from his mind, that its recollection rose up continually before him, and followed him every where. That he felt a perpetual restlessness, and seemed on his pillow, in the visions of the night, alternately to see it flourishing, peopled with saints and men of letters, blessing and blessed; and then suddenly to behold the scene reversed, and to view the desolate condition to which his irresolution had reduced it. He seemed to hear the bleak winds of winter whistling through its desolate passages, the nettles overgrowing its courts, and the fox peeping out at the windows, or wolves disputing the mangled remains of its pious inhabitants, whilst the very stones of its foundations seemed torn up and hurled upon his guilty head by some invisible hand.

“ M. Thomassin, sensibly feeling the Cardinal's extreme anguish, endeavoured to speak to him as a Christian should do. Without mitigating or palliating his culpable weakness, he sought to
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sooth him by those consolations which may be justly appropriated even by the most gravely culpable, when they become sincerely penitent. But the Cardinal was not to be so appeased. He declared he could not be satisfied without going to the very spot, beholding the full extent of his sins, and in the very scene whence the record of his offence rose to heaven, humbly confessing it before God, and imploring, if not too late, for mercy! In short, he said, that as the only tribute of respect he could now pay to Port Royal, and as an unfeigned mark of deep humiliation and repentance, he must visit the ruins, and water them with his tears; and, that he desired his true and faithful friend, M. Thomassin, would accompany him.

“ The day was fixed. At the appointed hour the Cardinal called in his carriage, and they both went together. During the whole ride, the Cardinal appeared deeply affected, and maintained a profound silence. On arriving at the brow of the hill upon which Les Granges are situated, and from which the top of the spire of Port Royal is first visible, he could no longer suppress his emotion, but covering his face with both hands, burst into a torrent of tears, which however seemed so far from relieving him, that he appeared half suffocated and convulsed with sobs. ‘ In short,’ said M. Thomassin, ‘ his groans were not so much like the sorrowings of a man, as the suppressed groanings of some animal in torture, so that I began to be absolutely terrified at the state of extreme misery and agitation in which he was. I tried to calm him, but in vain. Absorbed in the distressing images which remorse presented to his conscience, he heeded me not. I then urged him by every possible persuasive to return, fearing lest a nearer view of the demolitions should really be succeeded by some fatal revolution either in his bodily frame or his mind; but in vain. He broke from me, and quitting his carriage, drew near bare-headed and with clasped hands, and though his legs trembled under him, so that I could scarcely support him, and that he was often constrained to stop from the violence of his emotion, he would nevertheless proceed, exclaiming, ‘ No, no, I will go on, Yes, to the very end. I will not be spared any part. I will see my enormous sin in all its horror. Here, in the midst of this miserable devastation, here will I unburthen my mind, here it may be, (O, here may it indeed be!) that the God of all compassion will yet have mercy on me, a miserable sinner!’ Then, beating his breast, and wringing his hands, like one frantic with grief, he prostrated himself on the earth, amidst the wide-spread desolation, and cried aloud for mercy.’ At length he came to the burying-ground. The yawning graves still appeared gaping on every side, and along the dismantled wall, though covered with waving nettles and wild flowers, the inscription yet remained over the portal before entering. ‘ Time is yet before thee,’ and, being entered, ‘ Time is for ever behind thee.’ Here he seemed seized with an absolute agony or frenzy of raving despair. “ O, said he, beating his breast, all these dismantled stones will rise against me at the day of Judgment. O, how shall I ever bear the vast, the heavy load!’ When the Cardinal

dinal had quite satisfied his devotion, or rather, when he was so compleatly exhausted as to be quite incapable of any resistance, M. Thomassin put him again into his carriage, and brought him back, which he did not however accomplish without considerable difficulty, for his grief was so extreme, that it resembled the alternate ravings of the wildest frenzy, succeeded by the gloom of the blackest despair." P. 103.

The fates of the different sisters are detailed at considerable length in the volume before us, and present an edifying example of resigned and christian suffering. The death of Louis the Fourteenth released both themselves and their brethren in affliction from an actual state of persecution, but their establishment was for ever dissolved, leaving nothing to posterity but its name, its memory, and its works.

We should not do justice to the volumes before us, if we did not confess that we have read them with the most lively interest. Though Mrs. Schimmelpenninck considers herself but as a compiler, we must give her credit for much original feeling and much powerful expression. Still, however, the volumes before us are capable of considerable improvement. We could have wished that Mrs. S. had taken upon herself the task of an historian, that she had consulted the various authors to whom she refers, as authorities only, trusting to her own resources and skill in the arrangement of the matter thus supplied. The divisions of the work are put together in a form much too desultory and unconnected. The parts do not harmonize with each other, and in many we could point out even palpable contradictions. The third volume is the least liable to this objection, as it assumes the form of a more regular and connected narrative.

Mrs. Schimmelpenninck appears to enter very warmly both into the character of the Jansenists, and into the feelings which the narrative of their sufferings must naturally excite. She has adopted their language also, and if we mistake not, many of their peculiar tenets. We must confess our wish, that in this instance she had kept her admiration a little more in the back ground. Though there was in the Jansenists a sanctity and an innocence which we admire, there was at the same time a wildness and a fanaticism which we cannot approve. The language of their apologists often breathes the most fervent piety, but it is at times degraded by the cant of enthusiasm. Nor are their doctrines altogether free from censure. All that is held by the Calvinists of modern days respecting the immediate and irresistible power of grace, was, *mutatis mutandis*, maintained by them; and it is somewhat extraordinary, by what stretch either of conscience or of judgment, they could combine all these doc-
trines

trines with the tenets and practice of the Romish Church. In this and in many other points, the Jansenists appear to have fallen far short of the perfection which their advocates would ascribe to them.

We know not whether Mrs. Schimmelpenninck has maturely considered the language and the expressions of the volumes before us, or whether they are to be considered as the efflorescences of a rhetorical pen and of a vivid imagination. There is much common place eloquence upon religious subjects, which, if considered only as ornament, overloads the narrative, and disgusts the reader; and if accurately examined, contains doctrines to which no sober Christian can for a moment assent. In either case, it had much better be omitted. We have before expressed our approbation in most respects of the liberties which Mrs. S. has taken with her authors; she should have been more careful, however, not to have introduced the cant terms of the day, such as "a character decidedly serious"—"a Bible Christian"—which are unfortunately the signals of party violence, and can have no other effect but to irritate and to offend.

With the revival of a very interesting subject we are much gratified, nor can we pass over without commendation the extensive reading and information displayed by our authoress upon every point connected with her history. In the volumes before us there is much to engage our attention, much to excite our admiration; their authoress is a woman of no ordinary talents, we could only wish to see them guided and corrected by that calm and chastening judgment, which alone is wanted to give them their desired effect.

ART. VI. *Sermons, by Archibald Alison, L.L.B. &c. Vol. II.* 8vo. 483 pp. 12s. Constable, Edinburgh. Longman and Co. London. 1815.

UPON the general merit of Mr. Alison, as a writer of sermons, we gave our opinion somewhat at length in an article upon his former volume; nor will our sentiments be materially changed by this his second publication. We perceive in it the same charms of imagination, the same elegance of expression. With a strong tendency towards a superfluity of ornament, Mr. Alison still wreathes his flowers with so classical a taste, that what would be a fault in others becomes a beauty in him. In illustration, his images are forcible and just; in exhortation, his language is always animated, sometimes even eloquent; in his addresses to
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the heart, there are occasionally to be found touches of genuine and unaffected pathos. We sincerely wish that here we could close our character of Mr. Alison's theology, and that our duty did not call upon us to undertake the painful task of pointing out those deficiencies, which his very beauties render still more prominent. The severity of criticism is a just tax upon high reputation : if his rise in the estimation of the public is deserved, he has no reason to fear the event of the trial, if his merits have been over-rated, it is fair that they should be reduced by this exhaustion to their proper level. The beauties of Mr. Alison are certainly prominent, his defects also, in our estimation at least, are equally conspicuous. In our examination of the sermons contained in the volume before us, it will be our endeavour to place both of them fairly before the public, that in any subsequent volume which Mr. Alison may produce, the former may be unimpaired by neglect, the latter remedied by diligence.

The two first sermons in the volume, upon religious education, and as a general exhortation to train up our children in the way which they should go, may be considered as useful compositions. The three next are upon the Lord's Prayer. Upon the opening words of this divine and perfect form, we extract with pleasure, the following just and excellent comment.

“ It is not, my brethren, for light reasons that we are thus instructed to pray. There is a carelessness which habit is apt to produce even in the best of us, when we address our supplications to Heaven ; and there are few who can make a sudden transition from the affairs of the world to that solemn and exalted tone of mind which prayer so justly demands. It is on this account, probably, that the opening of this prayer is made so solemn and majestic ; and to remind us whom we are addressing, that all the mightiest evidences of his providence are brought forward to our imagination. It is to remind us, that, when we kneel before God, we are engaged in the highest and holiest service of our nature ; that in his presence all lower desires and emotions should cease ; and that the only sentiments which then become us, are veneration for his unbounded greatness, and thankfulness that he permits the children of the dust to draw near unto him.

“ 2. If such are the feelings which become us when we address our prayers unto God, let me entreat you to observe, in the second place, what is the light in which he deigns to invite us to approach him.—Is it as the Sovereign of nature, by whom we are summoned to pay our homage before his throne ? Is it even as the Master of his people, whom he calls, like the Jews of old, to listen to the commandments he enjoined ;—‘ while the mountain burned with fire, and all the people fell with their faces on the ground.’ No, my brethren ! it is as the Father of existence, that he here invites his children to come unto him. It is as the great Parent of being,
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that he calls the souls which he has made, to come and unveil their hopes and their fears before him, and 'to put their trust under the shadow of his wings.'

"It is impossible not to see for what end this beautiful opening of our daily prayer is intended. The distance between man and his Creator is so immense, and there is something so awful in approaching voluntarily into his presence, that nothing but the most exalted views, or the most sinless purity, can seem to embolden natural man, to hold regular communion with 'Him that inhabiteth eternity.' Opinions of this fearful kind, however, would have a tendency to destroy or to corrupt all the principles of religion in the human mind. They would tend either to excuse us, in our own opinion, from the service of God, and thus gradually lead us 'to live altogether without Him in the world;' or they would dispose us to approach him with the indistinct terror of slaves,—to mingle the gloom of superstition with our religious service, and to worship him, 'not in spirit and in truth,' but with the dark and ceremonial rites of a constrained homage.

"The model which is here given us of Christian prayer is very different. It banishes at once from our imaginations, all the fears so natural to mortality. It is our Father to whom it teaches us to speak;—it is that name, so dear and venerable, which it brings forward with all its associations to our minds,—the name which all men have known, and in which all have been taught to trust,—and which cannot be pronounced without awakening in every heart the feelings of confidence, and hope, and love. It is the Father, and not the Lord of Nature, who is here revealed to our view;—that Father 'who careth for us, who knoweth whereof we are made,' and who 'remembereth that we are but dust;'—that Father 'who seeth in secret;' to whom all hearts are open, and all desires known; and before whom all distinctions are vain, but that 'of doing justly, and loving mercy, and walking humbly with him.' I pause not at present on the many reflections which this subject is fitted to excite. I entreat you only to consider within yourselves, how magnificent is the privilege which this word, Father, has conferred upon our fallen nature; what exaltation of thought and spirit it is fitted to raise, and what immeasurable happiness it has given in every age of the Gospel, to those who 'were weary and heavy laden,' with the doubts, the sorrows, or the miseries of the world.

"3. While it is thus that 'a new and living way' is opened to every individual of mankind to approach the throne of the living God, in which they may pour forth their tears and supplications before Him, let me, in the third place, remind you of the form in which these supplications are to be addressed. While we are emboldened to approach him as 'a father,' let it be remembered, that it is as '*our* Father;'—not as the father only of the individual petitioner, but as the Father of the race of man;—not as the father of any particular sect or communion in religion, but as the great Parent of Life and happiness throughout the universe.

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"It is the first law of our faith, that we should love the Lord our God, with all our heart and all our soul. It is the second, that we should love our neighbours as ourselves. Let me entreat you to observe, my brethren, how beautifully both these precepts are illustrated in the form of the words we are considering, and how powerfully they blend in the same moment, benevolence to Man, with devotion towards God. Even in the act of secret and solitary prayer, they remind us of our relation to each other. While we are presenting our private supplications, it is yet to the common Father of Mankind they are presented; and while our hearts are full of our own interests, the very words we use, recall to us the interests of our brethren. They remind us, that 'the eyes of all wait upon him;'—that 'it is he,' and he alone, 'who openeth his hand, and filleth all things living with plenteousness.' They remind us, that wherever creation extends, there his Providence is exerted; and while we thus see, as it were, the whole animated universe prostrated with us before his throne, we learn to look upon the race of men around us, as children of the same family with ourselves, and to mingle a prayer also for their happiness and salvation."—P. 45.

In our admiration of this model and perfection of all prayer, we cannot be too devoutly fervent; but it does not advance our holy cause to make assertions which common experience contradicts, as, for instance, in the following assertion.

"Instead of rushing into his presence, with our own selfish and short-sighted requests, we, and all our concerns, are, as it were, annihilated in the splendour of his presence, and it is not until we have bowed before him, as the universal God, that we are emboldened to hope that he will listen to the 'still small voice' of private supplication. Singular as this arrangement may appear, and unprecedented in the history of human devotion, it is at the same time, perfectly natural to the pious heart, &c."

When Mr. Alison asserts that the idea of magnifying the greatness of him whom we approach in prayer, before we presume to offer our petitions, is unprecedented in the *history of human devotion*, we should suspect that he had not read, among numberless pieces of the same kind, the Hymn of Cleanthes, which is peculiarly applicable to the present occasion, as it is cited by St. Paul himself.

Κύδιςτ' ἀθανάτων, πολυώνομε, παγκρατὲς αἰεὶ
Ζεῦ, φύσεως ἀρχηγέ, κ. τ. λ.

Now, in this very hymn, Cleanthes expands the idea of "our Father," through thirty lines before he proceeds to the actual petitions. The fact is indeed just the contrary to that which Mr. Alison states. The heathens were much too fond of "vain repetitions"

repetitions" in the praises of their Gods, before they presumed to offer their personal prayers. To counteract this, our Saviour was pleased to leave us that perfect form, in which this failing is especially remedied, in the shortness, the simplicity, and the strength, with which the Majesty of heaven is recognised and adored. This is the point of excellence, which Mr. Alison has passed by unnoticed. In discoursing upon the two clauses, "Lead us not into temptation, but deliver us from evil," Mr. Alison is much too concise and general; we did not expect, a long dissertation upon temptation; but we did expect that he would have given us some such short view of the real object of our petition as Secker has afforded us, not in many more words than Mr. Alison himself has used. Mr. Alison perhaps, would have done better if he had taken the stout and staple material of Secker, which, like a tasty upholsterer, he might have festooned to his fancy.

The sixth Sermon is upon the example of our Saviour's piety, and may be considered, as far as it goes, an useful discourse. We now come to four sermons upon the evidences. The first is upon the evidence resulting from the nature and character of the Gospel, as the only religion among mankind "adequate to all the instinctive desires and expectations of the human mind." Some points are not stated amiss; but when we consider the *total* omission of every consideration of that *pardon* and peace for which our frail and guilty nature in every age has panted, even from the very time of its fall, we cannot but pronounce this a very defective statement of the evidence resulting from the peculiar applicability of the Gospel to the wants, infirmities, and expectations of the human mind. The Sermon on the evidence arising from the progress of the Gospel, is not less objectionable, as the following extract will clearly shew.

"To what cause, my young brethren, are we to attribute appearances so different from all that have ever occurred in the affairs of mankind? On what principle are we to account for so astonishing a fact, as this gradual, but uniform diffusion of the religion of the Gospel over nations alike in the highest and the lowest state of improvement;—of its triumph over all the strongest prejudices either of men or of nations,—of its speedy progress through centuries of change and of corruption,—and of its final establishment among every refined and every cultivated people who now inhabit the earth.

"To this great question, there are, I apprehend, only two answers: either, that it owes its success to the immediate agency and providence of God; or, that it arises from its adaptation to the constitution of human nature itself;—that the hope and the expectation of a REVELATION is a part of the original frame of fallen
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man; and that the religion of the Gospel is that which, 'from the beginning,' was destined by the providence and the mercy of God, to gratify this ardent hope, and to give satisfaction to this lofty expectation.

"If we adopt the first of these opinions; if we conclude that the progress of the Gospel could arise from no other cause than the immediate agency and providence of God, the truth of the Gospel is then established beyond the power of contradiction. What his immediate agency was employed to support and to diffuse, must be true; and its divine origin is then demonstrated by the very circumstances of its progress. If, on the other hand, we rest in the humbler opinion, that its success is owing to its fitness and adaptation to the frame of our nature; to its giving final satisfaction to all the wants and all the expectations of the human soul, we shall arrive at a conclusion not less firm, and perhaps still more sublime."—P. 142.

Mr. Alison has indeed, in the former part of this Sermon, once mentioned the miraculous assistance by which the Gospel was propagated in the age of the Apostles; but on the subject of the grace of God, in the ordinary influences of the Spirit, he is wholly silent. If to him alone his audience look for instruction, they will be like the converts of old, not having so much as heard "whether there be any Holy Ghost." In this whole Sermon, upon the Progress of the Gospel, we do not find one single expression indicative even of the existence of the Holy Spirit. Respecting the "humble opinion," which Mr. Alison appears to recommend, we shall say no more, than briefly to remind him of the last declaration of the Saviour of mankind, which speaks to him, and to every other minister of the Gospel, in terms very different from those in which he himself speaks, "Behold, I am with you alway, even to the end of the world."

In his Sermon upon the Evidence arising from the Jewish Revelation, we confess our astonishment at his total silence respecting the typical and prefigurative nature of the sacrifices under the Mosaic law. We cannot account for the omission of this powerful and incontrovertible evidence. The conclusion, however, of this discourse is good.

"1. The history of revelation is agreeable to all we know and feel of the character of the Almighty. When you look to religions of mortal origin, you see in them all the weakness and all the passions of men,—heroes deified,—divinities actuated by human vices and national prejudices,—and the God of universal nature compressed into the partial god of a nation or of a tribe. When you look to the records of Scripture, on the contrary, when you look even to the earliest dawn of human existence, you see One God, firmly and uninterruptedly recognized;—you see *one* design begun in the hour when man was created, *one* plan of wisdom and of beneficence

nefience pursued, amid all the vices and corruptions of a fallen world;—you see this plan, embracing in its final object the whole of moral nature, advancing gradually to its perfection, through all the darkness and clouds which seem to oppose it; and promised then only to close, when it has brought all the wandering varieties of the human race, ‘into one fold, and under one Shepherd.’ If the God of Nature will indeed deign to reveal his will to mankind, can we conceive any system more analogous to all that we conceive of infinite wisdom, or all that we can hope of infinite goodness?

“ 2. The manner in which the Almighty has thus revealed himself, corresponds to all we know or experience of human nature. If there be any feature beyond others by which the nature of man is characterized, it is, ‘That he is a progressive being;’—a being susceptible both of intellectual and moral improvement, as his race advances in time. How beautiful, in this view, is the accommodation of revelation to this character of man! and how aptly does it correspond to the actual progress of human nature! Beginning at first with those faint illuminations which suit an infant world; established then in a system which, by its dark and ceremonious grandeur, was adapted to the minds of a rude and unenlightened people, it expands gradually into the high and lofty enthusiasm of prophecy, and breaks forth at last into the mild and spiritual majesty of the Gospel of our Lord. How striking is here the analogy to the conduct of a father, who accommodates his instructions to the age, and to the acquisitions of his children; and how sublime the consideration of that Eternal Father, ‘under the shadow of whose wings,’ the human race has been fostered in all their progress from infancy to maturity; whose parental eye was never known ‘to slumber or to sleep;’ and within whose ‘everlasting arms,’ the last generations of men will be folded like the infant generations of his own peculiar people.

“ In the last place, the sketch which I have presented to you of the progress of Revelation, exhibits to us, in the loftiest manner, the majesty of that final Revelation in which we dwell, and its coincidence with all that is originally good or great in our nature. When we look at the records of history, and see religions arising and falling among mankind, we are apt to suppose, that our own has no earlier or more permanent origin; to date it only from the hour when our Saviour was born; and to imagine that it has no higher claims to belief than its own plain and intrinsic truth.

“ In the remembrance of the mighty revelations that preceded it, a more majestic argument occurs to us. Instead of being a separate and anomalous fact in the history of nature, we see that it is only the accomplishment of connected facts, and of a kindred design; we see that from the first hour of the human race, a system has been carrying on for its progressive happiness, and its final salvation,—that the rise and the fall of nations have been equally instrumental to the accomplishment of this paternal plan;—that man, in short, is nothing, and God is every thing; and that all that

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was great in the history of antiquity, is great only as being instrumental in introducing that final light, which was destined to illuminate the world, and to carry it on to that perfection, which, though none of us can now experience, all of us can at least conceive. It is thus, my brethren, that not only the harmony of these two revelations is felt, but their harmony with nature itself; that the conduct of God is felt as the conduct of a Father;—that revelation, instead of being considered as an exception to the laws of moral nature, is seen as consistent and as ancient as these laws themselves; and that, while the human heart has every where felt that some one ‘should come,’ the history and plan of this communication shews, that that One ‘has come,’ and that nature ‘itself’ looks for no other.” P. 172.

The next Sermon is upon the Evidence arising from the Accomplishment of Prophecy, three-fourths of which are expended in reflections upon the *new year*, and might be preached with much effect in any of our west-end chapels on the first Sunday in January. Surely this is trifling in no ordinary degree with the evidences of Christianity, and is productive of no small danger to the holy cause. Let us suppose the volume before us in the hands of one of the Edinburgh infidels. He has heard perhaps that the fulfilment of prophecy is one of the pillars upon which the fabric of Christianity rests. He is willing to see (perhaps for the first time) what strength there may be in the argument, and what Christianity has to say for itself. He discovers, among the Sermons of the most popular Churchman in Edinburgh, a discourse upon the very point. He seizes upon it; and, instead of any evidence brought forward, any coincidence established, any references supplied, he finds a very pleasing and pathetic discourse upon the new year. We leave Mr. Alison to determine what will be his conclusion.

The eleventh Sermon, on the Love of Excellence, contains much useful matter, and may be read by every young man with much profit. In the following passage will be found an approach to real eloquence.

“It is impossible not to observe, in the first place, that there is in human nature an ardent love and desire of excellence, a sense of something dignified and honourable, that is required of man by that rank and condition of being to which he belongs. It is an instinct of nature, as well as a truth of revelation, that in this world man possesses the pre-eminence of existence; that there are powers and capacities which raise him above every other class of beings that are formed; and that, in consequence of this high distinction, there are mightier ends for which he is created, and nobler designs which he ought to pursue. Even amid all the ruins of our fallen nature, there are remembrances of its original glory; and there is
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a kind of want (if I may so express myself,) in every noble and generous nature, to purify itself from the frailties and corruptions which it at present experiences, and to raise itself to those higher and incorruptible classes of existence, for which, even here, it feels that it was ultimately destined.

“ To this original want or wish of humanity, how beautifully is the revelation of the Gospel adapted! It tells us, that these are no visionary desires; that they are the throes of nature struggling for deliverance; and that, in mercy to the human soul, One at last is ‘ come,’ who ‘ is able to set us free.’ It is in the high and generous mind of youth that these desires of excellence are chiefly to be found; and how strikingly are the promises of revelation adapted to encourage them! not only by assuring them ‘ that He is faithful who promised,’ but by pointing out ‘ the way’ by which this great ambition may be accomplished, and by which the immortal mind may advance, by his merits and by his example, to higher measures of purity and of perfection.” P. 209.

The twelfth Sermon is on the Dangers of moral Sentiment, unaccompanied with active Virtue. Here also we find some very useful matter. We wish that the following passage could be deeply impressed upon all those, to whom the instruction of the children of our higher orders, especially of females, is committed.

“ Of the various appearances of this melancholy weakness, none is more general or more fatal to every duty or hope of the Christian, than that, where the youthful taste is exalted above the condition in which life is to be passed. The faithful parent, or the wise instructor of the young, will ever assiduously accommodate the ideas of excellence to the actual circumstances, and the probable scenes in which their future years are to be engaged; and every condition of life undoubtedly affords opportunities for the highest excellence of which our fallen nature is susceptible. If, on the other hand, these hours are neglected,—if the fancy of youth be suffered to expand into the regions of visionary perfection,—if compositions, which nourish all these chimerical opinions, are permitted to hold an undue share in the studies of the young,—if, what is far more, no employments of moral labour and intellectual activity are afforded them to correct this progressive indolence, and give strength and energy to their opening minds, there is much danger that the seeds of irremediable evil are sown, and that the future harvest of life will be only feebleness, and contempt, and sorrow.

“ 1. If, in the first place, it is to the common duties of life they advance, how singularly unprepared are they for their discharge! In all ranks and conditions, these duties are the same;—everywhere sacred in the eyes of God and man;—everywhere requiring activity, and firmness, and perseverance of mind;—and everywhere
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only to be fulfilled by the deep sense of religious obligation. For such scenes, however, of common trial and of universal occurrence, the characters we are considering are ill prepared.—Their habits have given them no energy or activity;—their studies have enlightened their imaginations, but not warmed their hearts;—their anticipations of action have been upon a romantic theatre, not upon the humble dust of mortal life. It is the fine-drawn scenes of visionary distress to which they have been accustomed, not the plain circumstances of common wretchedness.—It is the momentary exertions of generosity or greatness which have elevated their fancy, not the long and patient struggle of pious duty.—It is before an admiring world that they have hitherto conceived themselves to act, not in solitude and obscurity, amid the wants of poverty, the exigencies of disease, or the deep silence of domestic sorrow.—Is it wonderful that characters of this enfeebled kind should sometimes recoil from the duties to which they are called, and which appear to them in colours so unexpected?—that they should consider the world as a gross and vulgar scene, unworthy of their interest, and its common obligations, as something beneath them to perform; and that, with an affectation of proud superiority, they should wish to retire from a field in which they have the presumption to think it is fit only for vulgar minds to combat?

“If these are the opinions which they form on their entrance upon the world and all its stern realities, it is the ‘fountain from which many waters of bitterness will flow.’ Youth may pass in indolence and imagination, but life must necessarily be active; and what must be the probable character of that life which begins with disgust at the simple, but inevitable duties to which it is called, it is not difficult to determine. From hence come many classes of character with which the world presents us, in what we call its higher scenes, and which it is impossible to behold without a sentiment of pity, as well as of indignation;—in some, the perpetual affectation of sentiment, and the perpetual absence of its reality;—in others, the warm admiration of goodness, and the cold and indignant performance of their own most sacred duties;—in some, that childish belief of their own superior refinement, which leads them to withdraw from the common scenes of life and of business, and to distinguish themselves only by capricious opinions and fantastic manners;—and in others, of a bolder spirit, the proud rejection of all the duties and decencies which belong only to common men,—the love of that distinction in vice which they feel themselves unable to attain in virtue, and the gradual but too certain advance to the last stages of guilt, of impiety, and of wretchedness. Such are sometimes the ‘issues’ of a once promising youth! and to these degrees of folly or of guilt, let the parents and the instructors of the young of the higher classes ever remember, that those infant hearts may come, which have not been ‘kept with all diligence,’ and early exercised in virtuous activity.”

P. 235.

The next Sermon is upon the Moral Dangers arising from the Society of Great Cities. With respect to the danger arising simply from the numbers collected in a great city, as contrasted with the comparative solitude of the country, we do not agree with Mr. Alison; as we are assured that in the most retired villages, especially in England, there are often to be found temptations as seductive, and vice as prurient, as among numbers considered only as such. Nay, more, the activity which numbers bustling around will naturally inspire, may be considered as a much better preservative against vicious thoughts, than the intellectual idleness which solitude too often encourages. At the same time we admit, to the utmost extent which Mr. Alison could desire, the dangers of Edinburgh in particular. The number of young men, who flock together at the commencement of the Session, unbridled by any fear either of God or of man, must be productive of the most awful danger to the young and inexperienced, who may, perhaps must, be thrown into their society. Encouraged in the practice, nay even taught the principles of infidelity, every passion is let loose upon their souls, without warning, and without restraint. Crammed with the elements of superficial knowledge, armed with the jargon of metaphysical scepticism, they are sent into life coxcombs and atheists. The danger attending a young man at Edinburgh, arising from more sources than Mr. Alison has chosen to mention, is indeed alarming; we therefore highly commend the warning which the preacher has given against many of the temptations which environ his young congregation. This is a subject that might be considerably extended. His congregation should be warned against those who prostitute every talent with which God has in his bounty endowed them, in the service of atheism and infidelity; who by the brilliancy of their attainments, the charms of their conversation, and the plausibility of their sophistry would first deceive, and then destroy.

The Sermon upon the Education of the Poor, is an animated composition; the two next upon Instability and Stability of Character, excepting the close of the latter, are good moral essays, with little to recommend them but their elegance. The Sermons upon the Prodigal Son are of a different cast. The first of them cannot be read without the most lively interest. We shall present our readers with its conclusion.

“ ‘ And when he came to himself, he said, I will arise and go unto my father, and say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.’—These words reveal the secret workings of every human heart. Whatever may have been the nature or the degree of our transgressions, it is in these words that the ‘ Spirit from above,’ the ‘ holy Spirit that worketh unto salvation,’ speaks unto

unto us all. It says, 'ARISE,'—arise at once from sin and from wretchedness ;—from a condition foreign to your nature, and destructive of your hopes ;—from your slavery in 'a far country,' where there is only famine from Heaven, and cruelty from men. Return to the home in which you were born,—to that household where even the 'hired servants of your father have bread enough and to spare ;' and where, under his protecting arms, you may still return to peace, to usefulness, and to happiness.—

"—What are the purposes of these moral punishments in the administration of the Almighty, and what are the promises which the Gospel gives to genuine penitence, we shall afterwards have an opportunity of considering. In the meantime, my brethren, let us pause, with seriousness, upon the history which we have now reviewed. It is the history (in some degree or other), of every human soul. Wherever guilt begins, it begins like the young man in the parable, with the abuse of the goods which the wisdom of the great Father of the universe hath divided unto us; and whatever may be its course, it uniformly ends like his, in the consciousness of moral want, and in the feeling of religious wretchedness.

"Let the young pause upon it ; and while life is that 'far country' into which they are so willing to travel, let them consider well the example which is here presented in mercy to their inexperienced eye.—Let them learn what it is to conceive all the goods which Providence bestows upon them to be their own ; and where it is to which the vain, and the arrogant, and the selfish mind must come, when it forgets alike the paternal hand which gave, and the beneficent purposes for which they were given.

"Let the gay, and the busy, and the active, pause in the midst of their career ; and, in these hours at least, ask themselves whether their course resembles that which we have seen. If it does, if they too are wasting for their own base or selfish ends, the goods which were committed to their care, let them not hope that the laws of the Eternal will change for them.—Let them believe that there is one process alone which can purify the waters which are hastening to eternity ;—and let them consider that it is only while the mind retains its strength, and the soul its vigour, that the prodigal child of nature can arise from the dust into which he has fallen, and retrace the journey which has separated him from his Father.

"—Upon this, and upon every congregation who are met in these solemn hours in the name of Jesus Christ, may the spirit of genuine repentance descend 'with healing upon its wings!'—May seasons as they pass, tell us that they are passing ;—and may we all so employ them, that they may become to us, 'the appointed time,'—that they may prove to us 'the day of salvation !'" P. 373.

Even here our readers will anticipate us in remarking a very important omission. Who shall reconcile man to his offended Maker ? Who shall sanctify his repentance ? Who shall intercede for his pardon ? Mr. Alison has not told us, but the Gospel has.

has. This omission is partially made up in the Sermon on Repentance before Heaven, which is an animated but somewhat too flowery a discourse. The Sermon which follows it, is a very rhetorical but a very unsatisfactory composition; it savours strongly of the French school of theological eloquence.

The last, and by far the best Discourse in the volume, treats upon the Ascension of our Lord. This is indeed a *Christian* sermon, and such a one as should be heard by a Christian congregation. The evidence of the event is well considered, the Scripture accounts are ably commented upon, and the reflections arising from it are forcibly drawn.

“ 2. There are other reflections of a moral nature which the present season is equally fitted to excite;—and, in the contemplation of this great event, there are sentiments which must arise in every thoughtful mind, by which we may be made wiser and better. —It is fitted, in the first view, to remind us of the importance of the human soul, and of the care of Heaven for its recovery and salvation. When we commemorate the birth of our Saviour, we are reminded of the Benevolence of the system of the Gospel, by which ‘the day-spring arose upon a dark and a wretched world.’—When we commemorate his sufferings and death, we are reminded of that parental tenderness and loving-kindness which ‘spared not his own Son’ to redeem us from present and from future evil.—When we commemorate his Resurrection and Ascension, we are reminded of the Greatness of this system. In the loquaciousness of the person who is employed, we recognize the importance of the end He pursued. We tremble to think of the dread responsibility we incur by the magnitude of this mercy: and the first question our hearts suggest is that of the apostle,—‘What manner of men ought we to be for whom’ all this system of divine tenderness has been prepared and employed?

“ The ascension of our Lord is, in another view, a perpetual proof to us of the certainty of our own Immortality. It was not alone to confirm the faith of his followers, or to substantiate the truth of his mission, by an evidence which could not be resisted, that the disappearance of our Lord from earth was thus conducted. It was, far more, we may believe, intended to shew them the actual possibility of this mighty change;—to demonstrate to them that there were ‘bodies celestial’ as well as ‘bodies terrestrial;’—that it was the weakness of man only which limited the power of God;—and that when He willed, the greatest and most astonishing events which the imagination of man could contemplate, could yet be performed with the ease and simplicity of the most ordinary occurrence. It was yet still farther intended, we may believe, to shew them the duration of their own existence. He had suffered death, as they were all to do; but he was again alive. In finishing his human course, he was beginning only a greater and a more exalted one; and, after having fulfilled the will of his Father, he was now

to return into his bosom, and to be seated at his right hand 'for ever.' They were to follow through the same path;—in his history, they were to read their own; and, while they thus saw him triumphant over death, they were to see, as it were, the emblem of the great change which they were afterwards to experience, and the opening of that greater state of being into which that change was to conduct them. To such a conclusion, to such an evidence of the immortality of the mind of man, no other religion that ever appeared upon earth has pretended; and the Christian who contemplates it, cannot but feel, with new delight, the greatness of that dispensation into which he is admitted, and the foundation which it gives to the first and profoundest hopes of the human soul.

"3. In continuing this meditation, there is a third view of the subject which naturally opens upon our minds:—it is, of the greatness of that state to which the human soul is finally destined. It is the command of the Apostle, that we should ever 'look unto Jesus as the Author and Finisher of our faith;' and in thus looking to him 'as having gone before us,' we best can understand and conceive the nature and character of those mansions which he has 'prepared for those that love him.' At the hour of his ascension, all that was humble, all that was painful, all that was degrading in his human life, was passed. We see him rising above the darkness of time, and the dust of mortality;—we see him entering into a state of unmingled happiness and triumphant glory;—we see him clothed with infinite authority, and the angel and the archangel bending their grateful heads before him;—we see him, still more, entering into 'dominion' only to continue the system of mercy which he had begun,—inclining his eyes for ever upon that world which he came to save,—breathing, through every age, the inspirations of that holy Spirit 'which proceedeth from him,—interceding with the Father for all the penitent and all the sorrowful,—and gathering, in progressive mercy, all that will come unto him, into the fold of eternal safety. Is it possible, my brethren, that we can contemplate this subject without feeling our minds purified at the same time they are exalted?—without feeling ourselves born for something greater and more permanent than the scenes of time can unfold?—without letting the poor passions and the sordid cares of mortality fall from our remembrance?—without the prayer, 'that the same mind may be in us which was in Christ Jesus?'—without 'looking unto him,' with the ardent desire of 'following his steps,' and of one day being found worthy to stand before the Throne, and before Him, for ever." P. 468.

That Mr. Alison is a sincere Christian, the last Sermon will leave us little reason to doubt; to what motive therefore we are to ascribe the omission of all the high and leading doctrines of Christianity in the preceding Sermons, we are at a loss to say. Of the reconciliation of man to God through Christ, of his penal and vicarious sacrifice, of the lost state of the world without a Redeemer,

deemer, of the ordinary power and means of grace, we scarcely find a hint in discourses upon subjects which are immediately connected with them. Mr. Alison does not surely think that these essential points of the Christian faith can be omitted without the most certain danger. He does not surely think, that even to the minds of children they may not be approximated with the utmost facility. He does not surely think that any exhortation, any eloquence, any pathos, can be effectual without them. It is from the omission of these high themes, that fanaticism is indebted for its sway. Let them be proclaimed with all the commanding sobriety of truth, and the disciples of enthusiasm will soon dwindle away.

That these Sermons, when delivered, must have had a very considerable effect upon their auditors, we can readily believe. We should be really concerned therefore, if any of the free remarks which we have thought it our duty to make, were to be construed into disrespect. We esteem Mr. Alison as a laborious and useful Minister in a very important situation; we know the fascinations by which the young are surrounded, and the allurements held forth to apostates from the Gospel. We congratulate therefore the rising youth in Edinburgh upon having such a minister as Mr. Alison, he is worthy of the brethren with whom he is associated, and of the good Bishop, under whose jurisdiction he is placed. It is our hearty wish, that by the infusion of Christian vigour into his future compositions, the sphere of his utility may be extended, that his exhortations may be armed with strength, and his ministry blessed with success.

ART. VII. *Armata. A Fragment.* 8vo. 210pp. 8s. 6d.
Murray. 1817.

WE have heard of persons who, like Lydia Languish, rather than be coupled together in the ordinary way of ordinary people, have chosen, merely for the credit of having made a run-away match, to get into a post-chaise and four, and with the consent of parents and guardians to have driven down to Gretna Green with as much hurry and confusion as if the whole posse comitatus of brothers and uncles were at their heels. Some such feeling as this seems to have actuated the ingenious author of the fragment before us. A production more free from sedition or malice pre-pense of any kind, we have never had an opportunity of perusing; indeed, it seems to us so innocent of any intention whatever, that

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we are almost as much at a loss to conceive why it has been written as why it has been read. It is unexceptionably free from wit and satire ; contains no new remarks, arrives at no sort of conclusion, and argues neither knowledge, nor scholarship, nor reflection. Supposing it to have any meaning whatever, never was meaning so skilfully concealed ; and if instead of appearing in the mysterious disguise of a fictitious history, it had been brought out in the usual shape, of "Thoughts on the State of the Nation, by a near Observer," or "Dangers of the Country considered, by a Country Gentleman," or "Advice to the Advocates of Constitutional Reform, by a Lover of Freedom," we are persuaded that instead of being in a third edition, the publication before us would have continued to the end of time, as profound a secret between the author and his bookseller, as the greatest lover of concealment could have desired.

Who the author of this "very reverend piece of sport" may be, we have not the slightest curiosity to know ; report indeed attributes it to a person once the delight and ornament of our English law, and who for a short period held the seals of Great Britain ; we really should be most happy to have it in our power to contradict a rumour so injurious to the reputation of that once eminent person's talents ; but we have lived too long in the world, and have seen too many instances of persons who have taken a bustling and even a brilliant part upon the stage of public life, without higher mental endowments than the well-known author of the foolish performance now before us, not to know that even a Lord Chancellor of Great Britain may be a man of a very common-place understanding upon all subjects except those which fall directly within the province of his professional pursuits ; and that consequently there is nothing to startle belief in the received report, to which alone we attribute the sale which the publication we are now about to present our readers with an idea of, has obtained.

As to refuting the political principles which this fragment contains, it is a labour which we do not hold ourselves bound to undertake. Our readers are pretty well acquainted with the opinions which we entertain upon the subject of politics ; and it cannot be supposed our duty to renew the exposition or defence of them, on every occasion that others happen to express different ones. Nevertheless, as the publication before us has obtained considerable circulation under the shadow, we presume, of the name of its reputed author, out of respect both to him and to the public, we shall furnish our readers with more copious extracts than we should otherwise have judged necessary.

We are instructed to suppose that the author set sail from New York on the 6th of September, 1814. That on the 16th of
2 March,

March, 1815, they were suddenly overtaken by a preternatural darkness, and carried away by a current, running between rocks, distant from each other about fifty yards.

By this current, and through these rocks, the ship in which he sailed, proceeded, without the smallest deviation from a right line, three months and two days, during which time we are to suppose that the author was carried above 70,000 miles. As our readers will probably anticipate, he was at last shipwrecked; and all the crew, except himself, drowned. "As there can be neither improvement nor delight," according to our author's judicious remark, "in dwelling on the agonies of despair and death;" for as *Tilburina* had before observed, "when the soul is sunk in comfortless despair, it cannot taste of merriment," we shall follow our author's instruction, and "purposely pass over every circumstance which occurred from the striking of the vessel, until he jumped into the sea, and drifted upon a plank within a short distance of the shore." From this time he became insensible, until he found himself nearly naked upon a rock, and surrounded by a multitude of people, one of whom, to his surprise, addressed him in the "*purest* English, saying, in accents the sweetest and most impressive, 'Unhappy stranger, fear nothing! the benevolence of God extends over all his works, however divided, for mysterious causes, in the abyss of infinite space.'" This dignified and truly pious person shortly afterwards informs our author, that he is the son of a Scotchman of the name of Morven; that his father had been cast away just as the author had been. It is unnecessary to repeat the very long moral discourse which follows; only we may be allowed to differ with our author as to the *purity* of Mr. Morven's English—of the sweetness of his accents we say nothing.

"Though placed as it were a kind of exile, in a remote margin of this world,—small in its compass,—in its climate disappointing from its vicissitudes,—surrounded by seas not often favourable to navigation, and only emerging from the darkness of barbarism in a late period of nations, it soon towered above them all, and has for a long season been the day-star of our planet. It seems, indeed, as if the Divine Providence had chosen it as the instrument of its benevolent purpose, to enlighten by an almost insensible progression the distant and divided families of mankind, to hold up to them the sacred lamp of religious and moral truth, to harmonize them by the example of mild and liberal institutions, and to controul the disturbers of the social world with an unparalleled arm of strength:—may she always remember that this mighty dominion is a trust—that her work is not yet finished—and that if she deserts or slumbers upon her post, she will be relieved and punished!"

P. 24.

Now to say nothing of these inelegancies of expression, to talk of a *margin emerging from darkness, towering above nations, becoming the day-star of a planet, holding up a lamp of religious truth, harmonizing the divided families of mankind, and controlling the disturbers of the world by an unparalleled arm of strength*, is by no means a *pure way of speaking*; and however expressive an idea such incongruous images may convey to us of the island of Armata, (for such is the name of this “remote margin of the world,”) yet they certainly will not very accurately describe any country with which we are acquainted in the old world.

Having briefly explained his own history, Mr. Morven proceeds to acquaint the author with the history of Armata. And here perhaps it may save trouble, if we at once break the secret to our readers: we have no sort of doubt upon our minds, that by Armata we are given to understand the country in which we are now writing. The inscrutable reasons which may have decided our author to typify England under this cunningly-devised appellation, we do not presume to fathom; the fact, however, we take to be incontestible; and shall therefore, for the future, take the liberty of recommending his opinions to the consideration of our readers, without any cloak or disguise, as those which he entertains respecting the early history, late politics, and present state of this nation.

The following then is the account which our author gives of the progress of the English constitution.

“The rude forefathers of this people had fortunately not then arrived at that state of political science which might perhaps have tempted them to a premature change of their government upon abstract principles—they looked only to their actual grievances. They did not seek to abrogate the system which was the root of their ancient laws and institutions, but only to beat down usurpations, and to remedy defects. They seem indeed to have discovered that there is a magnet in the civil as in the natural world to direct our course, though the latter was for ages afterwards unknown. The magnet of the civil world is a Representative Government, and at this auspicious period attracted like the natural one by iron, became fixed and immutable from the sword.

“The consummate wisdom of those earliest reformers appears further in the public councils which they preserved. From the most ancient times the people might be said to have had a protecting council in the government, but its jurisdiction was overborne. They had only therefore to guard against the recurrence of that abuse, and as the power over the public purse had been the most destructive engine of their arbitrary sovereigns, they retained in their own hands by the most positive charters that palladium of
independence,

independence, re-enacting them upon every invasion, aiming at nothing new, but securing what they had acquired.

“ To have gone farther in improvement, *at that period*, would not only have been useless, but mischievous, even if the bulk of the people could have redeemed themselves by force from many intermediate oppressors; because, having most of all to fear from the power of their monarchs, the privileges of their superiors were indispensable supports; invested for many ages with the magistracies of the country, powerful in themselves from rank and property, having a common interest with the whole nation, *and no temptations being then in existence to seduce them from the discharge of their duties*, they were the most formidable opponents of the prerogatives that were to be balanced; and it was therefore the most unquestionable policy to enlarge and confirm their authority, instead of endeavouring to controul a long established and too powerful a dominion by an untried force.

“ From this period the principles of civil freedom struck deep root in Armata, deeper perhaps from the weight by which they continued to be pressed, the prerogatives of their princes being still formidable and frequently abused. Perhaps the law which governs the system of the universe may be the grand type and example of human governments—the immense power of the sun, though the fountain of light and life, would in its excess be fatal; the planets, therefore, though they yield to its fostering attraction in their unceasing and impetuous revolutions, are repelled from it by a kind of instinctive terror; since, if the sun could by its influence detach them from their force centrifugal, they would be absorbed with the swiftness of lightning into the centre, and, like the fly allured by the light of the taper, be instantly consumed.

“ The powers given to executive governments for great national purposes, like those given to the sun, ought to be extensive, nor can they be dangerous if they are *sufficiently balanced*, and that balance preserved upon the very principle of *centrifugal force*; because the existence of a strong government, and the possibility of its misconduct, are the strongest securities of freedom. Every page of the history of Armata illustrates this important truth; since, in the same proportion that executive power has at different periods become the objects of salutary jealousy, popular privileges have been uniformly strengthened from the abuses, and when at last a grand and glorious struggle to put an end to them for ever was crowned with the justest and most triumphant success, constitutional fear, which had for ages watched over and subdued them, unhappily fell asleep—the *centrifugal force was lost*;—and power, stripped of its terrors, but invested with the means of *dazzling and corrupting*, soon began to undermine a system of government which the most formidable prerogatives had for ages been unable to destroy.” P. 38.

Nothing, we think, can be more profoundly conceived, or more happily expressed, than the whole of the above passage.

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The idea, "that the magnet of the civil world is a representative government," is exquisitely just and proper; and the uncertainty in which we are left, as to whether "the power over the public purse" was the "*engine*" by which the people *destroyed their arbitrary sovereigns*, or their *arbitrary sovereigns, the people*, is well managed. But what we more particularly esteem, is the incomparable comparison about the *pro centrifugal*; after this awful warning, never may the sun detach the planets, or the power of the crown detach the "magnet of the civil world" from their *pro centrifugal*!

The next passage with which we are struck, is the following sublime description of England.

"This highly favoured island now sat without a rival on this proud promontory in the centre of all the waters of this earth, with her mighty wings outspread to such a distance, that with your limited ideas of its numerous nations, it is impossible you should comprehend. She was balanced upon her imperial throne by the equally vast and seemingly boundless continents on either side, bending alike beneath her sceptre, and pouring into her lap all that varieties of climate or the various characters of mankind could produce, whilst the interjacent ocean was bespangled with islands, which seem to be posted by nature as the watch-towers of her dominion, and the havens of her fleets. Her fortune was equal to her virtues, and, in the justice of God, might be the fruit of it; since as the globe had expanded under her discoveries, she had touched it throughout as with a magic wand; the wilderness becoming the abodes of civilized man, adding new millions to her sovereignty, compared with which she was herself only like the seed falling upon the soil, the parent of the forest that enriches and adorns it. She felt no wants, because she was the mother of plenty; and the free gifts of her sons at a distance, returned to them tenfold in the round of a fructifying commerce, made her look but to little support from her children at home. To drop all metaphor, she was an *untaxed* country; except to that wholesome extent which wise policy should dictate to every government, by making the property of the subject depend in some measure upon the security of the state." P. 46.

Perhaps, in the above splendid description, our author takes too great liberties with the tenses, changing and confounding them *ad libitum*; but this fault (with which the reader becomes familiarized, however, as he gets on) is more than compensated by the grand conception of an "island sitting upon a promontory in the midst of the ocean; and with her wings outspread to such a distance, *that*, with our limited ideas, it is impossible we should comprehend." Nor can any thing be better contrived than the surprize which the reader is made to feel, when he finds that

that all the fine imagery which follows, is only our author's way of signifying *metaphysically* that common idea, but most uncommon thing, "an *untaxed* country."

Our readers have seen the author's description of our constitution in its early periods; we shall now present them with what he thinks of its present state.

"The consequences of extreme misgovernment must be universally felt, and the discontents they produce are irresistible; but unfortunately they seldom arrive until the evil complained of is beyond redress. The crown is sure in the *dubious season* to command the popular council, and through them popular opinion, until errors become palpable and destructive, when the most overruling influence must give way. This is the real and the only defect in the constitution of Armata; which, from its wisdom and the happiness it produces, casts into the deepest shade the most perfect institutions of mankind." P. 61.

The precise language in which the "real defect" of our constitution is here pointed out, cannot be too much praised; and the manner in which the *defect*, according to the construction of the sentence, is made to produce happiness, and to cast into the shade the wisest institutions of mankind, creates a contradiction between sense and grammar, which is one of our author's habitual artifices for exciting the attention of his reader, who without being aware of this, might often mistake some of the writer's best remarks for nonsense.

With respect to the subject, upon which the public mind is at present so much agitated, of Parliamentary Reform, our author confidently observes, that the principal part of the question is one about which he is not competent to decide. On this question, says he,

"There can be no difference in opinion except in the *consequences of any change*. That part of the subject is too deep for my decision; yet I find it difficult to conceive how a representation embracing a larger proportion of a wise and moral people could have a greater tendency to produce insecurity, than when it emanates only from those whom the laws have directed to be balanced." P. 64.

This we take to be the most occult sentence in the whole book; who those persons can be whom the "law has directed to be balanced," is a conjecture which quite poses us; Mr. Bennett, or Sir Samuel Romilly, or some of those who interest themselves about the state of our prisons and of our criminal code, should look to it.

We were much pleased with the neatness, perspicuity, and
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freedom from all that silly redundancy of expression with which weak persons usually try to strengthen the feebleness of their conceptions, that appears in the following delicately touched character of Charles Fox; in which grammar, sense, truth, and meaning, are all devoutly offered up by our author as a sacrifice to the respect which he entertains for that really extraordinary man.

“Never was a being gifted with an understanding so perfect, nor aided by a perception which suffered nothing to escape from its dominion. He was never known to omit any thing which in the slightest degree could affect the matter to be considered, nor to confound things at all distinguishable, however apparently the same, and his conclusions were always so luminous and convincing, that you might as firmly depend upon them as when substances in nature lie before you in the palpable forms assigned to them from the foundation of the world.” P. 87.

By way of shewing the impartiality with which we extract our author's opinions, we shall now present our readers with the character which he gives us of William Pitt. It is certainly not equal to his character of Fox; although the ingenious and unexpected manner in which he turns so sharp round upon us towards the end, with a conclusion quite opposite to that which we had looked for, is a very surprising instance of the extreme freedom with which our author writes.

“I knew this great minister in his youth, and foresaw his future destination.—His understanding was vigorous and comprehensive—his reasoning clear and energetic—his eloquence powerful and commanding—and as he was supported throughout his eventful career by immense numbers of disinterested and independent men, it would be unjust not to believe that he was himself disinterested and independent.—His memory after death received this tribute from many illustrious persons who had differed from him in opinion, and it is not only held by his friends and adherents in affectionate remembrance, but in reverence as the saviour of his country.—Having from a sense of justice recorded this *last* testimony of an exalted reputation, I hold it to be a solemn duty to question and deny it, being convinced that if we *revere*, or even *abide* by the system which characterized his administration as having *formerly* saved his country, we shall not save it now.”—P. 96.

Every body, probably, remembers the short period which Mr. Fox's party continued in power; but every body is probably not aware of the means by which their opponents contrived to succeed to, and to remain in, their situations.

“To deny their talents,” (that is the talents of Mr. Fox's party) “was impossible; and how do you think they went to work to run them

them down? In no other way than by reiterating day after day in all accessible channels of public information, that *talents* were not only useless, but at all times perfectly ridiculous and mischievously inconsistent with the wholesome government of a great nation. You may think, perhaps, I am imposing upon you, or that I am in jest, as you have frequently before imagined, but I most seriously assure you, that this was the only order of the day amongst their opponents for years together; and, indeed, since this new discovery, it is not at all an uncommon imposture, to *pretend* even to be a natural fool, in hopes of superior preferment." P. 103.

We laughed heartily at this exquisite example of grave irony; indeed, nothing can exceed the variety of talents which the publication before us exhibits; the following happy story, by which the existing state of things in this country is "shadowed forth," we are told, "convulsed Mr. Morven with laughter;" and no doubt it is exceeding *à propos* and witty.

"I happened to go, after a theatrical representation in London to a general rendezvous for refreshment in the neighbourhood of the play-house: whilst I was at supper, there came into my box a person in a state of great agitation and distress.—His appearance bespoke the utmost poverty, and I was therefore not a little surprised to see him pull out of his pocket a time-piece of great beauty, set round with precious stones, which he offered to sell me just at any price I would set upon it, adding, that nothing but finding an immediate purchaser could save himself and an infant family from destruction. I excused myself, by saying, that I hoped he would not think I meant to insult him by any suspicion of his honesty, but that common prudence, as well as justice to others, inspired a reasonable restraint in such a case upon the most charitable feelings. I told him, however, giving him at the same time my address, that what he asked for was at his service, but not as the price of his watch, which should be re-delivered on the repayment of the money. He seemed greatly affected by my proposal, returned me a thousand thanks, pressed my hands between his, and turning aside, as if to conceal his tears, retired with the bank notes I had given him. On returning home, I shewed the watch to my family, taking not a little credit for having refused so advantageous a bargain, saying it must be, at least, of equal value with my own, which had cost me five times the money. I now put my hand into my pocket to make the comparison, but found I had it not. To cut the matter short, which you no doubt already anticipate, *it was my own watch I had paid for*, which this ingenious stranger had deprived me of in the play-house, and sold to me as his.' Seeing my friend almost convulsed with laughter, I could not help saying to him, 'Laughable as it may be, it is scarcely an exaggeration of the account you have been giving me of your country during your late war, and if you understood Latin I would say to you—

De te fabula narratur." P. 140.

We have made such numerous extracts from the valuable performance now before us, and endeavoured to shew our author's talents in such a variety of lights, that we might perhaps be excused from either saying or quoting any more. We could, however, wish that our limits would permit us to lay before our readers, at full length, the profound views which our author takes of the present distresses of the country, and of the proper remedies which ought to be applied. The country has been described by a variety of persons in and out of parliament, as being like a person labouring under a severe illness, the consequences of over exertions of every sort, and of being suddenly called upon to resume a regimen and diet, to which it has long been unaccustomed. Our author's advice is extremely simple, and, if carried into execution, would unquestionably be efficacious; he says, that we have only to get rid of all our pains and distempers, to recover our health, strength, and spirits, and—we shall be as well as ever we were. How we are to accomplish these truly desirable objects, he leaves us to discover; but this is a mere oversight; the profound and extraordinary wisdom with which he points out the causes of our present distresses, as consisting in the difficulties under which all classes of people are labouring, and the remedy which he recommends, viz. of freeing ourselves from the difficulties of our situation, as soon and by every means in our power, is not the less entitled to our veneration. For example, one cause of our misfortunes is the great encrease of poor; these he tells us to get rid of, by pulling down the poor houses; another is the quantity of land, which it is no longer possible to cultivate with profit. This evil he desires us to remove, by taking these very lands into immediate cultivation, which he seems to think might easily be done, if we were to use *salt* for manure instead of putrified matter. Another mode of improving our situation is by economy and retrenchment; though he tells us, that, for his own part, having been bred to arms in his youth, he feels such an enthusiasm for both army and navy, that he could never consent to have any hand himself in reducing either.

“ ‘ Let me deceive you however in nothing.—I am no authority on this part of your case.—I was bred to arms from my earliest youth, in my own world, and feel such an enthusiasm in every thing that regards the naval or military professions, that if the subject had arisen with us, and I had been placed in our public councils I should probably have differed in opinion from those with whom I differ in nothing else.’ ”—P. 158.

Having thus finished his discourse upon the subject of the political situation of Armata, Mr. Morven takes his guest to supper;

per; and our author tells us, that he defers, in consequence, an account of the Armatian society, and of the manners and amusements of the capital, till a further opportunity: accordingly, next day, Mr. Morven and our author have the following discourse respecting the capital of Armata, which is most happily signified under the lively name of Swaloal.

“ The capital, he said, would fill me with admiration and wonder, as the city of SWALOAL was, beyond all question, the greatest, the richest, and the most illustrious in that world. I was struck with the *name* as he pronounced it, which he had not mentioned before; and although I well remembered the blunder which, from the habits of association, I had before made in the etymology of Armata, yet I could not help inquiring why this metropolis had obtained so singular an appellation. Morven, in answer, said, that he was himself no etymologist or antiquary, and could only inform me that SWALOAL was a word in the Armatian language, signifying the city long known by that name. I smiled at this *luminous explanation*, saying, it reminded me of an anecdote of our George the Second, who being a foreigner, asked one of the lords of his bed-chamber, the meaning of the English word *bespatter*; to which his lordship, seemingly much pleased with the easy task imposed upon him, assured the king that he could not have chosen a word whose signification was plainer, or more familar—‘ It is just, Sire,’ he said, ‘ as if YOUR MAJESTY were to *bespatter* ME, or as if I were to *bespatter* YOUR MAJESTY.’

“ Morven now smiled *in his turn*; and I observed to him that nothing was often more unsatisfactory than the derivations of words of all descriptions; though the subject was undoubtedly interesting, and frequently threw great light upon ancient history, but SOMETIMES *no light at all*; as was the case, I thought, with our famous city of London, which could never have had its name from King Lud, though so often supposed; because King Lud reigned before the time that Julius Cæsar was in Britain, who, nevertheless, called it in his Commentaries the city of the Trinobants, which he could not well have done, if it had *so recently* received its name from a prince in the island; Cæsar’s first landing being, I believe, in the time of Cassibalaunus, who was brother to Lud, and succeeded him: neither could the city have been called London from Lud’s *Town*—town not being a British but a Saxon word; and therefore, if that had been its true derivation, it would have been called *Caer* Lud, and not Lud’s *Town*—But it is still more strange how it should have been called Londinum, by Tacitus, as that was only its *Latin* name after it was called London; an appellation which it never had in the time of the Britons, nor until the Saxon æra, when it received the name of *Lunden*, but with a termination then bestowed upon all well-fenced places, or such as had forts or castles—viz. *Lundenberg* and *Lunden Ceaster*. This name of *Lunden* was afterwards changed to *LONDON*, neither of them
being

being at all in honour of King Lud, but adopted by the Saxons from the metropolitan city of Lunden in Sconeland, or Sconia, then a place of great traffic in the eastern part of Germany. The further, indeed, we trace the connection with King Lud, *the more it will fail us*; as LUDGATE could never be from thence, GATE not being British; and, what is still stronger, *Ludgate* was formerly LEODGATE; LEOD, signifying in Saxon, *folk* or people, and the name of *Leodgate*, therefore, *with all due submission to King Lud*, was given to this great public passage, as the folk's gate or entrance, the *portum populi* in that quarter of the city.'

" 'You quite overpower me with your learning,' said Morven; 'our great city, like London, has also changed its names and terminations, but as to the reason of those changes I cannot even hazard a conjecture.—In very ancient times it was styled only SWALO, afterwards SWALOMOR, and in succeeding periods SWALLOUP, and SWALODUN, or SUALODOWN; but, for a century at least, it has been universally known by the name of SWALOAL.'—I asked here with some impatience, whether those *idem sonans* terminations had the significations as in our language; and on his answering *in the negative*, I was still more puzzled.—'None of those terminations,' he added, 'whether taken by themselves, or used only as adjuncts, have the most distant approach to the meaning which, even adopting your English orthography, we should annex to them, *nor indeed any meanings at all*; but the monosyllables *Out* and *In*, and more so when used in the plural, as in *Armata*, are two of the most significant words in its whole language, and *Outs* and *Ins* are therefore as opposite as the two poles which distinguish the hemisphere of both our planets.'—This unexpected conclusion threw me still more wide of *all application to our language or to ourselves*."—P. 196.

And here we shall close our exposition of this profound and elegant production, hinting only before we finish, that Swalo, and Swalamor and Swaloup, and Swalodun or Sualodown, are by no means words having "*idem sonans* terminations," as our Author expresses; for *idem sonans* means *similar sounding*, and not *different sounding*, as our author would appear to suppose.

ART. VIII. *A Reference to Jewish Tradition necessary to an Interpreter of the New Testament. A Sermon preached before the University of Cambridge, in Great St. Mary's Church, on Sunday, December 29, 1816. By the Rev. Charles James Blomfield, M.A. Rector of Dunton, Bucks, late Fellow of Trinity College. Published by Desire of the Reverend the Vice-Chancellor. 8vo. 42 pp. 2s. Rivingtons. 1817.*

THE greatest blessings which the Almighty is pleased to bestow upon mankind, appear to be always attended with the dangers arising from misapplication and abuse. In most cases, the degree of danger would seem to be proportionate to the magnitude of the intended good. Hence then, in this state of probation, the bounty of God is extended to us, not absolutely, but conditionally, depending much upon our own application and use of its blessings: it will follow therefore that the greater the treasure entrusted to us for our welfare and advantage, the greater should be our anxiety to guard it from perversion, and to make it answer the ends for which it was bestowed. Next to our redemption itself, the greatest blessing which the Almighty has afforded us, is the revelation of it in his word. If we would acquaint ourselves with the dangers attendant on this inestimable blessing, the history of religious dissensions in past ages, and the experience of them in our own, will too surely convince us both of their existence and of their nature. To pass over the events of former years, and to attend only to those in which we are now immediately concerned, we conceive that it will be readily conceded by every party, that all the dissensions, all the animosities, which prevail most unhappily in these kingdoms, are to be traced to the misinterpretation of the letter, and the misapprehension of the spirit of the word of God. It will indeed be allowed how deeply the bad passions of men are engaged in these turbulent and tempestuous controversies; but it will also be allowed, that the right application of Scripture to the heart of men would go very far to subdue that spirit of hatred and virulence, which its wrong application encourages and confirms. If this be generally conceded, as it will be by every party, as it respects their opponents, it will follow that the wider the circulation of the word of God may be, the greater should be the anxiety to accompany it with those means of interpretation, which may secure it against the dangers of perverted construction. Now as the notions which the lower orders will derive from the Scriptures, must depend upon the views held out to them by their teachers; it is especially necessary, that these teachers

teachers themselves, in whom reside so large a power of propagating either truth or falsehood, should be properly instructed in the great and leading principles of right interpretation.

It is with peculiar pleasure, therefore, that we see an increased attention daily expended upon this most important part of theology; it is with the highest satisfaction that we find the ablest divines of our age in their several departments, laying down and enforcing those just principles of interpretation, to the neglect of which so much error and misery is to be ascribed. The third part of the Lectures of Bishop Marsh, and the Bampton Lectures of Dr. Van Mildert upon this point, are invaluable: they should be read and studied by every young theologian. We are happy to see the mind of so acute a scholar as Mr. Blomfield turned to this important matter. The Sermon before us was preached before the University of Cambridge in December, 1816, and published at the request of the Vice-Chancellor. The particular principle which it is the aim of Mr. Blomfield to illustrate and enforce, is, that in our expositions of the evangelical histories, we are bound to take the words of our Saviour in that sense which he intended them to convey to his hearers. Mr. B. indeed does not deny that there may have been, in many instances, a remote and secondary meaning, of which his immediate auditors had perhaps no conception. In this we fully agree with him, and will go still farther in asserting, that by attending to the primary and definite sense of his words, as addressed to those around him, we shall be able better to understand, and more clearly to infer what is the secondary sense which is either applicable, or addressed to all mankind. This principle of interpretation, viz. that the meaning of a word or a passage in any writer, is the meaning which was affixed to it by those for whom he immediately wrote, has been very ably laid down* by Bishop Marsh, and very forcibly illustrated, as it respects the Epistles of St. Paul. Mr. Blomfield applies it to the discourses of our Saviour in the following manner:

“ Now in order to determine the sense, in which our Saviour's words were *of necessity* understood by those who heard him, it is obvious that something more is necessary, than a bare grammatical knowledge of the language in which they are recorded. We must be acquainted with the generally received opinions, and prevailing modes of speaking amongst the Jews, whether arising from their natural peculiarities, or from the particular studies which they were accustomed to pursue. In this respect, therefore, a Scribe, or expositor of the written word of God, who is himself instructed unto the kingdom of heaven, and would instruct others, must be

* Vid. Course of Lectures, part III. p. 45.

‘ like

* like unto a man that is an householder, who bringeth forth out of his treasure things new and old.' " P. 5.

Mr. Blomfield has selected this last passage of Scripture for his text, and as his illustration of it appears quite original, and entirely conformable to the principles which he has laid down, we shall present it to our readers at full length.

" These words of our Saviour are remarkable, as being the only expression which he is recorded to have uttered in commendation of the Scribes, if we except the personal encomium, which on another occasion he bestowed upon an individual of that class, 'Thou art not far from the kingdom of God*.' And it will not be unprofitable to consider, what the real object of that commendation is; for I do not remember any where to have seen this passage explained in a complete and satisfactory manner.

" Our Saviour, on all occasions censured the Scribes for perverting the law of Moses, and for making the commandment of God of none effect by their multiplied and unauthorized traditions: he rebuked their hypocrisy, and pride, and worldly mindedness; but still they were not without their merit. They were exceedingly learned in the Scriptures; although it be true that their prejudices hindered them from applying even their own principles of interpretation to the prophecies relating to the Christ. They had great knowledge; although in most instances it was a knowledge 'which puffed up.' Yet it is manifest, that under certain circumstances, this learning and knowledge might prove highly beneficial to themselves, and advantageous to the cause of religion. A learned scribe, like Ezra, 'ready in the law†,' whose eyes should be opened to the truths of Christianity, would be able to apply, with great effect, his scriptural erudition, to illustrate the mystery of redemption. Of this we have on record a striking instance in the case of Apollos, a Jew, educated in all the traditionary learning of the Alexandrian school, and 'mighty in the Scriptures;' who, 'when the way of God had been expounded unto him more perfectly, mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ‡.' The words of our Saviour therefore in the text, appear to me to bear the following interpretation: 'Every Scribe, that is, every Jew learned in the Scriptures, who is converted to Christianity (or as the original words literally mean, *discipled* into the kingdom of heaven) is like a householder, who bringeth forth out of his treasure things new and old, inasmuch as he is able to apply the scriptural expositions of the ancient Jews, or, as they were termed, the elders, to illustrate and enforce the doctrines of my new religion.' This is surely more agreeable both to the analogy of language, and to the circum-

* Mark xii. 34.

† Ezra vii. 6.

‡ Acts xviii. 27.

stances of the case, than the supposition of the commentators, that our Saviour used the word *γραμμαιῶς* to designate the Apostles, and the expression *old and new* to denote the various modes of instruction which they were to adopt.

"The truth is, and the remark is very important, that the *παλαιά*, or expositions of the ancient prophecies, which were universally received amongst the Jews, with the exception of the Sadducees and Essenes, were continually referred to by our Lord, in his discourses with the learned Jews, as furnishing irrefragable arguments of his own mission, and testimonies against their perverse and wilful blindness. 'If ye were blind,' said our Lord to the Pharisees, 'ye should have no sin: but now ye say, We see; therefore your sin remaineth*.'" Now certainly no degree of sinfulness could attach to them, unless they did actually perceive, and yet resist the light; or, at least, unless they wilfully shut their eyes against it. Consequently the Pharisees must have had such a knowledge of the scope and import of the prophetic parts of their Scriptures, as might have taught them the true nature of the Messiah's kingdom, had not the light of their understandings been darkened by the clouds of worldly prejudice and passion. In consequence of this state of things, we find our Lord, in his discourses with the Jewish doctors, pursuing a different line of argument from that which he adopted, when conversing with the people. He is perpetually alluding to the interpretations, which *they* had been accustomed to put upon those passages of Scripture which related to himself, the force of which they were endeavouring to elude." P. 6.

Mr. Blomfield carefully distinguishes between these *παλαιά*, which may, with probability, be dated from the Jewish captivity, and the multiplied and fanciful refinements which in the time of the Seleucidæ were built upon the law of Moses. To these ancient traditions our Lord certainly refers, as to sound and legitimate expositions of the word of God; while the latter he represents as "making the law of none effect." From the perpetual reference to these Rabbinical comments in the Epistle to the Hebrews, Mr. Blomfield deduces a very strong argument in favour of the opinion which ascribes it to St. Paul, who was educated at the feet of Gamaliel, and more deeply skilled in Rabbinical lore than any other writer in the Apostolic age.

We shall now bring forward a few of those cases in which this principle of interpretation is most successfully applied. Within the limits of a single sermon many could not be adduced, but those which Mr. Blomfield has selected are of the highest importance.

"Our Lord, in his conference with Nicodemus, a master of Israel, used the following expression: 'As Moses lifted up the

* John ix. 41."

serpent in the wilderness, even so must the Son of Man be lifted up *.”—This was no new nor far-fetched simile in the ears of Nicodemus, who had seen in the ancient Targum of the Pentateuch the brazen serpent explained by the Word of God, or the Messiah. This we learn, both from the Jewish traditions, and from the author of the book of Wisdom, a work replete with allusions to the Rabbinical comments, who calls the brazen serpent ‘an emblem of salvation,’ and adds, ‘for he that turned himself towards it, was not saved by the thing that he saw, but by thee, that art the Saviour of all †.’ St. John relates that the Jews murmured, because Christ had said, ‘I am the bread which came down from heaven ‡.’ They murmured, because, as we learn from the same documents, they were accustomed to compare the descent of the Manna with that of the Schechinah, or divine presence. So that they considered, and very justly too, that our Saviour, in using this expression, took to himself a divine character.

“Again, when he applied to himself a prophecy of Daniel relating to the Messiah, ‘hereafter ye shall see the *Son of Man* coming in the clouds of heaven,’ the Pharisees replied, ‘Art thou then the *Son of God* §?’ which may seem a strange inference, unless we bear in mind, that according to their received traditions, the Messiah was to be the Son of Man as to his human nature, and as to his divine, the Son of God. Our Lord’s reply intimated that their conclusion was right. ‘Ye say that I am:’ that is, ‘Ye yourselves draw this conclusion, nor do I contradict it.’ That these words were uttered with such an expression, either of tone or of gesture, as denoted assent, is manifest, not only from the parallel passage of St. Mark, but from the subsequent exclamation of the Sanhedrim: ‘They said; What need have we of further witnesses? for we ourselves have heard it from his own mouth;—heard what? why that in assuming the title of the ‘*Son of Man*,’ he made himself the Son of God: and this was all that witnesses were required to prove, in order to convict him of blasphemy. Now there was no blasphemy in the assumption of that title, unless they understood by it, that he claimed a divine character: but this it is clear from the foregoing considerations that they did; and it is equally clear that he acquiesced in their interpretation of his words. The inference from which is too plain to be resisted.

“A due application of the same principle will enable us to comprehend certain arguments made use of by our Lord, the force of which is perhaps less evident to us, than it seems to have been to his hearers. The following is an instance in point. ‘As touching the resurrection of the dead,’ said our Lord to the Sadducees, ‘have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living ||.’ And

* John iii. 14.

† Wisd. xvi. 7.

‡ John vi. 41.

§ Matt. xxvi. 64. Luke xxii. 70.

|| Mark xii. 26.

by this argument the cavillers were put to silence. Now the proof of the proposition lies not in the words themselves, but in the inference to be drawn from them. God was the God of the patriarchs, inasmuch as he had made a covenant with them that they should inherit the promised land; but they died without witnessing the fulfilment of this promise: consequently they must live again to become partakers of it.

“ This is not only a just inference; but it is one which we know, from the Rabbinical writers, that the Jews were accustomed to deduce from these very words of Scripture. And hence we may understand the full force of St. Mark's expression, who relates, that one of the Scribes, having heard this reasoning of Christ, ‘perceived that he had answered them well,’ i. e. according to the received doctrine of the Synagogue.” P. 12.

Mr. Blomfield applies this principle in a very satisfactory manner to explain the application of certain passages in the prophets to the incidents in our Saviour's life. Our readers are well acquainted with the objections which have been raised against the application of the passage in Hosea, “ Out of Egypt have I called my Son,” referring originally to the deliverance of the children of Israel to the return of our Saviour. Now we know, that St. Matthew wrote his Gospel especially for the use of those, who were Jews from their birth and education; and we know from Jewish writers, that many things related of the people of Israel, or of some distinguished individuals of their nation, were commonly referred to the Messiah. This will not only account for the application, but will strengthen the relation between the Israelites as the type, and Christ as the antitype.

Thus again in Matthew xxvii. 9, a passage is cited as from Jeremiah, which is in reality to be found in Zachariah. This has caused much perplexity among the critics, but in our mind the whole difficulty is cleared up by a remark of Carpsovius, who says, that with the Jews the whole cycle of prophets is comprehended under the name of Jeremiah. Thus in Luke xxiv. 44, our Saviour evidently cites “ the Psalms,” as the whole of that division of the Scriptures, which began with the Psalms.

Mr. Blomfield has made a very ingenious application of this principle to determine the genuine reading of a very important passage.

“ And lastly I may add, that, by means of the same rule, we may in some cases determine the genuine reading of a passage, where it is of importance to the interpretation. In the well known exhortation of St. Paul, ‘neither let us tempt Christ, as some of them

them also tempted him and were destroyed by serpents *,' some biblical critics of note, would fain read *κύριον* instead of *Χριστόν*, thereby annulling an important testimony borne by St. Paul to the pre-existence of our blessed Lord. But if the agreement of the most ancient versions be not sufficient to vindicate the received reading, it derives great additional authority from the well known opinion of the Jewish interpreters, that the Messiah accompanied the Israelites in their wanderings through the wilderness, though not in a visible form; and to this notion, without doubt, the disciple of the learned Gamaliel alludes." P. 16.

Our readers will now clearly see the importance of this principle of interpretation; they will find that it clears away the most perplexing difficulties; above all, they will discover in it the strongest and most incontrovertible answer to the meagre fallacies and delusive theories of modern Unitarianism. They will find new light breaking in upon the divinity of our Lord from this neglected source, which no power of darkness can either extinguish or obscure.

Mr. Blomfield is too conscious of the value of the learning, which is of his own acquirement, to make any pretences to that which he has gained only at second hand. He accordingly acknowledges, in the most open manner, his obligations to Lightfoot, Allix, Kidder, and for all the Rabbinical knowledge which he has displayed, not following the example of some other divines, who come forward with a pompous display of Rabbinical lore, every letter of which is to be found, ready done to their hands, in the neglected pages of these ornaments of our English Church.

In his first note we rather disagree with Mr. Blomfield in his notion respecting *analogia fidei*. In the Hermeneutical canons of Pfeiffer he finds this maxim, "In parabolis explicandis respiciendum est cum primum ad scopum Scripturæ S. et *analogiam fidei*:" which Mr. Blomfield represents as a truism, meaning nothing more than "that in explaining certain parts of Scripture we must attend to the meaning of Scripture." Now surely this is no more a truism than the principle which Mr. B. has so ably enforced. "Comparing spiritual things with spiritual" is surely no contemptible means of elucidating many of the difficulties which we find in Scripture. Detached texts may surely be rendered clearer by a comparison with those analogous to them either in verbal expression or in general sentiment. This is, we conceive, the meaning of *analogia fidei* in the passage of Pfeiffer, cited above. It appears, indeed, to us, little more than the third general rule of interpretation, which Bishop Marsh

* 1 Cor. x. 9.

has laid down, viz., "So to explain the words of an author, as not to make them inconsistent with his known character, his known sentiments, his known situation, and the known circumstance of the subject on which he wrote." It is a principle of interpretation which none have more successfully employed than Mr. Blomfield himself, in his admirable edition of the plays of Æschylus; nor can we see any objection to its application, under certain restrictions, to the exposition of Scripture. The whole of this subject is well considered in Dr. Van Mildert's sixth Bampton Lecture, to which we refer our readers for farther information upon the point.

We cannot refrain from bringing into view an admirable criticism of Mr. Blomfield's on the "Scribe instructed."

"Μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, *discipled into the kingdom of heaven.* The verb μαθητεύειν occurs thrice in the New Testament, and always in this sense, *to make a disciple of.* Matth. xxviii. 19. μαθητεύσατε πάντα τὰ ἔθνη, *make all nations disciples.* Act. xiv. 21. καὶ μαθητεύσαντες ἱκανοὺς, *and having made many disciples.* This ascertains the sense of the participle. Consequently the words πᾶς γραμματεὺς μαθητευθεὶς can only signify "every scribe, having been made a disciple." First a scribe—then a disciple. This limits the sense with the greatest accuracy, both with regard to the object and the subject. It is quite wonderful that Bengelius, Wetstein, and others, should understand it of the apostles; that Rosenmüller should be of the same opinion, is not at all wonderful; because it is common with him to adopt the opinions of preceding commentators and to give them as his own. There is very little that is new in the Scholia of Rosenmüller, and of that little the greater part is not true. Schleusner in v. Γραμματεὺς, falls into the same error, and translates the words thus, *quilibet doctor bene callens et tradens doctrinam evangelii*, Kuinoel, in his ponderous Annotations, Tom. I. p. 416. renders them still more awkwardly, *doctor religionis christianæ doctus.* Independently of the consideration arising from the peculiar force of the verb μαθητεύειν, it is in the highest degree improbable, that our Lord should have given to his Apostles in this unqualified manner, a title which belonged to a class of men, whom he scarcely ever mentioned but in the language of reproof. It is true that in ch. xxiii. 34. the word occurs in a sense which may seem to justify such an interpretation, but it is there qualified in such a manner as to render the two instances different. The commentators are sadly puzzled to shew how the similitude holds good with reference to the "things old and new." When this discourse was preached, I was not aware that any person had suggested the interpretation which I have put upon our Saviour's words. I have since found that D. Heinsius, a scholar whose critical acuteness has been by no means appreciated as it deserves, had pointed out something like the true meaning of them. "Ex sententia Heinsii *Exercitat.*

p. 57. γραμματεὺς μαθητευθεὶς ille est, qui quum legis antea peritus esset, hanc scientiam ad finem suum, hoc est, evangelicam doctrinam didicit referre." *Koecheri Analect.* p. 285. In this sense the passage was understood by the author of the Syriac version; *Omnis legis peritus qui edoctus est ad regnum cælorum.* Dr. South, in a Sermon on this text (Vol. IV. p. 9.) has entirely mistaken the sense of it, having been misled by a wrong notion as to the meaning of the participle μαθητευθείς." P. 25.

We have now, in conclusion, to thank Mr. Blomfield most sincerely for this acute and learned discourse, and to express the heartfelt gratification which we feel in seeing the weight of his critical talents and research brought to bear upon subjects, in which the very foundation of our Christian faith are so deeply involved.

ART. IX. *A Morning's Walk from London to Kew.* By Sir Richard Phillips. 12mo. 393 pp. 8s. 6d. Souter. 1817.

NOTWITHSTANDING the depreciation of Aristotle by our Northern Journalists, we are happy to find that the sect of Peripatetics is not yet extinct; but that its dormant honours are revived in the person of that redoubted Knight—SIR RICHARD PHILLIPS. A philosophical walk from London to Kew—this really sets the ancient Peripatetics at defiance. They sauntered a little round the Parks, perhaps, but Sir Richard marches "*right an end*;" a match against time and mind; at once the philosopher and the pedestrian; Aristotle and Captain Barclay.

Not that we would grudge the Knight his expedition to Kew, if we were not forced to limp after him *non passibus æquis*, not through so many miles of a dusty road, but through so many pages of a close printed duodecimo. Would that some neat, commodious, comfortable looking Hammersmith stage had tempted the Knight to have got up behind; he might have saved the shilling at once in thought and shoe-leather, and we might have had an hundred pages less of these turnpike meditations.

Sir Richard thinks it necessary, before his reader sets out with him on this pedestrian expedition, to make an apology for not "having qualified himself to transport his readers above the clouds in the Andes, Alps, and Appenines; to alarm them by descriptions of earthquakes or eruptions, or to astonish them by accounts of tremendous chasms, caverns, and cataracts;" we know not indeed what qualification the worthy Knight possesses

to transport his readers at all; astonish them indeed he will—with the contents of the volume before them; alarm them he may—with the prospect of another.

But we must lose no time:

“Nights’ candles are burnt out, and jocund day
Stands tiptoe on the misty mountain’s top,
We must be gone,”

for we have three hundred and ninety-three closely printed pages to travel through for our morning’s tour. *Altius præcincti* then, we set out from Spring-Gardens through the Park. Let not our readers, however, imagine that we shall count every step of our toilsome way; the worthy Knight, foreseeing perhaps, that the legs of others might not hold out quite so well as his own, has provided us with a table of contents, which, like the suburban stages, emblazon in letters of gold all the places through which they pass, that, however short his journey, the traveller may find some one that may suit him. Sir Richard will take up more *short fares*, we should apprehend, than long ones; as few excepting us unfortunate critics, will be induced to book our places for the journey’s end.

“St. James’s Park. Beggars. Milk Fair. Regent’s Palace. Washington and Alfred. Public Offices. Military Slaves. Country Residents. St. James’s Palace. Promenade in the Mall. Suggested Improvements. Pimlico. The Ty-bourn. Isle of St. Peter’s. Chelsea. Ranelagh. Chelsea Buns. ——— Hospital. Villany of War. Invalid without Arms. A Centenarian. Securities of Peace. Cæsar’s Ford. The Botanic Garden. Don Saltero’s. Sir Thomas More. Sir Hans Sloane. Battersea. Waste of Public Wealth. Cupidity of Trade. Insufficiency of Wealth. Mr. Brunel’s Saw Mills. ——— Shoe Manufactory. Evils of Machinery. Lord Bolingbroke’s House. York House. An American Aloe. Reflections on Pride.” P. xi.

Here is variety enough at least for our money, and all these are to be waded through before we get to Wandsworth. Mendicity and Milk-Fair are dispatched pretty quickly. Carlton House is a dead stop; Washington; Alfred, (not the club, but the monarch); military slavery, &c. &c. are such fruitful themes, that we were fearful we should never get out of the Park. On we stroll, however, in tolerable good humour, till we come to Battersea-bridge. This is a perfect *pons asini* to the worthy Knight. Such a lecture for the proprietors, such a jobation for the toll-keeper, such a philippic upon the war in the Peninsula, that we really thought that we were about to cross the water into Spain instead of into Surrey. After all this kicking and curvetting

ting we get across the bridge tolerably well. We are then taken to Wandsworth workhouse, where we are formally introduced to the matron, overseers, and other parochial worthies, besides paupers of all descriptions. Here the Knight has been pleased to favour us with some specimens of his oratory.

“ We have had a HOWARD, I exclaimed, who visited our gaols and alleviated the condition of those who are forced to drink the dregs of the cup of misery, from the iron-hearted and unsparing hands of lawyers, whose practices are sometimes countenanced by the incorrigible character of criminals! We have a WEBB, who vainly assaults the giant Penury on the King's highway, but whose frightful strides outstrip his generous speed.” P. 116.

Whether the assailant's frightful strides outstrip the giant's generous speed, or *vice versa*, we leave for future commentators to decide. At the next Old Bailey Sessions we shall certainly expect to find an indictment preferred against Mr. Webb, for the novel charge of assaulting a giant on the king's highway, and putting him in bodily fear.

The Knight is very happy in the use of a figure of rhetoric called a *circumbendibus*, when, for instance, describing the fire proof house of David Hartley, at Putney, he tells us that it is a mansion “ which no ordinary application of ignited combustibles could be made to consume.”

We are now detained with a long lecture upon what he calls “ the philosophy of roads ;” we then have an essay upon the best means of preventing female dress from catching fire. To this immediately succeeds a history of the telegraph, which, if properly posted about England, might produce, in the Knight's opinion, what he is pleased emphatically to call, a *finite ubiquity*. From thence we are involved in enclosures, agriculture, wastes, &c. after which Sir Richard earnestly exhorts the legislature instantly to pass a bill for the EXTINCTION OF WANT. On Putney Common we have a long dissertation on the horrors of the Pitt system, and the criminal neglect of statesmen ; at Roehampton we enter into a metaphysical discussion upon secondary causes, concluding with the characters of Harry Dundas and Horne Tooke.

At Barnes, after a lecture upon geology, we are entertained with a disquisition upon the fitness of things, which slides off imperceptibly into the history of the kit-cat club-rooms. From thence we proceed to the consideration of the doctrines of fatality—impostures of Dr. Dee—the force of free-will and necessity—effluvia of dead bodies—female education—the use and abuse of Church bells—laws of inorganic matter—general causes of hu-

man error—enormous walnut trees—false foundation of the last war—the author's system of physics—origin of superstition—addresses of females—social slavery—interview with gipsies.

And all this, (with a great deal more) between Barnes Common and Kew Priory. We are very fearful that like the old woman that lived in a vinegar bottle, we shall not get our pig home till midnight. Rather a long morning this, we are apprehensive, for the patience of the reader. The worthy knight has the happy knack of flying off in such unexpected tangents, that while we are involved in a grave discussion upon female education, we find ourselves in a moment fulminating an invective against the war with the Rajah of Tanjore. What, for instance, could our readers suppose to be the connection between Church bells and weak princes with their profligate ministers?

“What medicine can allay the fever which is often exasperated by their clangor? What consoling hope can he feel who, while gasping for breath, or fainting from debility, hears a knell, in which he cannot but anticipate his own?—Hundreds are thus murdered in great cities every year by noisy peals or unseasonable knells. Sleep, the antidote of diseased action, is destroyed by the one; and Hope, the first of cordials, is extinguished by the other. The interesting sympathies and services of bells appear to be, therefore, too dearly purchased. In all countries, death-knells and funeral-tollings ought to be entirely abolished; and even the ringing of peals should be liable to be interdicted, at the request of any medical practitioner. Nor ought the sanctuaries of the professed religion of peace and charity to be disgraced at any time, by celebrations of those murderous conflicts between man and man, which too often take place, to gratify the malice and pride of **WEAK PRINCES**, or sustain the avarice and false calculations of their **WICKED MINISTERS**. Even in justifiable wars of self-defence, such as the resistance to the unprincipled invasion of William the Norman, or of the English people against the tyrannical Charles, the church of Christ ought only to mourn at the unhappy price of the most decisive victory.” P. 288.

We have now the list of burials and the causes of death before us for the past year; but neither among diseases, nor casualties, do we find “noisy peals,” or “unseasonable knells,” which, as the Knight asserts, have murdered hundreds. Perhaps this murder may be of a species analogous to the highway robbery which we lately noticed; so that after poor Mr. Webb shall have been convicted of assaulting the giant Penury on the King's highway; Bow bell may be indicted, at the same sessions, for murder, for which the aforesaid bell will be doubtless sentenced, as is usual, with offenders of that description, to be hung.

Happily,

Happily, however, the Knight is warned of the progress of the day by what he is pleased to term "the solemn tick of the parish clock." This, however, somewhat hastens him on his tour, till he comes to Kew Church-yard, where the tombs of Gainsborough and Zoffany give him an opportunity of enlarging a little on the English school of painters; from thence he *excurses* (we use his own term) to Richmond Church, and works up a panegyric upon Thomson, the poet, with his favourite wiper upon *weak princes*. Let not the reader, however, flatter himself that, after all the fatigue which he has undergone, in company with the Knight, that he will be invited to partake of a cold collation, as, after having conducted him into Kew Church-yard, and descanted upon its beauties, he suddenly makes his bow and vanishes, leaving his astonished companion to make his way back again as well as he can.

"The fast-declining Sun, and my wearied limbs here reminded me that I was the slave of nature, and of nature's laws; and that I had neither time, nor power, to excuse or go farther. My course, therefore, necessarily terminated on this spot; and here I must take leave of the reader, who has been patient, or liberal enough, to accompany me.

"For my own part, I had been highly gratified with the great volume, ten or twelve miles long, by two or three broad, in the study of which I had employed the lengthened morning; though this volume of my brief analysis the reader will doubtless find marked by the short-sightedness and imperfections which attend every attempt of human art to compress an infinite variety into a finite compass." P. 389.

We have little doubt that the worthy Knight views both the great volume and the little volume, the one of twelve miles, the other of twice as many sheets, with equal complacency and regard. We should be sorry indeed to put him out of conceit with his *Morning's Walk to Kew*: but we must assure him that all this is nothing to what a brother philosopher has effected in a stroll only from Temple Bar to Hyde Park corner, which our readers will find in p. 32 of Mr. Godwin's "*Enquirer*."

"The Walk of a Man of Talents from Temple Bar to Hyde Park Corner."

"THE MAN OF TALENTS gives full scope to his imagination. He laughs or cries. (*Sir Richard does neither.*) Unindebted to the suggestions of the surrounding objects, his whole soul is employed.

"He enters into nice calculations, and digests sagacious reasonings (*between Temple Bar and Hyde Park Corner.*) In imagination he declaims or describes, impressed with the deepest sympathy, or elevated to the loftiest rapture. He passes through a
thousand

thousand imaginary scenes, tries his courage, tasks his ingenuity, and thus (*by walking between Temple Bar and Hyde Park Corner*) becomes gradually prepared to meet almost any of the many coloured events of human life. He consults by the aid of memory the books he has read, and he projects others (*so does Sir Richard*) for the future instruction and delight of mankind.

“If he observes the passengers (*Mr. Godwin says that he does not*) he reads their countenance, conjectures their past history, and forms a superficial notion of their wisdom and folly, virtue and vice, satisfaction and misery. If he observes the scenes that occur (*but he does not*) it is with the eye of a connoisseur or an artist. Every object is capable of suggesting to him a volume of reflections.”

All this the reader is to observe, takes place between Temple Bar and Hyde Park corner. What is Sir Richard Phillips when compared with the man of talents of Mr. Godwin. To the man of talents every object, says Mr. Godwin, is capable of suggesting a volume of reflections. To Sir Richard Phillips all the objects together suggest but one, though he has three times the length to compose it in, and three times the dust to aid its composition. Whether any succeeding volumes, which Sir R. elegantly and intelligibly terms the “indices of intellectual machinery,” will ever appear, we cannot even conjecture; we have been too much entertained with the volume which Sir Richard’s bounty has already afforded us, to think, in any modesty, of requiring another specimen of his peripatetic powers.

Before, however, we part from our philosophic pedestrian we must give a specimen of his reasoning powers in detecting the existing errors respecting electricity, and in assigning a new cause for the phenomena.

“I may remark, in conclusion, that the phenomena produced by this power arise from the action of opposing surfaces through intervening media; that the excitement impels the surfaces towards each other; and that all the phenomena grow out of the motive quality of intervening bodies, whose surfaces are alternately attracted by the comprehending excited surfaces, or out of the want of perfect smoothness in the opposing or excited surfaces. Electricity is in fact the phenomena of surfaces, growing out of the sole property of their mutual mechanical attractions, which attractions are governed by some necessary relations of the surfaces of the intervening media to the surfaces of the opposing conductors.”
P. 187.

With this luminous and intelligible solution of the phenomena of electricity, we shall now conclude our account of the lucubrations of our knight errant, assuring the reader that upon every subject in the course of his journey, the opinions of Sir Richard display a similar portion of original genius and perspicuous sagacity.

ART. X. *Ponsonby. A Tale.* 2 vols. 16mo. 12s.
Richardson. 1817.

IN the travels which we are too often forced to take through the wild and desert regions of romance, where the Queen of Dullness appears with peculiar satisfaction to have fixed her throne,

“ And, tinselled o’er with robes of varying hues,
With self-applause her wild creation views,
Sees momentary monsters rise and fall,
And with her own fool’s colours gilds them all.”

it is really refreshing to meet with an Oasis of common sense. However contracted may be its bounds, and however short our stay, it is still a spot which to us poor, weary, wandering critics, cannot be hailed without delight, or remembered without satisfaction.

The novel before us is anonymous; by a confession, however, in the first volume, its author betrays the secret of her sex. This is no more than we could reasonably have expected; for, with one or two exceptions, to females we are indebted for all our best tales of fiction. Whether it is to a certain quickness of invention, which distinguishes the female mind, or to a more vigilant observation of character and of motives than men have time or opportunity to make, or to what cause soever it is to be ascribed, certain it is, that in this department of literature the ladies are unrivalled.

The tale before us is a very pleasing composition. It is devoid of all affectation either in sentiment or in expression, the flow of language is easy, correct, and elegant, unencumbered with mawkish pedantry, and unfettered by laborious antitheses. The story is of a very melancholy cast, but sufficiently artless and unembarrassed. The most prominent character is Ponsonby, from whom the tale takes its name; a young man of an ardent mind and powerful affections, who upon his introduction into life, falls desperately in love with an artful, cold, and selfish coquet, to whose service he devotes his time, his attachment, and his fortune; and when ruined by those artifices, to which he continues a dupe even to the last, he is cast off with disdain to make room for another and a more wealthy suitor, whom she finally marries. Unable to support the weight of accumulated anguish, his frame sinks beneath the pressure, and within the walls of a prison he falls a victim to rapid and incurable disease.

As a contrast to that of Ponsonby, is introduced another character, by the name of Arundel, a frigid, heartless coxcomb, who marries a lovely and beautiful woman, and after a few years of decent indifference, loses his fortune at the gaming table, and, though even in ruin, cherished by his wife with the most ardent and unaltered affection, fixes his attachment upon an unworthy object, and finally consents to a separation from her whose affections he had so long continued to outrage. Leaving his wife in England, he retires to Italy, and is received at the house of a nobleman of the first rank, with whom he passes himself off for a single man, and aspires to the hand of his daughter. This provokes the jealousy of a former admirer, by whom he is at last assassinated.

From these simple incidents, a very interesting story is produced. The situations in which the characters are placed, are perfectly natural, and the characters themselves are preserved to the last without any extraordinary or artificial colouring.

The most striking parts of the work are the sentiments, which, though not obtruded upon the reader, are yet introduced in a manner which cannot fail to attract his attention. They appear to flow from the narrative as it proceeds, and contain many sound and just, some even original remarks, both upon the workings of the human heart, and upon the consequences of human actions.

In the second Chapter we meet with some very pleasing, though melancholy observations upon the meeting of two old friends after a long separation.

“There is perhaps nothing more melancholy than the meeting of two old friends, who lived with each other in their youth, whom time and accident have long separated, and now have brought together again. Their outward form has suffered a considerable change. The shining lock has turned to grey: the lustre of the eye is dimmed. But this is the least remarkable alteration. The strongest affections, the most deep-rooted opinions, have yielded to the influence of time; and scarcely a remembrance is left that they ever were entertained. In recalling the names of their former companions, they find, that death has made havock among some; that those, of whom they once formed the highest expectations, have disgraced themselves; that others, whom they despised, have risen to distinction and pre-eminence. Thus, every thing changes—every thing decays.” Vol. I. P. 14.

The character of men naturally of amiable dispositions, but led by pride into infidel notions, is pourtrayed with a distinguishing pencil. It is but an outline, but it does credit to the discrimination of our authoress.

“Mr.

“ Mr. Mordaunt, adorned with all the talents which give dignity to human nature, and all the moral virtues that do honour to humanity, had yet brought himself to think that these rare endowments of heart and mind had been given to him but to pass some few years in this state of perturbation and disquiet ; and that, after he had escaped from thence, he would be annihilated body and soul. What a lamentable sight to behold this dark cloud drawn over one whose breast glowed with every noble feeling, and whose mind raised him to such proud pre-eminence above his fellow-creatures ? He was not a happy man ; though there was a calmness in his nature which preserved him from acute suffering. His health was very indifferent, and frequently disabled him from pursuing his studies. His speculations upon various subjects had gradually led him into a state of infidelity ; and, instead of promoting his happiness, his researches had tended to destroy it. They had enabled him to find out the insufficiency of all enjoyments here ; and they had deprived him of the consolation of looking forward to another state, where our feelings will be no longer sources of pain and sorrow. He had tasted the sweets of applause and admiration, till they had grown insipid ; and he had a habit of analyzing all his feelings, till he reasoned away his pleasures ; for there are few persons or things in this world, that will bear a very severe scrutiny.” Vol. I. P. 73.

Such a character is drawn from nature ; it is the character of one whose heart was made for Christianity, but whose brain has been perplexed by the pride and perversity of sceptical philosophy. In the character of the hero, our authoress has been particularly successful. There is a train of observation and thought throughout the whole of the Chapter, which it is not common to find in a tale of this description.

“ The next day Mr. Mordaunt found himself better, and able to enjoy Henry’s society. It was particularly agreeable to him. Perhaps the difference of age between them, instead of producing a contrary effect, rather added to the pleasure he received from his conversation. There was a warmth and ardour in Henry, that delighted him. The enthusiasm of his character threw a bright colouring over every object ; and, as he grew eloquent in unfolding to him his ideas, Mr. Mordaunt beheld him with that complacency with which we contemplate a beautiful prospect, while the evening sun gilds it with departing light. We know that soon these tints must fade away, and every object sink into dark night—and yet they are beautiful ! Henry was in that season of life, when our feelings glow with the greatest ardour ; and his were of the deepest kind. They had not yet been blunted by an intercourse with the world, and by the necessity of suiting them to the purposes of society. He beheld every object through the medium of an ardent imagination ; and, therefore, no one could have less penetration into character. He had not yet learned to detect deceit and affection
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tation ; for he never suspected their existence in others, conscious how devoid of them he was himself. Much of his time had been spent in the study of history, which draws a veil over the baser passions and petty interests of great men, and exposes them to us in all the magnanimity of exalted virtue. If this be not true, in how incredible a degree must the men and women of this age have degenerated ! Henry admired their characters as they are painted in history ; and his breast was filled with the wish of emulating them. These feelings have their usefulness : they give us a contempt of base and unworthy actions, and we become incapable of them. But they belong to a character not made for happiness, according to the present constitution of things. At this time Henry was all hope, ardour, and enthusiasm. He looked forward to a life, which he imagined was to be made up of great and benevolent actions, and of all the enjoyments that virtue can bestow. He felt capable of the most ardent attachment ; and he doubted not that he should meet with some object worthy to excite it. Any sacrifice for her sake he would delight to make ; but this would not be required of him ; nor could he imagine that any obstacle would impede his way to unalloyed happiness. These are romantic dreams indeed ! Let a few years have passed over our heads, and they will have vanished “ into air, into thin air.” When we mix in society, we find every thing is there upon so confined a scale, that all feelings, which have not for their object the advancement of our worldly interest, are considered as the mark of a romantic character. Our ideas must be cramped, that they may be suited to the ways of thinking of others ; some must be concealed, if we would not excite the ridicule and contempt of those who have them not. It is a consciousness of this, that frequently impels persons of reserved disposition, to treat with ridicule and derision, feelings which, in truth, they possess themselves, and admire in others. They are satirical because they cannot be sincere. In society we must be entertaining if we can ; at all events we must be reasonable ; and, with most people, this means that we must go with the stream, think as others think, and be ashamed of feelings which we do not discover in those with whom we associate. And, in fact, this is the natural result of long intercourse with the world. We set out in life with the idea that we are to act and think for ourselves ; that the opinion and conduct of others can never so influence our own as to betray us into actions which we think base and contemptible. But most of us soon find that we cannot remain quite independent of those with whom we live. The exalted feelings which we once were proud to possess, we grow ashamed of ; we disguise them for a time ; afterwards we gradually lose them. Yet, are they not the better part of our nature ? Are they not those which have led to every great and noble action ? Do they not assure us that we are born for a higher state, where they will find objects suited to them ? Here they certainly are of little use.

We

We shall give one extract more, that the reader may be acquainted with the powers which our authoress displays in description; it is the death of Arundel, inflicted upon him by Alfieri his jealous rival. We should previously acquaint the reader that Alfieri had, with true Italian cunning, wormed the secret of his attachment to the daughter of the nobleman from the unsuspecting Arundel, and had encouraged his intended victim in its prosecution, the better to conceal his own dark and designing purposes.

“ Late in the evening Alfieri went to the Palace d’Orsino; but Arundel had left it ten minutes before his arrival. He had been called away by a gentleman who was going to embark immediately for England, and with whom he had some business to transact. Thinking Alfieri might call before his return, he had left a message with Isabella to desire he would wait for him, as he should not be absent more than a quarter of an hour. When she delivered it, Alfieri said he had letters of importance to write, which he had put off, being unwilling to break his engagement with Mr. Arundel; but as he had not met with him, he could not wait for his return, and must go home immediately. Isabella pressed him very much to stay, which he declined; and went away, promising to return as soon as he had written his letters.

“ As he walked from the palace, he looked on every side for Arundel, whom he soon perceived hastening towards him.

“ ‘ My dear count,’ said he, taking his arm, ‘ I beg your pardon for having made you wait; but some unexpected business obliged me to leave the palace before you arrived.’

“ ‘ It is of no consequence,’ answered Alfieri; ‘ I was not in a hurry, and only came out to look for you. The church we are going to visit, is by far the finest building in Pisa. I have spent many hours in examining it.’

“ They walked along for some time without speaking. The stillness and beauty of the night disposed them to silence. There was not a breath of air; and the moon had risen in full and resplendent lustre. ‘ What a beautiful moon!’ said Arundel, as he cast up his eyes to the clear expanse of air above him, and beheld her shining in awful majesty.—‘ It is indeed a lovely night!’ Alfieri sighed as he spoke. ‘ You have no nights like these in England.’ He then relapsed into silence; and nothing more was said till they reached the church.

“ They entered it. The spectacle was awful and sublime. An air of melancholy grandeur hung over the massy building. The silence which now reigned throughout this mansion of the dead, the uncertain light of the moon that shewed every object indistinctly, the loftiness of the arches, the darkness of the long narrow aisles that seemed to stretch in interminable length, awoke sensations of awe in the breast of Arundel. Monuments of death surrounded him. Those whose ashes they contained, had once, like him, their plans, their hopes, their fears; and now they slept in dull, senseless repose.

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He shuddered as he thought, that he, too, must one day lie down, and be forgotten. 'How dismal is the thought of death!' said he to Alfieri, who, lost in profound silence, spoke not a word. He cast his eyes upon him as he uttered this. At that moment the moon threw her rays full on the face of Alfieri. They fell upon the countenance of a dæmon! All the prepossession Arundel had formerly entertained against him returned with redoubled force, as he beheld the dark wildness of his eye; the livid hue that overspread his face; the sarcastic sneer that played around his mouth, and struggled to disguise an expression of rage, which yet was but too visible. He trembled, and dared not speak to him. He remembered the crimes he had committed—those he now meditated. This seemed an hour marked out for deeds of death. Perhaps the punishment of all the pain he had inflicted upon one, who loved him like her own soul, was now about to overtake him, and hung but by a thread! But when he considered that Alfieri had always shewn him a friendly preference, that he had never offended him, and therefore he could have no motive to work his destruction, he treated his fears as the effect of the melancholy impression which the scene before him made upon his mind, and endeavoured to chase them away. Yet—they returned.

"As he looked to the north side of the building, he observed a form gliding through one of the arches. It made its way along the aisle, and he perceived, by the light of the moon, the figure was that of a Dominican monk, who was leaving the church. As he heard the distant sound of his footsteps that bore him from them, almost he was tempted to call him back; but shame and the indistinctness of his fears withheld him. The sound grew fainter and fainter; and, when he closed the iron door which led out of that side of the building, a sullen echo reverberated through the whole body of the church. It struck mournfully upon the ear of Arundel. He felt as if he were now shut in for destruction. He heard the sound of the clock in the Monastery of San Stefano, which was near the church. It seemed to toll out his last hour—to warn him that he should prepare for death. 'Let us leave this place,' said he hastily, unable any longer to master the terror which had taken full possession of his mind; 'I have seen enough.'—'What disturbs you?' exclaimed Alfieri, in a tone of contemptuous sarcasm. 'Are you afraid of the monk's footsteps, or of your own? Truly, they are very terrific!'—'Why should you think I am frightened?' answered Arundel, in a faltering voice. 'What can I fear?' As he said this, he turned round as if he were preparing to leave the church. 'Fear this!' cried Alfieri furiously, as he buried his stiletto in Arundel's neck. It was a firm, certain aim. Arundel fell—groaned convulsively—and expired. The blood flowed from the deep gash; and, as it spouted out, some drops fell upon the hand of Alfieri, who examined the wound to see that it was mortal. He looked upon Arundel whom he had murdered—but there was no pity in his countenance. A malicious sneer of triumph lighted up his

his savage eye: and he hastened from the church to escape detection.

“ Lie there, Arundel ! a heart more hard, more callous, never beat in human breast ! Now thou art sent to answer for thy crimes. What wilt thou say ? Thou hast shed no blood—but will not the burning tears, the sleepless nights, and restless days of her, who sued to thee for mercy and compassion, rise up in dreadful judgment against thee ? Alfieri has murdered thee, his enemy ; his rival ;—but thou hast wounded a dear friend, who leaned upon thy bosom for pity and protection. Now thou art gone where the fashion, the custom, the opinion of the world, will avail thee nothing. Stripped of all the glare and glitter of vice, the naked deformity of thy heart is there revealed. I pity thee—for thou art lost indeed !” Vol. II. P. 29.

We know not whether this is the first production of our authoress ; there is calmness and justness of observation which would denote a more advanced period of life, at the same time there is a caution and timidity in some of the touches, which lead us to suspect that it is the work of a younger hand. If this be the case, we shall close our criticism with offering her this piece of advice : should the tale become as popular as it deserves, we counsel her not too hastily to follow up her success, but to wait in patience till the sphere of her observation shall have been enlarged, and new thoughts shall have supplied the place of those which have been exhausted in the present effort. This is the only sure road to that increasing success, which the authoress of *Ponsonby*, if she will manage with prudence, and cultivate with assiduity the abilities which the volumes before us display, may indisputably attain.

ART. XI. *Narrative of a Residence in Belgium during the Campaign of 1815, and of a Visit to the Field of Waterloo. By an Englishwoman.* 8vo. pp. 351. 10s. 6d. Murray. 1817.

WE should be sorry if fatigue were ever to creep upon us during the perusal of any well-written history of the battle of Waterloo. We have read various accounts both of the combat itself and of its attendant circumstances, and seldom without pleasure. Events which one has omitted another has recorded, and thus between them all we gain that thorough acquaintance with every anecdote of a battle, the memory of which, to an English heart, will ever be most dear. The authoress of this narrative has already appeared before the public in “ *A circumstantial Detail of*

the Battle of Waterloo, by a near Observer," which account was so well received that it reached a tenth edition. The reader cannot fail to be deeply interested in the work before us; it describes, with much animation and fidelity, the sensations at Brussels on the advance of Buonaparte's army—the bustle of preparation for the march of the English—the awful stillness after their departure—the clashing reports of the event of the conflict—the universal preparation for flight—the enthusiasm excited by the confirmation of the victory.

"In a few hours the town was crowded with the wounded. The regular hospitals were soon filled, and barracks, churches, and convents, were converted into temporary hospitals with all possible expedition. Tents were pitched in a large piece of open ground near the citadel, and numbers of these unfortunate sufferers were carried there: but nothing could contain the multitude of wounded who continually entered the town. Numbers were lying on the hard pavement of the streets, and on the steps of the houses; and numbers were wandering about in search of a place of shelter. Nothing affected me more than the quiet fortitude and uncomplaining patience with which these poor men bore their sufferings. Not a word, not a murmur, not a groan escaped their lips. They lay extended on their backs in the long waggons, their clothes stained with blood, blinded by the intolerable rays of the sun, in silent suffering; while every jolt of the waggons seemed to go to one's very heart. Numbers on foot, almost sinking with fatigue and loss of blood, were slowly and painfully making their way along the streets. Officers supported on their horses, and almost insensible, with faces pale as death and marked with agony, and those dreadful litters, whose very appearance bespoke torture and death, were passing through every street." P. 157.

We cannot refrain from mentioning an anecdote related by this Lady, which throws lustre upon the humanity of our nation. In her journey to the field of Waterloo, as she passed some buildings, her carriage was obstructed by a Highland soldier on guard, who signified to the driver that he must go at a foot-pace by a large mansion, now converted into an hospital, before which the road was thickly laid with straw. The reader will exult when he learns that this hospital was full of wounded French, and that the Highland soldier had himself been wounded in the action with them. The victories of the British extend beyond the field of battle—their's are the proud triumphs of generosity and forgiveness.

As the visit of our authoress to the field of battle was one of the first after the event, our readers will not be displeased to be presented with a long extract from so interesting a detail.

"The

“ The road, the whole way through the forest of Soignies, was marked with vestiges of the dreadful scenes which had recently taken place upon it. Bones of unburied horses, and pieces of broken carts and harness were scattered about. At every step we met with the remains of some tattered clothes, which had once been a soldier's. Shoes, belts, and scabbards, infantry caps battered to pieces, broken feathers and Highland bonnets covered with mud were strewn along the road-side, or thrown among the trees. These mournful relics had belonged to the wounded who had attempted to crawl from the fatal field, and who, unable to proceed farther, had lain down and died upon the ground now marked by their graves,—if holes dug by the way-side and hardly covered with earth deserved that name. The bodies of the wounded who died in the waggons on the way to Brussels had also been thrown out, and hastily interred.

“ Thus the road between Waterloo and Brussels was one long uninterrupted charnel-house: the smell, the whole way through the Forest, was extremely offensive, and in some places scarcely bearable. Deep stagnant pools of red putrid water, mingled with mortal remains, betrayed the spot where the bodies of men and horses had mingled together in death. We passed a large cross on the left side of the road, which had been erected in ancient times to mark the place where *one* human being had been murdered. How many had now sunk around it in agony, and breathed, unnoticed and unpitied, their dying groans! It was surrounded by many a fresh-made, melancholy mound, which had served for the soldier's humble grave; but no monument points out to future times the bloody spot where they expired, no cross stands to implore from the passenger the tribute of a tear, or call forth a pious prayer for the repose of the departed spirits who here perished for their country!

“ The melancholy vestiges of death and destruction became more frequent, the pools of putrid water more deep, and the smell more offensive, as we approached Waterloo, which is situated at the distance of about three leagues, or scarcely nine miles from Brussels. Before we left the forest, the Church of Waterloo appeared in view, at the end of the avenue of trees, it is a singular building, much in the form of a Chinese temple, and built of red brick. On leaving the wood, we passed the trampled and deep-marked bivouac, where the heavy baggage-waggons, tilted carts, and tumbrils had been stationed during the battle, and from which they had taken flight with such precipitation.

“ Even here, cannon-balls had lodged in the trees, but had passed over the roofs of the cottages. We entered the village which has given its name to the most glorious battle ever recorded in the annals of history. It was the head-quarters of the British army on the nights preceding and following the battle. It was here the dispositions for the action were made on Saturday afternoon. It was here on Monday morning the dispatches were written, which
perhaps

perhaps contained the most brief and unassuming account a conquerer ever penned, of the most glorious victory that a conqueror ever won." P. 255.

"Nothing struck me with more surprize than the confined space in which this tremendous battle had been fought; and this, perhaps, in some measure contributed to its sanguinary result. The space which divided the two armies from the farm-house of La Haye Sainte, which was occupied by our troops, to La Belle Alliance, which was occupied by theirs, I scarcely think would measure three furlongs. Not more than half a mile could have intervened between the main body of the French and English armies: and from the extremity of the right to that of the left wing of our army, I should suppose to be little more than a mile.

"The hedge along which Sir Thomas Picton's division was stationed, and through which the Scots Greys made their glorious and decisive charge at the close of the action, is almost the only one in the field of battle. The ground is occasionally divided by some shallow ditches, and in one place there is a sort of low mud dyke, which was very much broken and beaten down. This was not on the ground our troops occupied, but rather below the French position; and excepting this, the whole field of battle is uninclosed. The ground is, however, very uneven and broken, and the soil a strong clay. It belongs to different farmers, and bore crops of different kinds of corn; but it is entirely arable land, and excepting a very small piece on the French side, none of it was in grass." P. 267.

The state of the town of Brussels during the various and conflicting reports which arrived every moment as to the result of the battle, is admirably described. It is quite a living scene.

"It was half past twelve; and hopeless now of hearing any further news from the army, we were preparing to retire to rest—but rest was a blessing we were not destined to enjoy in Brussels. We were suddenly startled by the sound of the rapid rolling of heavy military carriages, passing at full speed through the Place Royale:—a great tumult instantly took place among the people below; the baggage waggons, which we knew were not to set off, except in a case of emergency, were harnessed in an instant, and the noise and tumult became every instant more alarming. For some minutes we listened in silence: faster and faster, and louder and louder, the long train of artillery continued to roll through the town:—the cries of the affrighted people increased. I hastily flew out to inquire the cause of this violent commotion. The first person I encountered was a poor, scared fille de chambre, nearly frightened out of her wits. 'Ah, madame!' she exclaimed, 'les François sont tous près; dans une petite demi-heure ils seront ici—Ah, grand Dieu! Ah, Jésus! Jésus! que ferons-nous! que ferons-nous!'—In vain I eagerly asked how she knew, or why she believed, or from whence this news came, that the French were near?

near? She could only reiterate, again and again, '*Les François sont tous près—les François sont tous près:*' my questions were unanswered and unheard; but suddenly recollecting herself, she earnestly besought us to set off instantly, exclaiming, '*Mais, mesdames, vous êtes Anglaises—il faut partir tout de suite, tout de suite,*' she repeated with great emphasis and gesticulation, and then resumed her exclamations and lamentations.

"As I flew down stairs the house seemed deserted. The doors of the rooms (which in foreign hotels are not only shut, but locked) were all wide open; the candles were burning upon the tables, and the solitude and silence which reigned in the house formed a fearful contrast to the increasing tumult without. At the bottom of the staircase a group of affrighted Belgians were assembled, all crowding and talking together with Belgic volubility. They cried out that news had arrived of the battle having terminated in the defeat of the British; that all the artillery and baggage of the army were retreating; and that a party of Belgians had just entered the town, bringing intelligence that a large body of French had been seen, advancing through the woods to take Brussels, and that they were only two leagues off. In answer to my doubts and my questions, they all exclaimed, '*Ah! c'est trop vrai; c'est trop vrai. Ne restez pas ici, mademoiselle, ne restez pas ici; partez, éloignez vous vite: c'est affreux!*'

" '*Mais demain matin—*' I began—

" '*Ah! demain matin,*' eagerly interrupted a little good-humoured Belgic woman, belonging to the hotel—'*demain matin il n'y aura pas plus le tems—une autre heure peut-être, et il ne sera pas plus possible de partir.*' '*Ecoutez, mademoiselle, écoutez!*' they cried, turning paler and paler as the thundering noise of the artillery increased. At this moment several people, among whom were some English gentlemen and servants, rushed past us to the stables, calling for their carriages to be got ready instantly. '*Apprêtez les chevaux toute de suite—Vite! vite! il n'y a pas un moment!*' was loudly repeated in all the hurry of fear. These people confirmed the alarm. I sent for our *côcher*, and most reluctantly we began to think that we must set off; when we found to our inexpressible joy that the long trains of artillery, which still continued to roll past with the noise of thunder, were not flying from the army, but advancing to join it." P. 72.

From the extracts which we have given it will appear, that the volume before us contains much entertaining matter, and that its authoress is a lady of much feeling and animation. The only fault which we discover is too great a propensity to the flowery and the poetical, and too frequent a fondness for the sentimental. Few persons in the detail of such scenes as are here described, like to have the current of their feelings interrupted by ready made meditations. The most artless description is always the most effective.

ART. XII. *Two Dialogues upon Regeneration, or the New-Birth.* 8vo. 16 pp. Taylor and Hessey. 1816.

WE shall not enter any farther upon this question at present, except to recommend the circulation of the two very small and very cheap tracts before us. They contain a sound and clear exposition of the doctrine, and are well adapted to the comprehension of the lower orders, and contain much information which may be valuable perhaps to those of the higher. As a specimen of the style, we shall give the conclusion of the second dialogue :

“ *Cha.* A positive judgment we can never justly pronounce as to the ultimate condition of others ; and no judgment on this subject ought we to entertain, excepting so far only as we may be ourselves improved in our own spiritual state, or, in christian charity, minister to the improvement of others. Regeneration, as I have already stated, is in infants only the beginning of the new life of faith and holiness. Thousands are new born from a state of nature into a state of grace, and yet do not answer the great end which, had they fulfilled this part of the christian covenant, they might have obtained. The drowning man may lay hold of the rope thrown in to save his life, but he is not forced to do so.

“ *Hen.* True. But yet the Scriptures seem to speak of this change as necessarily bringing the man into perfect newness of life ; ‘ If any man be in Christ, he is a new creature : old things are passed away ; behold all things are become new.’

“ *Cha.* This I readily grant as to the change of life understood by complete renovation unto holiness. But these, and such-like passages of holy writ, do not apply to that change which our Lord told Nicodemus every one must undergo, before he can enter into the kingdom of God ; that is, before his *original* sin is remitted, and he is qualified by a new and holy principle to become a partaker of the covenanted mercies of God promised in the Gospel. If Regeneration meant a complete change of heart from sin to holiness, where would be the duty or use, which I trust you will not deny, of urging the regenerate person to holiness ? he would in that way of considering Regeneration, be holy in spite of every thing ; and then see what would follow from a doctrine like that : self-confidence, spiritual pride, and final ruin.

“ *Hen.* How do we know, then, that spiritual good of any kind is conveyed by baptismal Regeneration ?

“ *Cha.* If no spiritual good had been intended, Christ would not have made it essential to admission into his religion. The apostles always so considered it. When St. Peter’s sermon had produced its effect, and the men who heard it ‘ were pricked in their heart,’ that is, were touched in their conscience and eager to be saved, the apostle replied, ‘ Repent and be baptized, every one of you, in the

name

name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,' (Acts ii. 38.) which, certainly, he would not have done, had he not judged baptism necessary as conveying a spiritual gift. Besides, you must consider, that God not only uses means of grace, but *signs* of grace actually given. Now the sign used in baptism, according to our Lord's own appointment, is *water*, and this, like every other sign, must mean something. The sign, in fact, is figurative of what it does in its own nature; *water washes*, restores to cleanliness, and the thing signified by it in baptism, corresponds with its sign; it is a restoration from original sin and a state of wrath, to God's favour and a state of grace. 'And now,' exclaimed Ananias, to the converted, penitent Paul, 'why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord.' And St. Paul himself, addressing his own converts afterwards, tells them thus: 'For as many of you as have been baptized unto Christ, have put on Christ.'

" *Hen.* Is there not danger, in considering Regeneration as conveyed in baptism, of men's resting in that; and supposing that, as they were baptized in their infancy, they are so new-born as to be safe?

" *Cha.* There is no Scripture doctrine which the perverseness, ignorance, or wickedness of men, may not abuse. But as Scripture not only teaches no such thing, but repeatedly and earnestly exhorts baptized persons to 'watch,' to press on in their christian course; to 'work out their own salvation with fear and trembling,' men, if they seek, will easily find, that no such consequence, as you have mentioned, can justly follow from believing in baptismal Regeneration.

" *Hen.* Is there, pray, any authority in Scripture for us to suppose that the apostles taught the doctrine of baptismal Regeneration.

" *Cha.* Certainly, or the church would not so urgently and continually enforce it. These expressions, 'buried with Christ in baptism, wherein also ye are risen with him;' 'risen with Christ;' 'put on the new man;' 'put ye on the Lord Jesus Christ,' all arose from the form of administering baptism. Besides we all know that baptism itself cannot save; therefore, as all must be baptized, something is given in baptism; and that is what is meant of baptismal Regeneration.

" *Hen.* Then you would infer that persons who have been baptized, are not to be urged to become regenerate?

" *Cha.* Undoubtedly. In Scripture there is not a single instance of any exhortation to Christians to become *regenerate*; but there are several addressed to Christians to be again and again *renewed*. Simon Magus was baptized in his iniquity, and yet was not exhorted to be *regenerated*, but to *repent*.

" *Hen.* If, as the church teaches, all baptized persons are regenerate, what can be said as to those who have not been baptized in infancy, and seek baptism afterwards, not as a religious duty, or

from conscientious motives, but merely as a matter of some temporal advantage?

“*Cha.* Why that even in their case, the Holy Spirit is *offered*; for the very nature of a *sacrament* requires that the sign and the grace should so far go together, and, extreme as the case is, the sacrament would not be *repeated*, but the salvation of the individual through the atoning blood of Christ must depend on the sincerity of his repentance from all his sins, and among them, that of having profaned a holy and divine rite. Besides, those who receive the sacrament of baptism unworthily, could not be guilty of *rejecting* the grace whilst they *received* the sign, if both the grace *and* the sign were not *offered* for their acceptance.

“*Hen.* I certainly see this question in a different point of view from what I did, and more in the way in which you wish me to consider it.

“*Cha.* I very much rejoice at what you say, and trust that the subject thus happily begun, will be abundantly confirmed to you in all your endeavours to understand it better. The more you consider it in the way in which, from the authority of Scripture and of all ancient churches, it is proposed in our own Liturgy and the offices of our excellent church, the more you will be convinced that it is not of man’s device, but that it comes from God. He, in mercy, hath opened a way of salvation for all who will come unto him, and of his great love to the little ones, whom he loves before they can know him, he has found out a way by which they may, by the holy gift bestowed in their baptism, be early brought unto him, and dedicated to his service. He kindly and readily received little children when he was upon earth, and he still receives them unto himself now that he has ascended into the heavens.” P. 12.

ART. XIII. *A Poetical Epistle to Lord Byron.* 8vo. 15 pp.
Miller. 1816.

WHEN moral principles of the most vital importance to social order are involved, we have ever thought it to be our duty to speak in the bold and simple language of truth. We should have thought it beneath us to have crouched in servile adulation at the feet of the noble Lord, to whom the poem before us is addressed. He has been spared long enough; it is high time that he should know, by channels the most open, in what light the English nation esteem him. There are cases in which the voice of public censure should be heard, not so much as an act of vengeance on the individual; as a warning and an example to others; and the attempt to stifle the burst of just indignation, especially in those who profess to be the guardians of public principle, is in our minds an act of worse than cowardice.

We

We have recorded in very plain terms our opinion upon the principles and poetry of the noble Lord, and we are happy to find that there are others who both feel and acknowledge its justice. The author of the Epistle before us appears to appreciate the feelings of the noble Lord in a very just point of view, when he considers them as exhibiting much more of the fretfulness, than of the grandeur of the storm.

The following lines are keen and powerful, and but too well apply to their subject :

“ Oh, 'tis an easy task, in verse to prate
Of broken hearts, and bosoms desolate !
And 'tis a thriving trade ! let Murray tell,
What thou hast written, and for him—how well.
Would that each hungry wretch, dear Britain owns,
Could vend his mis'ry, and impawn his groans ;
Could bring, like thee, his wretchedness for sale,
Made up for use, in Pilgrimage and Tale !
And thus the Mendicant, protudes to sight
His mangled limb, our pity to excite ;
Lives on the real wounds acquir'd in wars,
Or feeds and fattens on factitious scars.
Oh, when thy muse prolific, next supplies
Her import vast, of marketable sighs,
Somewhat, perchance, thy bounty then may spare,
For *real* sorrows and substantial care :
Somewhat, self-exiled Misanthrope, for those,
Who have not found thus vendible *their* woes.
Yet still proceed—still chant thy gloomy lays,
Insult—retract—bespatter, and bepraise ;
Pour on the Town in one continued tide,
The dark o'erflowings of thy cynic pride :
While every puling Miss the story greets—
Hugs to her breast these lordly, dear conceits ;
Her hours—her sorrows—and her tears resigns,
To ruffian hordes, and wand'ring libertines.” P. 6.

In the course of the poem we find some strong and good lines, which evince no mean poetical power. The following strain is not less conspicuous for its beauty than for its piety :

“ Mysterious Power ! what tho' to human gaze,
Secret thy will, inscrutable thy ways :
What tho' no eye can pierce the gloom profound,
Tho' darkness veil thee, and tho' clouds surround ;
Yet will the humble heart in *Thee* confide,
For hope to strengthen, and for light to guide !
Enough of sorrow in this world appears,
A waste of woe, a wilderness of tears ;

Fitful the light that cheers its gloominess;
 Why then essay to make that little less?
 Let Fancy rather, with her meteor ray,
 Prolong the charm, and lengthen out the day,
 Or strew with fairy flowers our rugged way." P. 11. }

There is certainly an energy and a point in this Epistle, which shew it to be the work of no common hand. The author gives every credit that is due to the genius of Lord Byron, he appears to esteem him as a poet higher, perhaps, than we do ourselves. It is the misapplication of those powers which is the object of this animadversion, which is conceived with justice and is expressed with spirit. With a few corrections, this short poem might lay a very fair claim to no small share of public approbation.

ART. XIV. *House of Mourning, a Poem, with some smaller Pieces.* By John Scott. 8vo. 75 pp. 5s. 6d. Taylor and Hessey. 1817.

THIS is a poem from the pen of Mr. John Scott, the author, as we believe, of "A Visit to Paris," a work of considerable merit, and of some original thought. The piece before us is on the death of the author's child, who died, as the preface informs us, at Paris, in November 1816. The sorrows of a father are not fit subjects of criticism, nor even a poem springing from them, unless it be too forcibly obtruded upon our attention, to be passed over in silence. The lines before us are not merely an epitaph or an elegy, which speak more to the heart than to the understanding, they form a poem of eight hundred and forty verses, and appear to be brought forward with the same claims to public notice as any other poem, upon any other subject. We would not wound the feelings of Mr. Scott, though, perhaps, the very act of exposing them to the eye of the world might relieve us from that apprehension: we would only lament that he ever made them public. What can be said of such lines as the following?

"The morning comes to us with weariness,
 The night with wakefulness—meal-times with fullness.
 The fineness of the day is dreariness—
 Silence disturbs us—friendly talk is dullness."

Or again, to the description of a nurse's pride in producing, before company, a favourite child.

"No

“ No warm embracing, no exulting showing,
Mixed with recountings of each various going—
Sudden exclaimings, breathless interjections—
The hubbub of the bursting-in affections.”

These are passages which set criticism at defiance. We have carefully searched for some pretty idea, which might redeem Mr. Scott in the public estimation. The following is, perhaps, the best which we can find, descriptive of the unconsciousness of a dying child.

“ When his eyes dimm'd and glaz'd, he little knew
That as he lost us, 'twas his final view ;
Though his arms drop't from the fond hold he took,
His spirit startled not, as it forsook.”

Excepting that “ forsook” should be “ forsaking,” this is rather a pleasing passage ; with this, therefore, we will close our criticism upon the poem of Mr. Scott, assuring him, at the same time, that it is to his subject alone he owes our forbearance : *res est sacra miser*.

The concluding poems, as they are called, are a strange medley. There are some fine ideas, but so sadly mauled and obscured in the expression, that they lose their whole energy and force. We shall be happy to see Mr. Scott as a prose-writer, but we are bound to inform him that for poetry he has not the slightest genius or taste.

ART. XV. *Memoir of the Church of France in the Reigns of Louis XIV, XV, XVI, and the French Revolution.* By C. Butler, Esq. of Lincoln's Inn. 8vo. Clarke and Son. 1817.

Le Roy S'avisera. 1s. Stockdale. 1817.

OF all the advocates of Catholic Emancipation, there are none whose works are written with so much art, none whose representations are clothed in such designing fallacy as the author of the work before us. Mr. C. Butler is certainly no common man ; he is intimately acquainted with the history of his Church, skilful in the selection of those arguments and facts which are fit to meet the public eye, judicious in the concealment of such as must startle even the most zealous partizans, of the Catholic cause. Under the appearance of the most candid and open liberality, he conceals the deepest and most dangerous bigotry. To prove this assertion to the satisfaction of every calm and dispassionate

passionate reader, no other testimony need be advanced, but the contents of the present volume.

We well remember a curious correspondence which was carried on some short time since between our author and Rowland Hill, in which the dissenting interest was strongly canvassed, through their leader, to support the Catholic cause. *Propineus poculum amoris* was the motto of the first letter of Mr. Butler. To this proposition Mr. Hill demurred, giving as his only reason, the intolerance of the Catholics respecting the final salvation of all those who die out of the pale of their Church. The reply of Mr. Butler was rather a curious one, endeavouring by specious distinctions to draw the attention of Mr. Hill from the main point, and to elude the force of the question, without returning a direct and simple answer. To Mr. Butler we would repeat the interrogatory again and again: "*Does he believe that any Protestant dying in a state of wilful separation from the Church of Rome can be saved?*" He cannot answer *AYE*: he dare not answer *No*!

We find these historical memoirs dedicated to no less a man than Mr. Wilberforce. It might perhaps seem an extraordinary mode of proceeding, to dedicate a publication, which was partly written to vindicate, or at least to excuse the persecution of the Jansenists in France, to the patron of their imitators in England. Mr. Wilberforce has recorded his opposition to the claims of Catholic emancipation, in much too strong a manner for Mr. Butler to expect that he will be guilty of such tergiversation, as now to give it his support. We have too high an opinion of Mr. Wilberforce to suppose that he will sacrifice his recorded principles and character to the claims of a mean and fluttering popularity. Mr. Butler has probably his reasons and his hopes, without which we are persuaded that he would never have adopted so strange a proceeding.

The professed design of these memoirs is to give an historical account of the Gallican Church during the reigns of Louis XIV, Louis XV, and Louis XVI. Its real aim is to soften those objections, and to quiet those alarms which might justly arise in the minds of thinking men from the present state of Roman Catholic affairs.

The revival of the order of Jesuits is indeed a striking proof, that neither is the temper of Popery changed, nor her spirit extinguished. The dangers which threaten the Christian world, from the re-organization of this powerful machine, are by no means distant: the effect which it will have upon our own country, if Catholic emancipation be granted, is instant and immediate. Excluded from every Catholic state, driven from the confines even of Russia, that very country which was the refuge

of their expiring order, to what point will they more immediately direct their aim? In Ireland they will find not only a ready reception, but materials worthy of their labours. Intrigue has ever been the distinguishing character, the darling policy of this obnoxious order: every country, every cabinet in Europe, England alone excepted, were the victims of their crafty, meddling, and ambitious designs. In the present day the case will be reversed; the British islands will become the first object upon which they will try the power of their recovered influence; and fatal will be the experiment upon the peace of our country.

The extent of illegal organization in Ireland is already alarming, and when animated by the subtle spirit, and guided by the artful counsels of these adepts in intrigue, it cannot fail of effecting its great and leading design—THE SEPARATION OF IRELAND FROM THIS COUNTRY.

That the influence of the Jesuits in England is the object of immediate apprehension, we will not say; but from the very moment in which some unexpected turn of political affairs may bring a knot of Roman Catholics into high power and office, their machinations will be felt in a most alarming degree. The subtle casuistry by which they first command the conscience of the individual, and then by degrees insinuate themselves into public councils and public measures, is sufficiently known by those, who are acquainted with all the intrigues, assassinations, and rebellions, of which history declares them to have been the instigators and authors. To quiet the sensation universally felt on the revival of this order, is the leading feature of Mr. Butler's present work. It is really astonishing to see, what implicit confidence Mr. Butler reposes upon the ignorance, the indolence, and the credulity of the English nation.

He takes for granted that his laboured panegyric upon the piety, the innocence, and the morals of the Jesuits, will pass current without molestation. He would represent them as a meritorious race of men, who suffered the grossest calumny and slander; that all the acts of their persecutions and intrigues, all the licences of their casuistry and sophistry, were only the misrepresentations of their enemies. But we will not take their character from their enemies, but from themselves. What says the celebrated Sanchez on the nature of an oath.

“ Si quis—juret se non fecisse aliquid quod revera fecit, intelligendo intra se aliquid aliud quod non fecit, vel aliam diem ab ea in qua fecit, vel quod vis aliud additum verum, revera non mentitur, nec est perjurus; immo hoc est utilissimum ad tegenda multa. Sanchez, lib. III. c. 6. n. 15.

Mr. Butler, we have no doubt, is well acquainted with this
and

and other passages in the same author, and is also not a stranger to Escobar, to Gaspar Hartado, to Cornelius à Lapide, and a few others of the same stamp, whose systems we shall shortly lay before the public, that they may know what is the doctrine, and what is the casuistry of the Jesuits, as represented, not by their enemies, but by themselves.

The revocation of the edict of Nantz, the persecution of the Jansenists, are divested, by the skill of Mr. Butler, of all their horrors, and the blame thrown entirely upon the state, not upon the ecclesiastics. A laboured and excessive panegyric is passed upon Louis XIV. upon his piety, his attachment to the Church, &c. though Mr. Butler unwarily admits that

“The extinction of the Hugonot religion in every part of his dominions, was one of that monarch’s most favourite projects, and was pursued by him through the whole of his reign with the most un-deviating attention.”

Yet this is the monarch whose intolerant acts are the theme of constant panegyric with Mr. Butler, who is held up as “the enlightened friend of religious liberty.”

The approaching consideration of the Catholic claims cannot be viewed by every Churchman and Protestant without the most heartfelt anxiety. The revival of the inquisition, of the Jesuits, and of all the leading characters of the Catholic religion, prove that in spirit, in temper, and in design, the Church of Rome, is unaltered. There is the same bigotry, the same intolerance, the same jealousy of divided empire. Yet this Church is to be admitted, (in the language of the day) to a share of that constitution, whose essential character arises from her exclusion. If we admit the Church of Rome within our walls, as a sharer in political power, our old constitution is gone. We may try the experiment of a new one, if we choose it, and entrust the formation of it to Lord Castlereagh and Mr. C. Butler.

But what hopes have we of conciliation? It is a fact, worthy of remark, that the greater lengths we have gone in concession, the further we have receded from conciliation. We are now told by the great body of Catholics, that the admission of them into such a share of the constitution as we enjoy ourselves, would be an insult. The Protestant Church is by the constitution subject to the crown in temporals, especially in the nomination of Bishops: to submit the Roman Catholic Church to the same law is considered an insult. The Catholics therefore require, not only an equal share of the existing constitution with the Protestants, but require *that* share to be enlarged to a degree which is destructive of the whole.

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The *domestic nomination*, as it is called, contains in itself a perfect fallacy. It professes to exclude the foreign influence of the Pope, whereas it is of itself an act of that very influence. Domestic nomination is not acknowledged as an inherent right; but as a delegated power—delegated by that very foreign influence, against which every Briton ought to protest, and dependent upon a *Concordat* of the Pope which may be revoked to-morrow.

On the twenty-ninth of last month Sir Henry Parnell is reported to have said in the House of Commons, that the Catholics considered “the nomination of Catholic Bishops by the Crown to be an act which must *inevitably end in the extirpation of the Catholic Religion.*”

If such be the danger to the Catholic Church from Protestant nomination, what must be the danger to the Protestant Church from Catholic nomination? The number of Catholic members in both Houses might be but small; but if that number, however small, were to form the basis of an administration, let Mr. Butler anticipate with joy its effect upon the interests of the Protestant Church. The Catholics, in short, claim a right to legislate for a Protestant Church, while they deny the right of Protestants to legislate for a Catholic.

The experience of 300 years has proved, that Catholics and Protestants never can agree in administering the political power of this, or indeed of any other country. It is the genius of the Church of Rome to struggle for ascendancy; and the events of the present day have shewn, that her spirit of domination, both temporal and spiritual, is unextinguished. No real conciliation can result from the measures proposed: the nearer two contending interests are reduced to an equality, the more ferocious will be their conflict, and the more exasperated their aversion; and in the present case, the feuds and animosities of religious party, would be rendered still more aggravated in themselves, and still more destructive to the state, by the rancour of political contention.

By those who look for the destruction of all religious establishments in general, and of our national Church in particular, Catholic emancipation will be ever hailed as the great instrument of effecting their purposes, as containing in itself the great principle of disorganization and confusion. But we trust that there is yet in a British House of Commons, that sturdy and constitutional spirit, which will oppose a decided barrier to the innovations of a short sighted and destructive policy, though it be supported by the inauspicious junction of two opposite extremes, encroaching bigotry on the one hand, and infidel indifference on the other.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Basis of National Welfare: considered in Reference chiefly to the Prosperity of Britain, and the Safety of the Established Church: with an Examination of the Parliamentary Reports on Education, the Police, the Population of Parishes, and the Capacity of Churches and Chapels: and a further Illustration of the chief Facts noticed in the "Church in Danger: in a SECOND LETTER to the Right Honourable the Earl of Liverpool, K.G. By the Rev. Richard Yates, B.D. F.S.A. Chaplain to His Majesty's Royal Hospital Chelsea; and Rector of Ashen; and alternate Preacher to the Philanthropic Society. 8vo. 9s.

Gospel Sermons. Extracted and Abridged from eminent Authors. By the Rev. Robert Lambert. 8vo. 9s.

Fifty-two Lectures on the Catechism of the Church of England; to which are added three Introductory Discourses on the Subject, addressed to the Inhabitants of the Parish of Hinxworth, Herts. Dedicated by Permission to the Right Rev. Bowyer Edward, Lord Bishop of Ely. By the Rev. Sir Adam Gordon, Bart. M.A. late of Christ Church, Oxford, and Rector of West Tilbury, Essex. 3 vols. 8vo. 1l. 11s. 6d.

Sermons on Various Subjects. By the late William Bell, D.D. Prebendary of Westminster, and Treasurer of St. Paul's. Published by Joseph Allen, M.A. Prebendary of Westminster, and late Fellow of Trinity College, Cambridge. 2 vols. 8vo. 18s.

A Sermon on the Duty and Advantages of Praying for, and Submitting to our Civil Rulers. By the Rev. Thomas Stevenson, M.A. Curate of Loughborough. 8vo. 1s.

A Reference to Jewish Tradition necessary to an Interpreter of the New Testament. A Sermon preached before the University of Cambridge, in Great St. Mary's Church, on Sunday, December 29, 1816. By the Rev. Charles James Blomfield, M.A. Rector of Dunton, Bucks, late Fellow of Trinity College. 8vo. 2s.

A Sermon preached in the Cathedral Church of Chester, at a General Ordination, holden by the Lord Bishop of the Diocese, on Sunday, December 22, 1816. By the Rev. William Ainger, A.M. Fellow of St. John's College, Cambridge, and Perpetual Curate of St. Bees, in Cumberland. 8vo. 1s.

The Doctrine of Regeneration practically considered: a Sermon preached before the University of Oxford, at St. Mary's, on Monday, Feb. 24, 1817, being St. Matthias Day. By Daniel Wilson, M.A. of St. Edmund Hall, Oxford, &c. 2s.

The Sunday Lecturer, or Fifty-two Sermons addressed to Youth: selected from Jay, Horne, Cooper, and other approved Authors, for the Use of Families and Schools. By A. Lee. 7s.

A Word in Opposition to Fanatical, Calvinistical, and Solifidian Views of Christianity, in a Farewell Sermon preached to the Congregation of St. James's Church, Bath, on Sunday, March 23, 1817. By the Rev. R. Warner, Curate of that Parish for 22 Years. 2s.

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Village Counsel to the Poor. Edited by the Author of Family Sermons. 1s.

The Practice of Christian Duties, by Individuals, a Remedy for national Evils. A Sermon preached in Gateshead Church, in January, 1817. By the Rev. J. Collinson, M.A. Rector of Gateshead. 8vo. 1s. 6d.

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THE
BRITISH CRITIC,

FOR MAY, 1817.

ART. I. *Wat Tyler. A dramatic Poem.* 12mo. 70 pp.
3s. 6d. Sherwood and Co. 1817.

II. *A Letter to W. Smith, M.P. from R. Southey, Esq. Second Edition.* 45 pp. Murray. 1817.

ALL who have heard of Wat Tyler are sufficiently apprized of the nature of the work; that it is a farrago of the merest common places of Revolutionists, too shallow to impose upon any man of ordinary capacity, too mischievous in intent not to disgust the good, and not sufficiently coarse to please the radically bad. It is rather a curious specimen of one class of opinions which arose out of the disorder of the French Revolution; and may to the historian be hereafter a valuable document, illustrating, like other extravagant pamphlets, the spirit of the times in which it was written. For ourselves, we shall equally disappoint the hopes and the fears of those readers who may have anticipated, either with joy or alarm, an abundant selection of every thing most flagrantly seditious or absurd in the original work. The following extract will give our readers a sufficient notion of the style and language of the whole.

“ *Tyler.*—Think not, my countrymen, on private wrongs,
Remember what yourselves have long endured.
Think of the insults, wrongs, and contumelies,
Ye bear from your proud lords—that your hard toil
Manures their fertile fields—you plow the earth,
You sow the corn, you reap the ripen’d harvest,—
They riot on the produce!—That, like beasts,
They sell you with their land—claim all the fruits
Which the kindly earth produces as their own.
The privilege, forsooth, of noble birth!
On, on to Freedom; feel but your own strength,

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Be but resolved, and these destructive tyrants
Shall shrink before your vengeance.

“ *Hob.*———On to London—
The tidings fly before us—the court trembles—
Liberty!—Vengeance!—Justice!

END OF ACT THE FIRST.

“ ACT II.

“ SCENE—BLACKHEATH.

“ TYLER, HOB, &c.

“ SONG.

“ ‘ When Adam delv’d, and Eve span,
Who was then the gentleman?’

“ Wretched is the infant’s lot,
Born within the straw-roof’d cot?
Be he generous, wise, or brave,
He must only be a slave.
Long, long labour, little rest,
Still to toil to be oppress’d;
Drain’d by taxes of his store,
Punish’d next for being poor:
This is the poor wretch’s lot,
Born within the straw-roof’d cot.

“ While the peasant works—to sleep;
What the peasant sows—to reap;
On the couch of ease to lie,
Rioting in revelry;
Be he villain, be he fool,
Still to hold despotic rule,
Trampling on his slaves with scorn;
This is to be nobly born.

“ ‘ When Adam delv’d, and Eve span,
Who was then the gentleman?’

“ *Jack Straw*--The mob are up in London--the proud courtiers
Begin to tremble.

“ *Tom Miller.*———Aye, aye, ’tis time to tremble;
Who’ll plow their fields, who’ll do their drudgery now?
And work like horses, to give them the harvest?

“ *Jack Straw.*—I only wonder we lay quiet so long.
We had always the same strength, and we deserved
The ills we met with for not using it.

“ *Hob.*—Why do we fear those animals called lords?
What is there in the name to frighten us?
Is not my arm as mighty as a Baron’s?” P. 21.

But we have prefixed its name, together with that of the Letter to Mr. Smith, to the beginning of this article, because they both are closely connected with each other, and because the composition of *Wat Tyler* has been the ground of that attack upon the character of its author, which he has, in the "Letter to Mr. Smith," endeavoured to refute, and into the justice of which we now propose to inquire.

For, as most of our readers well know, both the publications now under review proceed equally from the same pen, the pen of Mr. Southey: a name ranking with the highest of our living authors, and destined, we hope, to hold hereafter a rank scarcely lower than the highest in the noble catalogue of English genius. Such a man's fame is more than his own private possession: it belongs to his country; and when his life shall be read by posterity, every stain upon it will be contemplated with sorrow, as detracting something from the national glory. We may be allowed therefore, without being guilty of any improper interference, to interest ourselves in Mr. Southey's character; to examine impartially the accusations brought against it, and to state simply the feelings and wishes of dispassionate men concerning him. However erroneous our judgment may be, we may at least declare that it is given in sincerity; that where we censure it is without malice; where we acquit it is without partiality.

The case before us is sufficiently notorious. Every one knows that *Wat Tyler*, a poem written by Mr. Southey in his early youth, but never published, has been now surreptitiously given to the world by the enemies of its author, in order to convict him of having once professed the very same opinions which he has recently on several occasions strongly condemned. The same charge has been also founded upon the nature of a variety of his former productions; it has been brought forward at various times and places, with more or less of rancour; especially, as we are told, within the walls of parliament, in the course of a debate in the House of Commons. To this last attack Mr. Southey has thought proper to reply, in the Letter which forms one of the subjects of our present article; and having now the whole matter before us, we shall proceed without further delay to our proposed investigation of its merits.

It is not, nor can it be denied, that Mr. Southey's early writings breathe a revolutionary spirit, and that they were favourable to the notions of universal equality, which prevailed during the first years of the French revolution. Mr. Southey himself avows the fact, and denies that he feels any shame in the avowal; for ourselves, we cannot well decide how far his errors were imputable to others or to himself; and we too well understand

the perilous state of a young man's mind, especially of a mind highly gifted by nature, when it begins to think and to form rules and opinions for itself, without the watchful assistance of some experienced friend, to pass a very harsh condemnation on the mistakes into which he may fall. The guidance and counsels of older friends are amongst the many advantages furnished by an University education: and it is to the want of these that we would attribute the wild and incorrect judgments too often formed by those who have never derived instruction but from their regular teachers, and who have never known how sweet wisdom is, when it proceeds out of the lips of a friend. If then Mr. Southey was one of those so unfortunately circumstanced, the errors of his youth are entitled to our sincerest pity and forbearance: but we cannot feel so indulgent towards him, when he declares, even in the very Letter now under review, that "neither before God nor man is he ashamed of them," p. 19;—when he seems to trace in them, not without complacency, indications of youthful generosity; and considers them as the natural effect of the acquaintance obtained, in a regular scholastic education, with the histories of Greece and Rome. This language cannot be suffered, for the opinions which are thus spoken of, were utterly inconsistent with the spirit of Christianity; and though we may forgive Mr. Southey for having entertained them, yet we cannot allow any lurking fondness for interesting sins, but must insist, if he would hope for pardon, on his full and perfect repentance.

Yet we will confess that, amidst all his errors, there might be seen "some sparks of hope, which elder years might happily bring forth." If he sympathized with John of Leyden, and the Anabaptists of the sixteenth century, there was yet something in him which revolted from a fellowship with the author of the "Age of Reason." He was guilty of no outrages against Christianity; on the contrary, his fond anticipations were directed to the time "when Christ should come, and all things be fulfilled." Vague and unsound as his faith was, he yet retained far more than enough to distinguish him from the herd of common revolutionists; nor, like them, did he ever suffer his affections to be swallowed up in the cant of universal philanthropy: but in this his career has ever been equally honourable, that the social and domestic virtues have ever been held by him in due reverence, and that he has always shown himself warmly alive to the quiet charms of domestic happiness.

It were injustice therefore to Mr. Southey to identify him with the mass of revolutionists either in France or in England; the most that can be said is, that his agreement with them in one point made him too often forget his more essential differ-

ences

ences with them in others: just as he has done in later times with the party to which he has since attached himself. Yet with him, the famous cry of "War to the castle and peace to the cottage," was perfectly sincere; and when he perceived that under the name of liberty, ruin was entailed alike on the cottage and the castle, when he found that the men to whom he had yoked himself, were above all others most repugnant to every thing really noble,—that they were coarse and sensual,—the retailers and even adulterers of the worst poison of older sophistry, and that their hopes were not his hopes,—he began to pause and to reflect, and the whole scene began to assume in his eyes a different aspect. His experiment had totally failed; the reform he desired had not been attained: yet they with whom he had begun the chace, still continued it, and still insisted that the hideous fiend, whose steps they followed, was no other than true liberty. There is a poem in the "Annual Anthology," entitled "Recantation," the tenor of which will well illustrate what we have here stated. No other course remained for Mr. Southey, if his own principles were dear to him, than to separate himself from the self-styled reformers of the day. With whom he should unite might still be doubtful, but he could not hesitate whom to shun.

We consider Mr. Southey, then, as fully absolved from the charge of deserting his former associates: one only point they had ever shared in common,—an attachment namely to the cause of liberty: and to this Mr. Southey has clung with more fidelity at least than his revilers. For they being for the most part the slaves of faction, and looking to names and parties rather than to principles, have been led on to advocate the cause, and to palliate the excesses of tyranny, when it was exercised by the "Champion and Child of Jacobinism." Mr. Southey, on the contrary, became a zealous patriot, when he saw that England was in truth struggling for the best interests of Europe; and although he had once wished well to France, when he imagined that her independence was threatened by a coalition of kings, he yet became her determined enemy, when he saw her in turn endeavouring to impose upon other nations the yoke of her imperial dynasty. Nor should we deem it difficult to collect from this source, his gradual approximation to the party of the present government. It is a well known bond of union, to have the same friends and the same enemies: and when the Spanish war broke out, Mr. Southey found that the cause of freedom, and the nation for which he felt an affection little less than patriotic, were by one party panegyricized and supported, by the other treated with indifference, or even with contempt. Here was a positive tie to bind him to the government; and this

this tie became daily stronger, as the war assumed an interest more and more engrossing, and as he himself was continually reviled by his opponents, and upbraided for becoming the hireling of ministers. The rest is an easy progress :—reviled by one party and caressed by the other, his enmities and his attachments were daily becoming more confirmed : and as we hasten to smooth away all important differences of opinion between us and our friends, so Mr. Southey has naturally softened or retracted such sentiments as still seemed to connect him with the party of his enemies. Thus in this as in the former case, agreement in one point led to an union between persons who still were in many respects dissimilar ; the difference is, that his recent friendships have usurped over him gradually a more universal influence than his former ones ; and have thus led him into those inconsistencies, which it is impossible for his warmest advocates to defend.

For although the statement already given, contains little which we think can be justly charged against Mr. Southey as a matter of reproach, yet if we examine the matter more particularly, we shall find several points, in which it would be far more difficult to excuse him. Had he been content with attacking the revolutionists, few we think would have blamed him ; but to attack them as an independent man, and as a professed supporter of the opposite party, are two very different things ; and the same vehemence of censure which in the one character he might have safely used, becomes suspicious and of discreditable appearance, when it proceeds from him in the other. Again, Mr. Southey still retains on general subjects, a strong zeal for liberty, and a good deal of the ardent enthusiasm of his youth, in his views of human nature, and his wishes for the improvement of the moral and physical condition of mankind ; and any one who recollects how he has always felt upon the questions of the Slave Trade, Mr. Windham's Army Bill, and others of a similar description, and remembers how the present ministers and their friends regarded the same subjects, may be surprised to see Mr. Southey become so intimately associated with them, as to have accepted at their hands an office, by which he has enlisted himself as a Court Poet, and has made it impossible to consider him in any other light than as a determined partizan of the Court and its Ministers. Whatever we may think of the office of Poet Laureat in itself, we should be very illiberal were we to condemn any individual generally for accepting it ; but we think Mr. Southey's case was not an ordinary one ; he still retained enough of his early opinions to make his Laureatship under a Tory administration appear somewhat unbecoming ; nor was there any occasion to send in his "adhesion," under the form of courtly Odes, and congratulatory addresses upon a Royal Marriage. We will

will now proceed to give some definite examples of the inconsistency which we impute to him, and they will clearly show how much more of a party man he is become even within the last few years. In the *Edinburgh Annual Register* for 1809, published in 1811, there was inserted an extract from a state paper by Mr. Canning, in which the affair of the Spanish frigates, captured in 1804, previously to the declaration of war, was alluded to and justified. To this extract Mr. Southey affixed an especial note of his own, protesting that he did not in any degree assent to Mr. Canning's opinion of the transaction in question. (*Vid. Edinb. Ann. Regist. for 1809, vol. i. p. 491.*) Yet in the *Life of Nelson*, published only two years afterwards, this very transaction is declared to have been "perfectly justifiable." (*Vol. ii. p. 205.*) Surely some explanation might have been given; some hint of the new information which had reached the author between the publication of the first and second of these passages, and which had so materially altered his sentiments. Again, in 1810, the expedition to Copenhagen was stigmatized as "detrimental and disgraceful to Great Britain;" in 1815, we learn, that "the English ministers will be censured hereafter, not for having done so much, but for not having done more; for their forbearance, not for their vigour." More than all, in 1810, we were told, that the principles against which the combined Powers had originally taken up arms, and by which they had been overthrown, were now marshalled on our side by the event of the Spanish war; and Mr. Fox was praised for the "prophetic foresight" which he displayed at the beginning of the "unhappy war" of 1793. In 1816, the justice of that war is maintained, and to say, "that it was carried on by despotic governments against the liberties of mankind," is, we find, to assert what is in direct opposition to the truth*.

* It may be proper to state that the passages here quoted, relative to the expedition to Copenhagen, and the war of 1793, are taken from the following places; namely, the opinions unfavourable to those two measures, from the *Edinburgh Annual Register* for 1808, vol. i. pp. 2, 53, 293, and the apologies for them, the one from No. 25 of the *Quarterly Review*, p. 227, the other from No. 31 of the same journal, p. 227. We may now be asked our authority for ascribing all these things to Mr. Southey: for the *Edinburgh Annual Register*, Mr. Southey himself is our witness, who, in his "Letter to Mr. Smith," quotes as his own words, a passage which is to be found in the very volume from which our extracts are taken, p. 23; and there is direct evidence in the *Register* for 1809, independently of the similarity of style, to prove that it is the work of the same author with the *Register* for 1808. As for
the

To give then a recapitulation of our judgment upon the whole question : we repeat, that we think Mr. Southey perfectly right in profiting by the lesson contained in the events of the last thirty years ; we think also that the principles of our present revolutionists so little accord with those at any time entertained by Mr. Southey, that it is most unjust to call him a renegade for his invectives against them. We believe too that an agreement in principle, in one particular, first led to his union with the existing ministry ; but there was a point at which every feeling of honour and propriety should have admonished him to stop. Something at least was due to the common sense of the people, who are warmly alive to every thing like an interested desertion of old opinions ; and who knowing that Mr. Southey was once imbued with democratical principles, and yet seeing him now the most vehement supporter of establishments and constituted authorities, would naturally, without entering into a minute examination of all palliating circumstances, accuse him of dishonourable apostacy. He would have been a more powerful champion of the cause which he upholds, had he given it a more discriminating assistance. As it is, we cannot deny that Mr. Southey has been drawn within the fatal gulph of party spirit, and has been swept round by its eddies, and carried at every circle nearer and nearer to the central vortex, where every thing is swallowed up. Enthusiastic as he is, he has joined a party which is most alien from enthusiasm ; and professing the most ardent zeal for liberty, he has identified himself with an administration, the major part of which has never concealed its leaning to the crown, and whose measures have seldom belied the toryism, to which they are considered as pre-eminently attached.

If then we, who are certainly not disposed to treat him harshly, cannot altogether justify Mr. Southey's conduct ; we ought not to wonder that his political antagonists should inveigh against him with severity ; more especially when we consider the tone of defiance which he has himself most commonly indulged in towards them. On this point indeed Mr. Southey is, we fear, incurable, yet we are convinced there is nothing which has excited against him such general disgust amongst rational and im-

the articles in the Quarterly Review, we confess we have ascribed them to Mr. Southey only on the strength of general report, and irresistible internal evidence : but we have no apprehension that he will deny them to be his composition ; and we cannot insult him by supposing that he will repel the charge of inconsistency, by refusing to suffer his anonymous writings to be brought as testimony against him.

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partial men, as the language which he generally employs, and which is at once so intolerant, so self-satisfied, and so intemperate. He seems to labour under an absolute passion for superlatives; which has affected in nearly equal proportions his poetry and prose: offending indeed in the one only against good taste; but too often violating both decency and charity in the latter. He asks proudly in his Letter to Mr. Smith, "Whether he has ever appealed to the base and the malignant feelings of mankind? Whom did he libel? Whom did he slander? Whom did he traduce?" Does Mr. Southey recollect nothing of a certain unprovoked attack upon Mr. Malthus, couched in a style almost of ungentlemanly insult; and for no other reason than because the Doctrines of the Essay on Population do not suit the notions of Mr. Southey? In the very letter now before us, is it nothing to write a paragraph, in which he talks of "the whole crew of Ultra Whigs and Anarchists, from Messrs. Brougham and Clodius, down to Cobbett, Cethegus, and Co." page 25? We will not, and do not set these things down to the score of malignity, they are merely the fruits of a violent temper, impatient of any opposition to its opinions. And all this may pass in works of temporary controversy, where intemperance has unfortunately no lack of precedents to countenance it. But Mr. Southey has given us intimation, that he purposes to be the historian of one of the most brilliant parts of our annals, the war in the Spanish Peninsula. From his acquaintance with his subject, from his talents and his eloquence, we anticipate much; but let him beware of that fervour of indignation, "righteous indignation," we suppose he would call it, which occasionally transports him: let him remember, that if he would write for future ages, he must throw off the shackles of present prejudices; and that he who aspires to pass an enduring sentence upon the actions of his fellow creatures, must divest himself of all the partialities of an advocate. How much more impressive is the majestic calmness and solemn morality of Thucydides, than all the furious declamations which any extravagance of patriotism, or fancied zeal for a righteous cause, could possibly inspire?

We could not omit this opportunity of animadverting on the most offensive quality of Mr. Southey's writings: and one which is exemplified pretty largely in his "Letter" now before us. We owe some apology perhaps to our readers for having taken such little notice of this performance; and Mr. Southey may think himself no way flattered, that in examining the charges against him, we have paid so little attention to his own defence. The fact is, that we do not estimate the "Letter to Mr. Smith" very highly; nothing can be more disgusting than the arrogant spirit

spirit every where displayed in it ; and though its author has told us, that posterity will characterise it as a " becoming vindication," in which he " treated his calumniator with just and memorable severity," p. 45, yet for our own parts we think his fame will be no sufferer, if, as is most probable, his vindication shall never reach posterity at all. The arguments contained in it, as far as they really tend to Mr. Southey's justification, we have adopted in the former part of this article : they are mixed however with some things which can do his reputation no service, such as the language in which he still speaks of his youthful errors : and the most serious accusation against him, that of identifying himself so completely with the court, it did not occur to him to notice. With regard to the Poem of Wat Tyler, we are inclined however to think the defence very satisfactory. No man can doubt the mean and malignant intentions of its publishers ; and with one or two insignificant exceptions, we can sympathise very cordially in the following animated passage.

" For the book itself, I deny that it is a seditious performance ; for it places in the mouths of the personages who are introduced nothing more than a correct statement of their real principles. That it is a mischievous publication, I know ; the errors which it contains being especially dangerous at this time. Therefore I came forward without hesitation to avow it, to claim it as my own property, which had never been alienated, and to suppress it.**** Had the Poem been published during any quiet state of the public mind, the act of dishonesty in the publisher would have been the same, but I should have left it unnoticed, in full confidence that it would have been forgotten as speedily as it deserved. But in these times it was incumbent upon me to come forward as I have done. It became me to disclaim whatever had been erroneous and intemperate in my former opinions, as frankly and as fearlessly as I had once maintained them. And this I did, not as one who felt himself in any degree disgraced by the exposure of the crude and misdirected feelings of his youth, (feelings right in themselves, and wrong only in their direction) but as one whom no considerations have ever deterred from doing what he believed to be his duty." P. 6.

If in what we have said, we may seem to have dealt too severely with Mr. Southey, we can at least assure him that it was no unkindly spirit which has actuated us. Μηδεις ἐπ' ἔχθρῳ το πλέον ἢ αἰτία νομίση τάδε λέγεσθαι αἰτία μὲν γάρ, φίλων ἀνδρῶν ἐστὶν ἀμαρτανόντων ; κατηγορία δὲ, ἐχθρῶν ἀδικησάντων. It will be related of Mr. Southey hereafter, " that he lived in the bosom of his family, in absolute retirement ; that in his writings there breathed an abhorrence of oppression and immorality, a spirit of devotion, and ardent wishes for the amelioration of mankind ;"

mankind;" and it is because we feel this strongly, that we are grieved to see him doing any thing to tarnish his pure fame, and can ill brook that he should descend to the ignoble warfare of a party journalist. It would have been well for Milton's reputation, had he never been known to posterity as the apologist of Smectymnus, and the rude and furious assailant of the hierarchy. Yet it was to his polemical works that his celebrity during his life time was mainly owing: they gained for him the patronage of a party, and post of a Latin secretaryship; they cost him his eyesight, they made his old age anxious and insecure, they checked his fame after death, and they leave now a blot on his memory, which not all their eloquence and ability can remove. He too had formed schemes of writing the history of his country, and could he but have subdued his propensity for the contests of faction, he might have rivalled Thucydides as he has done Homer. Let Mr. Southey consider this example: he will not think that what has injured Milton's glory will be harmless to his; nor do we wish him to protract the season of retirement, till his best powers and the vigour of his years shall have been fruitlessly and unworthily consumed. These we fear are but vain wishes; nor have we much hope that Mr. Southey will be converted from his party violence, any more than another well known poet from his misanthropy, by any exhortations which reviewers can give them. Yet there is that in Mr. Southey, which makes it impossible for us not to be interested for his honour; and though he may now treat, with equal indifference, the remonstrances of his friends and the invectives of his enemies; yet he may one day discover, that they are not most sincerely attached to him, who caress him to serve their own purposes; and care not, so he inflict a sting upon their enemies, whether, like the bee, he may leave his own life in the wound.

We crave indulgence for a few words more concerning those writers who are loudest in charging Mr. Southey with apostacy, and who would fain make us believe that he once thought and felt like them. We are told by Geologists that the oldest rocks of those which compose our globe, are in their nature the purest: and that as we proceed in the series, we shall find the strata gradually degenerating, till at last we come to a coarse gravel, consisting of the mere wreck and rubbish of the formations which preceded it. Such has been the case with the Reformers of England, if we descend from those wise and pious men to whom the title in all seriousness of truth is due, to those whose excesses have now converted it into a bye word of reproach. Even within the last thirty years the breed has been deteriorated; at least he who can now hold the language of Godwin and his fellows, has the additional guilt of sinning in spite

of experience, of wishing to renew the convulsion, whose fatal effects he has once already witnessed. These men are enemies to religion on the old grounds: they are doers of evil and therefore hate the light: they are ignorant of history, or they misrepresent it; attributing to it facts which it has never related, and drawing from it conclusions which its whole language and spirit contradict. With these men Mr. Southey, even in his worst excesses, would have scorned to communicate. Or if we would look for his parallel amongst those of the Reformers, who like him aspire to the reputation of literary men and of poets, we shall find the contrast no less remarkable. Mr. Southey's fictions have been censured as wild and unnatural; but the tone of his style was ever elevated, and partook largely of that noble enthusiasm which is the inheritance of true poetry. They with whom we are contrasting him, have studiously lowered their style to the level of their own vulgarity; rather than be at any time themselves exalted, they have striven to render even poetry grovelling. Mr. Southey was the eulogist of domestic peace and virtue, and his representations and praises of women were generally pure and chivalrous. They have stood forward to defend a violation of domestic duty, and to palliate an unmanly libel upon a defenceless female. Mr. Southey's errors were a fair mark for parody and satire; their language has found its more appropriate censure in the inflictions of the law. Whatever were Mr. Southey's faults, he never sunk to the level of men like these; whatever have been his recantations, he has had nothing to renounce so disgraceful as fellowship with them. And for ourselves, it is not the least painful part of that censure which we have thought ourselves bound to pass on some parts of Mr. Southey's conduct, that in so doing we have appeared to coincide with those whose approbation makes even truth suspicious.

ART. III. *Vindication of the Scottish Presbyterians and Covenanters, against the Aspersions of the Author of "Tales of my Landlord."* By a Member of the Scottish Bar. Glasgow, 1817.

IN our number for January last we reviewed "*Tales of my Landlord*," with the sincere intention of exhibiting the truth, and we read it afterwards with the honest conviction that we had been successful. The author's great merit appeared, and still appears to us, to consist in the perfect impartiality of his pencil; inso-

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much that we are convinced if a person, tolerably acquainted with the history of those times, shall sit down perfectly free from prejudice to the perusal, he will find some difficulty to decide on which side the author leans. The picture of the Covenanters is not half so revolting as it might have been made in perfect consistency with the truth of history, and we furnished a few extracts of undeniable authenticity, in order to prove to our readers that it was not overcharged. Surely in all this we were in no respect overstepping the bounds of our province. Our principles are generally known: friendly they are to regular government and to legitimate establishments of every kind. We do not much admire the constitution and discipline of the established Church of Scotland; but as an establishment, sanctioned by the laws, and guarded by the public faith, we respect it: we have defended it, and would yet defend it, against the rash and ignorant zealots who would overturn it as readily, if they could, as they would our own. We were therefore not a little astonished to find ourselves attacked in the *Instructor of Edinburgh*, for February, with as much fury as the decency of modern manners will sanction. We have long remarked what we think rather an inconsiderate error on the part of the clergy of Scotland. They have almost as little in common, and quite as little to do with the Covenanters as we have. Were such principles and practices to become dominant again, the Church of Scotland would meet with as little mercy as our own. Whether it arises from the conviction that their Church owes its last and firmest establishment to the covenanting rebellion, we know not; but certain it is that even the more moderate clergy, who abhor the violence of the Covenanters as much as we do, look upon them and their practices occasionally, with a much more lenient and favourable eye than they merit. The force of this feeling has seriously affected the history of Scotland. The Covenanters were ultimately successful to a certain extent. They told their own story in their own way, and they stuck at nothing to gain credit to their statement. Their crimes were at length forgotten: they were the successful party, and their sufferings were emblazoned by every possible effort. Dr. Cook, their late historian, is an excellent man, and we are persuaded that he meant to be impartial; but, on looking through his history with attention, it is obvious that the principal authorities on which he relies, are the partial and poisoned documents of the principal rebels and their partizans. The charges against the government, both temporal and spiritual, he takes much too easily, as they are given him by those who acted against it; and he has not possessed, or has not searched for those opposite statements, the full and fair consideration of which is necessary towards impartial history. In the unhappy age to which we refer,

fer, toleration was unknown and unpractised by all parties ; but no fact is more clearly marked, than that of all the parties of that wretched period, none was more intolerant than the Covenanters ; for they would tolerate nothing ; neither king, nor parliament, nor church, if they differed in the slightest degree from themselves. This assertion requires no authority, for it appears in all their conduct and in all their documents. They glory in it. The Covenanters suffered, and often very severely ; but let us coolly consider the circumstances and the times, and say if any government could or ought to tolerate such principles, reduced to practice by open and frequent insurrections. No individual reflects greater credit on the Church of Scotland than that learned divine Dr. John Forbes ; yet was he obliged to fly for his life, and was deprived by the Covenanters of an endowment, which he had himself added to the professorship of divinity in King's College, Aberdeen, which chair he so eminently adorned by his learning, his moderation, and his piety. Dr. Cooke makes no mention of this great man, nor of these circumstances, and he barely mentions the Aberdeen doctors, who were all more or less sufferers at the same time, and who were generally men qualified to adorn any Church or any age. The excellent Wishart too, afterwards Bishop of Edinburgh, one of the mildest and most humane men who ever lived, was, as he says himself, " thrice plundered of all that he had, thrice imprisoned in a nasty and filthy jail, and a third time banished for the truth's sake."—*Pref. to History of Montione's Wars.* His sufferings are not detailed, and if we are not much mistaken, his name is not mentioned by Dr. Cooke, except by reference to his history at the bottom of his page.

We are led by the general current given to the stream of history to believe that all the virtue, and all the sufferings of that disastrous age, were on the side of the Covenanters, and this, by allowing, without examination, that buoyancy which their effrontery, activity, and ultimate success, have given to their statements and complaints. We find no record in Dr. Cooke of the horrible massacre in 1645, when the Covenanters, under the command of General Lesslie, cut to pieces several hundreds of Montrose's infantry in cold blood, and after quarter was sought and granted. This dreadful tragedy was urged by a sermon on 1 Sam. xv. 14. *What meaneth then this bleating, &c.* The fact, with the additional enormity of throwing many women and children over the bridge of Lithgow, without either form or process, because they had followed their husbands and relatives to Montrose's army, is unquestionable. See *Bishop Guthrie's Memoirs.* Why, in a general history of the time, should such horrible enormities be concealed ? They certainly affect not the character of the Presbyterians of our day ; but they plead strongly for the royal government

vernment of that, and of the subsequent reign; and all pleas in that behalf are contrary to the current of prevailing prejudices.

The reviewer in the *Instructor* rages with particular virulence and contempt against the *long declaration of Charles I.* 1639, which now lies before us; yet, we think, would he coolly peruse it, after having effectually cultivated the genuine spirit of the Gospel, which is a spirit of humility and charity, not of violence and rebellion, he would form a different opinion of that admirable collection. It is maintained that the Covenanters were the victims of tyranny, and that to their efforts we owe our liberties. It is not true. Look at their principles as maintained, and at their practices as avowed by themselves in the *Lex Rex of Rutherford*, in *Naphtali*, in the *Hind let loose*, (reprinted at Glasgow so late as the year 1797) in the *Cloud of Witnesses*, &c. and say what government could tolerate such men constantly urging the people to rebellion. We must not judge the government of that time by the maxims of our own. We may see their errors now, and yet not have been able to act differently if we had been similarly circumstanced. Besides, in all justice, we must compare the accusation with the defence, before we draw our final conclusion; and as much credit, at least, is due to the *Declaration of Charles I.* and to the *Vindication of the Government in Scotland during the Reign of King Charles II.* by Sir George Mackenzie, as to the complaints of those who suffered for abetting insurrection, and for rising in rebellion. Take the statements of the sufferers and of their friends in the late Irish rebellion, and the British government will appear as black as that of the period in question, and many excellent English and Scottish officers will bear as bloody a character as the Viscount of Dundee and his followers. Nay, more recently, were we to follow the opinions of some malignant writers of the day, the government at home has been almost equally oppressive within these few weeks, and the *poor unfortunate* sailor, Cashman, was, forsooth, absolutely murdered, and the *poor* Luddites, were the victims of tyranny. Yet we are persuaded that moderate men of every party were convinced, that the period had arrived when the government was imperiously required to grant universal protection, even at the expense of partial restraint.

Whether it was wise or foolish to restore Episcopacy in Scotland in the reign of Charles II. is now a question of little importance. It was restored, and in the mildest and least ostentatious form possible. The Presbyterian clergy who would conform, were liberally received without Episcopal ordination, and many of them did conform, who, after the revolution, became the most vindictive enemies of their Episcopal brethren. Waddell, Dean of St. Andrews, one of these conformists, with more consistency,

tency, suffered with the Church to which he had attached himself, and though it was well and universally known that he was only in Presbyterian orders, (for he would not submit to reordination) he was universally respected both as a man and a clergyman, by both clergy and laity of the Episcopal communion as long as he lived; no great sign of bigotry on a point on which Episcopalians have been deemed, and our Church is peculiarly tenacious, whether right or wrong is of no consequence to the present question. There was nothing in the constitution, nor any thing in the discipline and practice of the Church of Scotland, at that time, which could give just offence to any moderate Presbyterian, such as the great mass of Presbyterians avow themselves to be now: and in effect, except in the west of Scotland, conformity became at length general, and the mass of the people were pleased and peaceable. We are certain for ourselves that we have no cause to serve but the cause of truth, and that in this and in every case we are ready to embrace it on which ever side we may discover that it lies. Were all the enormities charged against the Church and government and clergy of Scotland, at the period referred to, true, we should deeply regret that such men were ever vested with so much power; but this conviction and regret would not affect our opinions either as to the Episcopal constitution of the Church, or the Monarchical constitution of the State. In like manner we are of opinion that the conduct of the Covenanters no farther affects the present clergy and Church of Scotland, than as they choose to approve and defend it when it appears to us to be utterly indefensible. Sir George Mackenzie says, and he is amply supported by the whole history of the period,

“ The *Presbyterian preachers* had all along taught the people that as their government was *jure divino*, so the people might thereby be obliged to defend *them* and *it*, under pain of eternal damnation, even when *Episcopacy* was established by law; and accordingly some of the people who retained that principle, frequented the *conventicles* at which these ministers preached; whereupon the state, fearing that the old humour might ferment again into a *rebellion*, discharged, under some small penalties, any above *five strangers* to meet in a conventicle, leaving thereby at once the free exercise of their conscience in their families, and yet securing the state against such a total defection as might involve us in a new civil war, which without doubt was all the state designed; but to elude these penalties for house-conventicles, some *preachers* (among whom were some of those who had been formerly banished) gathered the people together in the fields; they bringing *arms* with them to secure their ministers, came at last to have such an opinion of their own strength that they formed themselves into an army, and were defeated at *Pentland Hills*, Nov. Anno 1666. Yet within a short time

time of that, the state *indulged* them so far as to allow them their own ministers settling them in Churches, and allowing them the enjoyment of the benefices in many places. This did not satisfy these people, because the ministers so indulged, acknowledged the king and council's authority, and they, with some of their violent preacher's, railed as much against these *indulged ministers*, as against the *bishops and regular clergy*, and called them *council curates*, and separated from them. The state considering that, by the laws of all nations, *rising in arms is to be accounted rebellion*, and that a preacher's presence could legitimate the *action* no more than a priest could *transubstantiate the elements*; they declared, by several acts, field meetings *to be the rendezvous of rebellion*: notwithstanding all which, these dissenters proceeded, as from house to field meetings, so from field conventicles to publish proclamations, declaring that the *covenant was the original contract betwixt God, the king, and the people*; and therefore King Charles the Second having broken it, *forefaulted his crown*, and, being to be considered only as a *private subject, and enemy to God*, they had declared a just war against him; that it was lawful to *kill him*, and all who served him; following, as was pretended, the noble examples of *Phineas and Eliud*; and in consequence of this doctrine they murdered the *Archbishop of St. Andrews and several others*; to defend these murderers an army was gathered by them, which was beat at *Bothwell Bridge*, Anno 1679. But yet the King to reclaim them, granted both an *indemnity and indulgence*; notwithstanding of which a *new plot* was entered into, and it was contrived, in a meeting of the *Scots at London*, that 20,000 men should be raised in Scotland, and that the garrisons of *Berwick and Carlisle*, and all the officers of state should be seized, which was likewise seconded by *Monmouth, and Argyle's rebellion*, anno 1685. Whereupon the *Parliament*, finding that the preaching up of rebellion in private conventicles had occasioned all this danger to *king and people*, and that nothing could be *secure* whilst every thing might be *preached*, they enacted that the ministers, who preached at conventicles, should be capitally punished; but by virtue of this act, no man was ever punished, much less executed."—Mackenzie's Works, vol. ii. p. 342, 3. or *Vindication*, 4to. p. 6 and 7.

We are aware that it is maintained that the *Cargill and Sanguhar Covenants*, &c. referred to, and copied by Sir George Mackenzie, were the acts of a few insignificant and mad zealots, and affect not the mass of the Presbyterians. We acknowledge that in peaceable times such extravagancies may be despised as more foolish than dangerous. But these zealots were active, and their numbers encreased so as to compel the government to combat them. There lies now on our desk a copy of

"The active Testimony of the true PRESBYTERIANS of Scotland, being a brief abstract of acknowledgment of sins, and engage-

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ment to DUTIES, &c. as also a first and second declaration of war against all the enemies of Christ at home and abroad [including not only the Pope and the Pretender, but the Duke of Hanover, a foreigner by birth, of a false religion, long since abjured by us, &c.] and likewise a Postscript, containing a declaration and testimony against the late unjust invasion of Scotland by Charles, pretended Prince of Wales, and William, pretended Duke of Cumberland, and their malignant emissaries."—Printed in the year 1749.

All this is eminently silly; but had such a testimony become really active, and had it been supported by numbers, what government of that or any other period could have tolerated it? Something similar may still subsist among the wildest fanatics of Scotland, who yet take the Covenant and resist all royal orders for public fasts or thanksgivings, under the absurd pretext of Erastianism, and may well be overlooked as of minor or no importance; but were the spirit of the times favourable to such folly, what might not designing men do by the medium of such mischievous principles? Such detestable principles were in full and dreadful activity in the times of the Covenant. Toleration was indeed unknown by all parties as now we know and practise it; but the Covenanters would neither tolerate nor be tolerated. They would not even tolerate the government under which they lived. They would not even acknowledge nor receive the *indulgence* of that government which was a real toleration in many respects beyond the spirit of the times; and for this unchristian obstinacy, for such we have no hesitation in considering it, our Scottish barrister applauds them, p. 24. The Covenanters were always the aggressors, and displayed a spirit on most occasions with which religion is utterly incompatible, and which no good government could overlook. They were urged on, it is said, by persecution. Look again; is their conduct that of good and pious men excited to a little extravagance by oppression? No; they gloried in their crimes. Their's, they maintained, was the cause of God, and on this principle they thought themselves entitled to do whatever they pleased, under the pretext of advancing their cause. The contrast is indeed striking between these deluded zealots and the holy, humble, and patient martyrs of the first ages of Christianity and of still later ages. Bishop Burnet, in his "*Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland*," Glasgow, 1673, says, p. 290,

"How many of the ministers (Episcopal) have been invaded in their houses, their houses rifled, their goods carried away, themselves cruelly beaten and wounded, and often made to swear to abandon their Churches, and that they should not so much as complain
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of such usage to those in authority ; their wives also scaped not the fury of these accursed zealots, but were beaten and wounded, some of them being scarce recovered out of their labour in child-birth. Believe me, these barbarous outrages have been such, that worse could not have been apprehended from Heathens ; and if after these, I should recount the railings, scoffings, and floutings which the *conformable ministers* meet with to their faces even on streets and public highways, not to mention the contempt that is poured on them more privately, I would be looked on as a forger of extravagant stories. But it is well I am talking to men who know them as well as myself."

In the address to the reader Burnet tells us that three actors in such scenes were taken with their chief leader, and who

" Continued to cant it out highly after he got his sentence, talking of his blood as innocently shed, and railing against the prelates and curates ; though before sentence he was basely sordid, as any could be. One of his complices, who died with more sense, acknowledged, when he spake his last words, that bitter zeal had prompted him to that villainy, and not covetousness, or a design of robbing their goods."

Our candid reviewer in the *Instructor* can quote Bishop Burnet when it suits him, and he is then an excellent authority. He is certainly an incontestable authority here, and fully equivalent to an actual witness of the facts which he records. In effect the Covenanters were an exact counterpart (with the single difference of age and country) of the French Republicans with a different form and front indeed, but with the very same interval, and very similar external movements. Every thing was right which the republicans did, because liberty was their pretext and their watch-word ; and even now, men covered with treason and with blood, can support or alleviate the grossest enormities of their sanguinary career by an appeal to principle and to Scripture too.—See Carnot's Letter to the King of France, and our *Review*, February, 1815, p. 162.

The *St. Helena Manuscript*, if not written by Buonaparte, certainly displays his spirit and maintains his principles. There is not an act nor an enormity which that man committed ; there is not an act nor an enormity which we can imagine, which may not be palliated if men will shut their eyes to all moral obligation, by the supposed necessity of his circumstances, and the supposed activity of his enemies. Right and wrong are reduced to nothing, to a mere calculation of chances and imagined necessities. There is a similarity between this picture and that of the Covenanters, the most striking which we can imagine. Religion was their pretext, violence was their practice ; and singular it is, that

in the very general estimate, the pretext of principle obliterates the acknowledged enormity of the practice. Is this according to the Christian rule, by *their* fruits ye shall know them? Matt. vii. 20. The character of no man, of the unhappy age which we are considering, has been so dreadfully blackened as that of Archbishop Sharp. It surely is not fair, and it is any thing but impartial to take for granted all that the enemies and assassins of a public man have said against him. Yet such, in a great measure, has been the fate of that unfortunate prelate. If he was all that his enemies have said of him, his fate was a foul enormity, and casts an indelible blot on the memory of his murderers, and of their abettors. Even Dr. Cooke thinks it necessary to contend that his death was not premeditated, and he evidently considers this circumstance as an alleviation; but it is not true, as Dr. Cooke would have found incontestably proved, if he had consulted and considered as he ought,

“A true and impartial account of the Life of the Most Reverend Father in God, Dr. James Sharp, Archbishop of St. Andrews, Primate of all Scotland, and Privy Counsellor to his most sacred Majesty King Charles II.; with a short, but faithful, narrative of his execrable murder, taken from public records, original letters, and other manuscripts, with a preface, wherein a clear discovery is made of the malicious falsehoods contained in some late scandalous books and pamphlets concerning that affair. To both which is subjoined an Appendix, containing copies of such papers as are therein referred to.”—1723.

Sharp was not a traitor to the Presbyterians. He executed the commission which he received from them with fidelity and zeal, and that commission was long resigned, and the service accounted for, before he accepted the choice of his sovereign to be a bishop and primate. Sharp was neither a bad nor a bloody-minded man, and the very circumstances of his death, his conduct, his language at that awful and unexpected moment of extreme agony (most distinctly authenticated) prove that he had a deep sense of religion, and a fair hope in his death; his conduct under the most awful circumstances appears that of a Christian; the conduct of his murderers was that of absolute fiends. This horrible enormity is palliated even by the moderate, and is absolutely defended and gloried in by the tribe of covenanters. Mr. James Mitchell, a wretched and worthless enthusiast, by the account of his friends, and his own confession, had attempted to murder the primate, and wounded Honeymann, Bishop of Orkney. He escaped, but was afterwards taken and executed, as is said, on his own confession, and contrary to express promise. For the truth of this assertion we are required to believe the villain

lain himself and his abettors, and to refuse credit to the most honourable men in the nation. Mitchell's execution was therefore a murder, and Sharp of course was the murderer.

"But justice would not suffer this murder to pass long unrevenged, nor that truculent traitor, James Sharp, the arch-prelate, who was the occasion and cause of it, and of many more both before and after, to escape remarkable punishment; the severity whereof did sufficiently compence its delay, after ten years respite, wherein he ceased not more and more to pursue, persecute, and make havock of the righteous for their duty, until at length he received the just demerit of his perfidy, perjury, apostacy, sorceries, villanies, and murders, sharp arrows of the mighty and coals of juniper. For upon the 3d of May 1679, SEVERAL WORTHY GENTLEMEN, with some other men of courage and zeal for the cause of God and the good of the country, executed RIGHTEOUS JUDGMENT upon him in Magus Moorhew St. Andrews."

Hind let loose, Glasgow edition 1797, p. 153.

If any man can coolly read this horrible account, and read it without sentiments of the deepest horror, we can only add, that we have nothing in common with that man, and would not willingly sit in his company. A valuable lay friend informs us, that in an excursion through Fife, he copied from a tombstone in the churchyard of Cupar, the following inscription—

"Here lies interred the heads of Laurence Hay and Andrew Pitalloch, who suffered martyrdom at Edinburgh, July 13th, 1681, for adhering to the word of God and Scotland's covenanted work of reformation; and also are the hands of David Hackston, of Rathillet," [one of the primate's assassins] "who was most cruelly murdered at Edinburgh, July 30th, 1680, for the same cause.

"Our persecutors filled with rage,
Their brutish fury to aswage,
Took heads and hands of martyrs off,
That they might be the people's scoff,
They Hackston's body cut asunder,
And set it up a world's wonder,
In several places to proclaim,
These monsters gloried in their shame.

"Re-erected July 13th, 1792, by William Greig, cabinet-maker, in Cupar."

These extracts and this inscription surely require no comment, and such principles surely merit no pity. If the wretches who acted thus, and the equal wretches who thus wrote and approved their actings, were subjected to punishment, they deserved their fate, that society might be freed from the fury of
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such incorrigible fiends. Such perversion of mind is scarcely conceivable in a Christian country; and the palliation of it in this age is, in a moral point of view, little better.

The re-erection of the monument at Cupar, the republication of the Hind let loose, at Glasgow, and the violence which the "Tales of my Landlord," have excited, prove that the spirit of the covenanters yet exists, and that their tortuous principles and hideous practices are yet in estimation. The "member of the Scottish bar" is a vain pompous and empty declaimer on a subject respecting which it is obvious that he is not competent to judge. It is the cant of little minds, in every age, to paint liberty on the side and in the cry of the multitude. Men in power are never right. The mob are never wrong. Resistance is a right and rebellion a virtue. We have the principle, the practice, and happily the punishment, admirably portrayed in Numbers xvi, in the case of Korah, Dathan, and Abiram. It was liberty which those men desired; they had taught their deluded followers that all the congregation was holy, that Moses and Aaron were tyrants, and were absolutely putting out the eyes of the people; depriving them of their rights and misleading their judgments. It was fairly said; it had a full though a fatal effect on thousands, and similar follies, similarly urged, have since deluded and destroyed millions. We would warn kings and courtiers, were they within the reach of our warning voice, that when they long and obstinately exceed the bounds of moderation, justice, and law, the people will probably revolt, and if they succeed, their rulers will fall unpitied. But as men and moralists, and above all as Christians, we never can contemplate revolt and rebellion apart from the risk of real evil and from the criminality of the agents; for we never can consent to give implicit credit to the pretexts by which men are led into such practices. The British nation does not owe either the revolution of 1688, or the well defined liberty which followed it, to the efforts and conduct of the covenanters, as the barrister most ignorantly maintains. The revolution was brought about by the leading Whigs of England, aided, perhaps, though triflingly we suspect, by some of the leading zealots in Scotland. The covenanters took advantage of the arrival of the Prince of Orange, but they did not contribute to it, and the mass of them would very soon have rejected him if they could, because he did not become a covenanted king. To cram their own narrow and illiberal notions down the throats of all was their sole object. Justice and liberty they neither knew nor regarded. The cries have been loud, and it seems, are to be endless, respecting the sufferings of the covenanters, while their seditious and rebellious violences are overlooked; but not a word is said of
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the gross injustice and the grievous sufferings to which they subjected the Episcopal Clergy, first by dispossessing, without law or reason, *three hundred* of them, and driving them and their families, robbed of every thing, from their livings and their homes. Clergymen who would have done honour to any Church and to any age were thus treated with every mark of mean and malignant insult, and often to the great injury of their persons and danger of their lives. This most illegal and disgraceful act, affecting the rights and properties of three hundred respectable men and their families was never redressed, and the injustice was soon after extended to the whole. The complaints of the sufferers were not only despised at the time, but they are blamed even now. Such was the malignity of the covenanting enemies of the Episcopal Clergy, that after having deprived them of their property, they laboured with unheard of activity to deprive them of the charity of the benevolent by the blackest calumnies; and the reviewer in the *Instructor* is indignant because these poor men ventured to defend themselves. The chief writers on the Episcopal side were Dr. Monro, Principal of the College of Edinburgh, and Bishop elect of Argyle, a man of great learning and unquestionable worth; Dr. Garden, of Aberdeen, the learned editor of the works of Dr. John Forbes, of Corse, in 2 vols. folio, and Dr. Sage, of Glasgow. We have seen various pamphlets by Dr. Monro; they are all written with great dignity and moderation, even in reply to the most vulgar calumnies. Dr. Garden's *Case of the Episcopal Clergy*, in three parts, also lies before us, and is a work of which no Christian and no Church need be ashamed. *The Reasonableness of a Toleration enquired into purely on Christian Principles*, by Dr. Sage, also lies on our table, and is written at once with learning, force, and temper.

Much has been said of the intolerance of the Episcopalians. Were their enemies more tolerant when they obtained the power, at which they had so long aimed, by the most violent means? Take as a specimen the following extract from a *representation* to the Parliament by the Commission of the *General Assembly*.

“ We do, therefore, most humbly beseech, yea, we are bold in the Lord, and in the name of the Church of God in this land, earnestly to *obtest* your Grace, and the most honourable estates, that no such *motion* of any *legal toleration* to those of the *prelatical principles* be entertained by the parliament. Being persuaded, that in the present case and circumstances of this Church and nation, to enact a toleration for them of that way (which God of his infinite mercy avert) would be to establish iniquity by a law, and would bring upon the *promoters thereof*, and upon *their families*, the dreadful guilt of all those sins and pernicious effects both to Church
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and state, that may ensue thereupon, &c. *Edinburgh, 1st June, 1703, signed in the name, and at the appointment of the said commission of the General Assembly, by Geo. Meldrum, Moderator.*"

And who was this George Meldrum? A man who had actually served for years in the Episcopal Church, under Bishop Scougal, of Aberdeen. Much has been said of the apostacy of James Sharp, Archbishop of St. Andrews. The apostacy of George Meldrum, Moderator, as above, may, in justice we think, be compared and contrasted with it. This worthy gentleman actually preached a sermon against the Toleration of Episcopacy, "in the New Church of Edinburgh, on Sabbath, May 16, 1703, before the Duke of Queensbary, Commissioner to the Parliament, and Magistrates of Edinburgh;" which Dr. Sage has added in whole to his *Letters on Toleration*. Even Calder, though a keen controversialist, is a much more respectable writer than the reviewer would lead us to believe; and Rhind's *Apology*, considering the state and violence of parties at the time, is both learned and moderate; while it is to be remarked, that his leaving the Presbyterian Church, then in power, to join a persecuted party, furnishes one strong proof at least of perfect sincerity. Poor Calder is keen and more satirical and personal than we approve; but when we reflect that he (with many others of his brethren) was hunted almost like a wild beast, and driven now from the north to the south, and again from the south to the north, we shall find some excuse. He was evidently an acute and learned man. The learning in that age was unquestionably on the side of the Episcopalians, as their works shew; and so was the temper or moderation. We have now in our hands "*An Answer to the Scotch Presbyterian Eloquence, in three parts,*" London, 1693, of which the calumnies are frequently too bad even for perusal, and so detestably indecent as to render quotation impossible. Sharp was notoriously guilty of *lying, adultery, cruelty, sorcery, &c.* Part III. p. 64. Bishop Honeymen was guilty of perjury and came to a fatal end; *being torn to pieces by the devil, &c.* Ibid. Paterson, Archbishop of Glasgow, is accused in a style of such gross indecency in the same page as it is impossible to copy; and a long list of calumnies, of equal malignity, is added against many of the other clergy, most of them men of the highest respectability of their age. Dr. Monro answered these libels, and answered them with admirable moderation, in a letter entitled, "*The Spirit of Calumny and Slander examined, chastised, and exposed,*" 1693.

There are two respectable families in Scotland lineally descended from Paterson of Glasgow, who appears, from undoubted records,

records, to have been a man of great talents, influence, and worth. He was represented by his Presbyterian enemies, even from the pulpit, as man with *cloven feet and a hairy skin*. A peasant girl who had heard this description from her minister, actually gave it as a reason for her anxiety to see him one day that she had occasion to be in the house where he lived. This anecdote reached us from the Archbishop's grand-daughter, who had it from her own mother, his daughter. The Episcopal Clergy were not only persecuted at and after the Revolution with great, and to say the least, unnecessary violence; but every effort which malignity could suggest was made to blacken their characters and to destroy their reputation; generally, however, to such an extent of folly as to remove, in the most careless reader, all credibility in the accusation. The Episcopal Clergy of Scotland, at that period, were, beyond all doubt, men in general worthy of a better fate, and they bore their misfortunes, which were pitiable in the extreme and irremediable, with a magnanimity and meekness worthy of their profession. King William very soon discovered that he had been miserably deceived on the subject of the Church in Scotland, and occasionally protected the poor persecuted outcasts from the ignorant and insatiable fury of their enemies. In the reign of Queen Anne they were expressly protected, and the very title of the act which we have sometimes seen quoted in orders of council, shews the nature of the evils to which they had long been subjected. Their general conduct under their severe sufferings furnishes a fine contrast to the outrageous conduct of their enemies both before and after the Revolution. Their being Episcopalians on principle, even supposing that principle wrong, is surely no just cause of reproach on the part of fallible man. Their submitting patiently to the loss of every thing most esteemed and most valuable in the world, of rank, property, and ease, surely supplies some proof of sincerity and virtue; for we are persuaded that every moderate Presbyterian is now convinced, that had the majority of the bishops and clergy yielded to the new government, the constitution of the Church would not have been changed. The vigour of the new king would have enabled him effectually to repress the violence of the Covenanters had the Church from the first entered into his views. It was the fear of this, and a calculation of wicked policy, which occasioned the diabolical system of *rabbling*. "If we can once get them out," the ruffians calculated they would never be restored. What the Episcopal Clergy might have done if they had been differently treated and allowed time for calm deliberation, it is impossible perhaps to conjecture; but it can excite no wonder if they

they felt no great reverence for a change under which they suffered so severely and so unjustly.

At the Reformation, the bishops and dignitaries, &c. retained a portion of their rights and of their property. At the Revolution they were deprived of every thing, with the addition of every unmerited reproach which malignity could invent and activity circulate. If any person will read with attention and impartiality the long review in the *Christian Instructor*, he will find the vulgar violence and intolerant spirit of the Covenanters to a much greater extent than we thought possible in these enlightened, and as they are termed, liberal times. The charitable and tolerant author absolutely laments (p. 103) with bitterness the removal of those restraints to which the Episcopalians in Scotland were so long subjected, and to which they submitted with so much Christian patience. To this he attributes the "*Tales of my Landlord*," and other publications, which, it seems, give him equal displeasure. He tell us, p. 140, with much modesty—

"We have some little acquaintance with the history of Episcopacy in England and Scotland, both secret and public; and we think also that we know something of what its defenders, whether clerks or cavaliers, can produce against Presbyterians on the score of imprudence or of violence. The aggression has been on their side; we have appeared on the defensive; and being satisfied that this is our duty, we shall not shrink from its performance."

Now we do not believe that this modest gentleman has any particular knowledge on the subject beyond that partial picture which he has gleaned from the ravings of his fanatic forefathers. We do not believe that he has ever mixed familiarly with Episcopal society, either here or in Scotland. We know no aggression on the part of the Scottish Episcopalians, no presumption, no attempt at undue influence from the period of the repeal of the penal laws (which were unquestionably a disgrace to the statute book) to the present time. They have been attacked and have sometimes replied. They have frequently been attacked with virulence in the *Edinburgh Christian Instructor*, and have never condescended to reply, though they had it in their power to overwhelm their enemies with just contempt for their vulgar and unmerited abuse. We are confident that the Scottish Episcopalians have as little concern with the *Tales of my Landlord* as the General Assembly, or as this reviewer; and we doubt much whether the admirable author (though well acquainted with Scottish history) ever conversed with a non-juring bishop in his life; a race (be it noted) extinct before we became acquainted with Scottish Episcopacy, and probably before the author of the

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the Tales reached the life of manhood. The reviewer will have much to learn before he attain the knowledge which he presumes to claim; some previous lessons of Christian charity are above all indispensable to him. The reviewer accuses the *British Critic* of *importunity* and *insolence*, and says many other bad things of us in his kind and temperate manner. We cannot yield our principles, for we think them right; but we certainly wish to retain them with perfect charity and real toleration. We would have little hesitation to put, not the principles which we respectively maintain, but the temper with which the two reviews are written, to the cool and temperate vote of the next General Assembly, with a strong conviction that we should have a verdict in our favour. It is a libel on the Church of Scotland, in which we never can concur, to say that her principles are those of the Covenanters; if this be so, her practice has happily, for a long series of years, been very different. If this be so, why did the seceders separate with so much violence? Even the seceders are now, if we are not misinformed, much more moderate than their predecessors. On this account perhaps it is that Dr. M'Crie, the reported author of this review, has separated from them. We have a latent suspicion of the cause of the Doctor's enmity against the *British Critic*. He owes us a grudge for our review of his "*Life of John Knox*." There were, we confess, some striking detections of insincerity and unfairness in that able article; but we can assure him, that our firm is different, and that no part of the responsibility attaches to us. Whether the Doctor is perfectly fair and candid in all his statements in that work, and impartial in his examination of records, we will not enquire; but certainly the story has reached London, that he suppressed some part of the evidence in the city records of Edinburgh, submitted to his inspection, by which the moral character of Knox is affected. The man is certainly able; but as certainly he wants temper; and he who wants temper will often want discretion when that virtue is most required. The extracts which "the importunity and insolence of the *British Critic*" has extorted, have amused, without in the slightest degree irritating us. The Church of England, and we believe the Episcopal Church in Scotland, of which we profess to know much less, can well bear much more than this.

These extracts exhibit the extravagancies of learned men labouring under bad taste, in an age which appears to us, in many respects, awkward, though far more learned than our own. Laughable follies we have heard in Presbyterian Churches in our own time, and in our transient visits to Scotland. They are laughable, and they are no more. The extracts which we gave, and the principles which we reprobate, seem

seem (or at least they seemed to us) to aim at something more, at something essentially involved with crime. If Dr. M'Crie is ignorant of the claims of the Church of England on the gratitude of the learned world, and of the Christian Church, or the reformed part of it particularly, we pity his ignorance the more, in that it must be the effect of prejudice. The Church of Scotland, and the people of Scotland in general, have much more reason than we have to be indignant at this reviewer, who would make them answerable for the wildness, the extravagance, and the crimes of the Covenanters, and who would place the present Church on the same foundation with the vilest and most violent perturbators of the peace of their country.

“As it was indisputably true (said the Earl of Aberdeen, in a late debate in the House of Lords) “that the greatest evils in all revolutions proceed from the minority, so in point of energy and consequent power, a minority might become the real and effective majority of the country.”

The great mass of the people of Scotland are descended from Episcopalians; for that they were the majority, and the large majority at the period of the Revolution, cannot now be questioned. A furious and a factious minority took advantage of that event to which they contributed no essential aid, and gained a temporary ascendancy. The moderation which the new Church gradually assumed arose, we are persuaded, from the influence of Episcopal principles on the mass of the people, which north of the Tay continued long and powerful. The present Church has, in effect, no more to do with the principles and practices of the Covenanters than the present government has to do with the horrible massacre of Glenco; and ill do they consult the dignity and honour of the Church of Scotland, who maintain the contrary. The Episcopalians of Scotland are now, we believe, a mere handful. Such as they are, however, we know that they are no discredit to their country. They are the steady friends of peace and of existing establishments, and much less inimical, we are confident, to the established Church, than the men who, like this reviewer, labour to vilify, and would evidently not be unwilling to persecute them. Were all that is said against the Episcopacy of Scotland during its last establishment true, as we know it to be most false, the present Episcopalians may, without insult or molestation, be allowed to profess their principles in peace. They have never, so far as we know and believe, been the aggressors; and when they have acted on the defensive, they have, so far as we have ever known, been distinguished by learning and by moderation. We could furnish a very different picture of the Dissenters of England;
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and we shrewdly suspect that even the Presbyterian Dissenters of Scotland are not the most enlightened, nor the most moderate of mankind. We take our leave of the Christian Instructor with much less respect for his temper than for his talents; not much indeed for either; and with the firm conviction, that if he persist in the controversy (not with us, for we mean nothing less) as he threatens, he will not ultimately obtain the high gratulations which he evidently expects. The *Life of Knox* displays ability and research, and it requires more industry and attention than most readers possess, to detect the numerous fallacies with which we think it abounds. The review of the *Tales* leads us to suspect that its author, in a passion, has lost sight of his dignity as an historian, and has exhibited a specimen of that flippant and vulgar violence which is as common as it is contemptible.

ART. IV. *Letters from the North Highlands.* By Miss Spence. 8vo. 10s. 6d. Longman and Co. 1817.

MISS Spence, who has before appeared before the public as an authoress, goes much beyond the ordinary average of the proverbial vivacity and garrulity of her sex. With a respectable memory, a laudable curiosity, reading enough to supply a few quotations, and tact enough to know what objects to enquire after, and what feelings to have ready for the occasion, she gaily sets off with a few introductory letters, her prospect-glass and sketch-book, but leaving poor Lindley Murray and his grammar unfortunately behind, and skims through the recesses of the Highlands. She, of course, diligently chronicles the craigs, the lochs, the glens, and the falls she meets with, and languishes in the description of "sylvan scenes," "classic ground," "pastoral meadows," and "pensile woods." She picks up some traditions, explains some local phrases, draws some analogies, and hazards some profundities, and all this in a style of diffuse and meandering eloquence, frequently losing herself in a labyrinth of the most luxuriant phraseology, from which she seldom extricates herself by the salutary clues of syntax, but rather cuts the Gordian knot, and boldly emerges with a noble disregard of the nicer ligaments of grammatical composition. Miss Spence, indeed, we regret to say, adds one to the many sad evidences of the incompatibility of genius with a vigilant attention to small matters—"Non omnia possumus omnes." When
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an authoress has the gift of sublimity and eloquence, it is too much to insist on grammar into the bargain. To this graceful magnanimity, which attends genius, we must ascribe Miss Spence's deficiency in the minor points of good English and good spelling; and as in writing she has evidently been busied with matters of so much greater moment, it is hardly to be wondered, if she has now and then left the nominative case and the verb, and the different members of her sentences, to settle their own differences, without being very rigid in exacting harmony between them. As, however, it is always painful to expatiate on the peccadillos of genius, it is necessary to convince our readers that our reproaches have some foundation in reality; we therefore give a specimen of Miss Spence's composition, taken at a venture. Speaking of the celebrated Duncan Forbes, she thus begins a sentence.

"That the short remainder of his life should be embittered by the ingratitude, worse, if possible, than the ingratitude of those powers whom he had so faithfully served, and most evidently died of a broken heart, after vainly pleading for the mitigation of endless severity, to add one to the illustrious number, of whom the Poet laments, that,

"After a life of gen'rous toil endur'd,
The foe subdued and property secured,
Is truly to be deplored.
Good laws established, and the world reformed,
He closed *their* long glories with a sigh to find
The unwilling gratitude of base mankind." P. 116.

At p. 199, we find a sentence no less perplexing.

"Near the garden door at Invermoriston, are the slight remains of an ancient tower, the demolition of which was in consequence of the mistaken loyalty of *those* disastrous times; but I imagine it an earlier period than the year 1748, possibly in the year 1716; but it would appear no forfeiture ensued."

At p. 91, in the course of an eloquent description of Elgin cathedral, Miss Spence says, "I next entered the choir, in a more perfect state (*viz. I, Miss Spence*) than the rest of the cathedral." A most comfortable piece of intelligence; though, we must confess, without the benefit of personal acquaintance either with the cathedral or the lady, we should have readily given the latter credit for the advantage in point of preservation; and especially, considering that this church appears to have undergone some perils, from which, we trust, our fair authoress has been exempt; for Miss Spence informs us,

"It was sacrilegiously stripped of the lead, together with that
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of the cathedral of Aberdeen, and shipped (*viz.* *Elgin cathedral*) for Holland, where it was to be sold; but the vessel sunk within a mile of the harbour of Aberdeen, from whence she sailed." P. 95.

A catastrophe which hardly appears miraculous, considering the dimensions of the edifice, detailed by Miss Spence, and her opinion, that it must have covered a very considerable space of ground. Whether its resurrection is owing to a fisherman's lucky net, or whether some adventurous engineer brought it up in a diving-bell, or, in short, how it has happened to regain its former situation in the town of Elgin, where our authoress admires and criticizes it, she does not condescend to inform us.

In the course of a few sentences, Miss Spence, with her usual grammatical felicity, informs us, she has seen "many places which might be *as* much admired among these romantic wilds *than* Invermoriston," p. 193; and that "nothing would so completely destroy the wild graces of Invermoriston, *than* to lay it out," &c. Miss Spence has a fine ear for the harmonies of nature and sentiment, but between her nominatives and verbs, she rather patronizes a "musical discord." "The inspiring strains of the bard," says she, "*appears* to have recalled," &c. p. 32; "and the execution of these paintings by Runciman *are* bold and striking," p. 33. "The paintings occupy the covered ceiling, and consist of twelve departments, (compartments) exclusive of the large oval or centre, and *is* (*sc.* the paintings) *a* most conspicuous piece," p. 31; "and we are told that the keys of Lochleven castle *was* dragged up in a fisherman's net," p. 41. (Miss S. is no doubt thinking of the adventure of Elgin cathedral, and involuntarily putting the castle, and not the keys, in the same predicament) and "the stages from Elgin to Forres, through a pleasant champaign, *bespeaks* the most smiling fertility," p. 111. In short, we regret to say what is too true, that our authoress is evidently a party to a most wicked conspiracy with the genitive case, to usurp the prerogatives of the nominative; and accordingly, when they come together, she makes a point of investing this presumptuous cadet of the family with that controul over the verb, which more loyal grammarians concur in giving to the established elder branch. Some of Miss S.'s inflections on the grammarian's skull, we freely confess, set at nought our efforts to *class* them. At p. 88, she assures us, that,

"Even in the present times, a minister of the Kirk would not venture to shew himself at the theatre, with the exception of the performance of Cato, when, I am told, some of the Clergy regularly attended on Kemble's appearance *in that character.*"

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The penalty for the indecorum of going to see Hamlet or Richard the Third, or any thing more profane than the favoured tragedy of Addison, would be, Miss Spence tells us, "*chastisement*," a discipline to which the Clergy of our own Establishment are totally strangers.

At p. 204, in a description of the funeral of a Highland Chief, we have the following exquisite specimen of Miss Spence's *lucidus ordo*.

"Indeed, in this case, the regret for the deceased was deep and universal in the surrounding country, as well as amongst his own clan. These, with his tenants, were numerous (probably very sincere *ones*) at the funeral."

It is not to be wondered at, that a lady who holds grammar in such slight estimation as Miss S., should equally vilipend that homely qualification in a writer, good spelling. In perusing her volume, we at first were a good deal puzzled to find her speaking familiarly of a collection of odd sounding places and gentlemen and ladies, whom our ears did not by any means recognize; such as Madame de *Montasper*, Hector *Bathius*, Duchess de Valliere, Mr. Fusilli, Mrs. Abingdon, Mr. Jaffery, the Seafield Family, Kellingworth Castle, Sir P. Lelly, &c.; but improbable as it may seem, a little reflection convinced us that they could be no others than our old acquaintances, Madame de Montespan, Hector Boethius, Duchess de la Valliere, Mr. Fuseli, Mrs. Abington, Mr. Jeffrey, the Seaforth Family, Kenilworth Castle, and Sir P. Lely; and we were inclined also to conjecture, that when Miss Spence speaks of a Drayad, she may mean a Dryad—and by "*tracey work*," tracery work. Errors in the press, the most absurd, will sometimes creep in, as we know from our own experience; we would not therefore visit them too severely; but such words as *peninsulated*, &c. cannot be charged upon the unfortunate printer, and we profess that we know not how to translate them into intelligible English.

Miss Spence's entertaining originalities are by no means, however, confined to diction. Her ideas and observations are replete with them. Her modes of illustration are of the happiest and most striking sort; but the *analogical* style is her favourite. Thus she christens Michael Bruce "the Scotch Kirk White," the falls of Foyers "the British Niagara," the vale of Urquhart, "the Temple of the Highlands," Loch Ness "the Ganges of the Highlanders," Cardinal Beaton "the Wolsey of Scotland." We must admit the happiness of this comparison; they were both cardinals, and, no doubt, both wore broad hats. Duff House, the seat of Lord Fife, and its collection of pictures, naturally call forth our authoress's talents as a connoisseur. Our
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outlandish friend, "Madame de Montaspar," and "the tender and lovely Duchess de Valliere, she unluckily could not see, for they were sent to London to be cleaned;" but she saw the mother of Cromwell, Louis XIV. with "eyes dark and penetrating," and Jane Shore with eyes dark and melting. Lady Jane Grey, by Zuchero, she thought "had not that heavenly expression of face, which *must* have characterized her." A few miles beyond Nairn, "far as the eye could discern, extended the most interesting classic ground." Our fair tourist appears to have travelled by the mail, no doubt, as being the most sentimental species of conveyance; and she tells us, that "all Shakespeare's magic imagery was before her, the Weird Sisters, with Hecate at their head," when that interesting ciceroni, "the guard of the mail coach pointed out the spot where, we are told, Macbeth encountered them." And, says she, "I could not but remark, in the present instance, the contrast of character between the Scotch and English in the ordinary class of society. The coachman and guard were perfectly versed in every part of Macbeth; nor was it in Shakespeare alone, but in every tradition which the country afforded;"—accomplishments which we freely admit are of rare occurrence among the sons of the whip and horn on this side the Tweed. In the district called the Black Isle, Miss Spence is *carried back* to the Arabian Nights' Entertainments, (*we never had the good fortune to attend them*) because there is a King in the Black Isles among the Oriental Potentates; and to keep up the analogy, she here forms an acquaintance "with a beautiful mountain nymph," whose personal attractions are "not only the theme of the neighbourhood, but *has* reached the most distant corners of the North." This young lady's beauty is not of the rustic character, but "with a complexion fair as a lily, the rose seeks companionship." It is pleasing to learn from so accurate a source as our fair tourist, that the Highland peasantry are exempt from any of those feelings of discontent and misery, which are sometimes to be found among the lower ranks. Their condition is, indeed, almost Arcadian or Utopian. She finds philosophic contentment living on oat bread and seated by a peat-fire, and sentimental refinement reclining on a straw pallet. Not only, Miss Spence assures us, would it be difficult to persuade these reasoning cottagers that "they are less happy for wanting the advantages, in point of lodging, of more luxurious countries;" they will go still further, "they will tell you, that they miss none of those things which appear to us so necessary, and that, far from envying, they rather pity us, while they perceive our happiness depends on so many extraneous things, which they either do not know,

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or knowing despise, as the instruments of unfeeling luxury, calculated to contract the mind," &c. &c. This is really a striking statistical fact; and it might be an important problem for the Committee of the Legislature engaged on the Poor Laws to investigate, and even, if necessary, to have the benefit of our authoress's testimony on the point:—how it happens, that while our tasteless peasants in the South are glad to receive 4 or 5s. a week from the overseer in hard cash, "the Highland peasantry are satisfied with the magnificence of nature;" and instead of cheap soup or coals at a reduced price, all they ask is "the tale, the song, the warm-hearted and ardent imagination, and cannot be persuaded that petty comforts," (viz. cheap soup and coals) "are not adverse to the heroic virtues," &c. P. 164.

"About eight miles above Invermoriston," Miss S. lights upon a truly enchanting scene; "a cave, with a shaded entrance, and a living stream trickling through it, very fine in itself, but rendered more interesting by being the retreat of three thieves," who concealed the Pretender in 1746, not pickpockets or common place thieves, men "degraded in mind by habits of petty depredation, (such as Bill Soames or Slender Billy) which in guilty cities makes the term *thief* expressive of every thing that is odious and contemptible." No—"they plundered," she says, "with some degree of sentiment and discrimination;" and were evidently in the higher walks of the profession, among the Charles Moors and Captain Rolandos, having nothing in common with the heroes of the Newgate calendar, for whom a lady of our authoress's delicacy never could have felt so powerful a sympathy.

In speaking of Mrs. Grant, a lady well known to our readers as the author of "the Letters from the Mountains," we are a little surprised to find from Miss Spence, who professes herself to be her friend, that so sensible and rational a lady actually "knows no higher pleasure than to gaze on the clear bosom" of a certain lake, and listen to a blackbird, p. 177; an occupation, it must be confessed, equally profitable and enlightened.

Miss Spence's style is occasionally carried to such a height of refinement, that a negligent reader may be liable to mistake her meaning. In a letter from Achnagairn, she says, "Entertained in the mansion of Achnagairn with the *cordial kindness of an old friend*, I have here found all the urbanity of Highland manners," &c. Who would not think, on the first glance, that Miss S. intended to say, that at Achnagairn she had met with an old friend, who entertained her with cordial kindness? But we have reason to think this cannot be her meaning, and that, in fact, she knew nothing of the worthy possessor of Achnagairn till she presented her introductory letter, and consequently that
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this is only her graceful mode of expressing, that she was received with as much kindness as *if* she had been an old friend.

We cannot, however, but thank our fair authoress for recalling our minds to the scenery of our own country, which, in the present rage for continental excursions, has been wholly neglected by our modern tourists. Overwhelmed as we are by a deluge of nonsense for the road books of Cockney *voyageurs*, we are really grateful to those, who will even for a moment vary the scene, and direct our attention to the beauties of our home, and are happy to refresh our feelings of patriotism even at the expence of those of our taste.

ART. V. *The Duty of Communion with the Established Church, and its Claim to exclusive Support demonstrated.*
By Robert Morres, M.A. Prebendary of Salisbury. 78 pp. 3s. Rivingtons. 1817.

THIS is a tract, which whoever reads (and we trust it will be very generally read) will not, we are persuaded, if he is a friend to his country and to truth, "willingly let it die." When it came to our hands, not so soon as it should have done, we perused it with strict attention, and with a degree of interest and satisfaction, which every successive page, and almost every line increased. Whether the Church established in this kingdom, is a pure branch of that Church, which Christ by his apostles instituted, for which he "gave himself," and to which all his promises are made, is a question of peculiar moment to every one within the pale of the Establishment, and certainly not less, but more tremendously important to those who separate themselves from it. And among the many valuable works, written by some of our best divines on this subject, it would be difficult to name one which will enable the candid enquirer to determine this question in so short a compass, on such clear grounds, and with such powerful evidence, as the succinct essay now before us.

The subject naturally resolves itself into three parts: First, the authority or right, which the Church in this country possesses, to our communion with it: Secondly, the benefits which it is capable of administering to all its members: and lastly, inferences arising from these premises. These, therefore, are the heads of this luminous essay.

It is justly observed, that the right of the Church to our communion with it, is founded solely on the will and appointment of God; which are recorded in Scripture. We read, that after

the fall, men being left, in a great measure, to their own practice of religion and virtue, fell into such a state of depravity, that the whole race, with the single exception of one family, were doomed to destruction; nor, after this judgment, being again left, in a great measure, to themselves, did they succeed at all better than before.

It was plainly, therefore, of necessity, that a law should be given, by which some one nation, at least, should be put under the immediate and constant tuition of heaven, having their faith and obedience, and worship fully prescribed. Such was the reason and necessity for the law of Moses; which being a type or prophetic resemblance of the future covenant of universal redemption, we cannot be surprised, that the frame of the one should be in a great measure a model for that of the other. And accordingly we find St. Paul expressly deduces the ordinances of one covenant from those of the other. Heb. iv. 14. v. 6. viii. 9, 10.

Under the first covenant the ministry of religion was committed solely by Almighty God, through the hands of Moses, to Aaron, his sons, and the tribe of Levi. It was his pleasure, that those who were to administer a covenant granted of his free mercy, should be appointed by himself; and that this appointment might be well known and respected, and might not be invaded or assumed by others, the Almighty was pleased to ordain them to their respective offices by a public and solemn act. Of the necessity of this, in both covenants, the authority of the Holy Spirit, by the great apostle of the Gentiles, is decisive: "Every high priest taken from among men, is ordained for men in things pertaining to God." "No man taketh this honour unto himself but he that is called of God, as was Aaron." And, as it must here be remarked, this call of Aaron is related in scripture to have been not an inward call of the heart or mind, however that may also be believed (Exod. iv. 14, 27. xxviii. xxix.) but an order given by words to Moses, and to himself, followed by a public consecration to that office. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec *."

"Here we must pause, to make the inference which this memorable passage establishes on the subject. What an awful and decisive proof is here set before us, that nothing but the public and

* Heb. v. 4—6.

express appointment of God, can authorise any man to be a minister of his word and worship! The blessed Jesus himself, the Son of the Most High, who came down from heaven to offer himself for the redemption of mankind, could not enter upon that office, although foretold from the beginning, without a public appointment, after the example of Aaron, which had been before prescribed by Divine authority. We cannot but hence infer, that the ordination, in the same manner, of Aaron's sons, the priests, and of the Levites, under the same first covenant, was intended to be binding, as a precedent, for the appointment of such other ministers, as should be thereafter employed under the second. We cannot, therefore, but be sure, that every person who pretends to be a minister of religion, must shew a public, express appointment from Him whose minister he professes to be. The consequence is obvious. No personal qualifications, learning, holiness, or zeal, can constitute any man a minister, however desirable it appears that such as possess these should be appointed. It is an ordination derived from the appointment of God, that alone can give the character and office of his minister. All others substitute their own will in the place of God's, following therein the well-known example of Korah, related in ancient Scripture: for his only crime was, that he claimed the priesthood without having been appointed by God; and his punishment is recorded surely to teach us, that it is as great an opposition to the will of God, to assume the ministry of his word or worship, as it is to take any other office created by Him, or subsisting according to his ordinance among men, in civil and temporal matters. Korah suffered the same judgment from heaven, for making himself a priest, like Aaron and his sons, as Dathan and Abiram underwent for constituting themselves rulers of the people, like Moses. And the plain, unavoidable conclusion, which it is incumbent on us from this sacred record, is, that a man may as well raise himself to the rank and power of a king or magistrate, as to the office of a minister of religion; that is, that he may not do either the one or the other." P. 12.

The high importance of the scriptural principles here laid down, and the solidity and seasonableness of the consequent remarks, amply compensate for the length of this quotation. It is only necessary to shew, as is here concisely done, that the ministers of the Gospel were appointed, and the Church of Christ established in agreement with these principles.

The Redeemer of the world having offered himself for the sins of mankind, declared to his apostles, that "all power was given unto him in heaven and in earth*." God, as St. Paul expresses the same matter, having "given him to be head over all things to the Church, which is his body†." It clearly follows

* Matt. xxviii. 18.

† Eph. i. 22, 23.

that, thenceforth, all authority to minister the blessings of the new covenant, was to be deduced from him. Accordingly he exercised the power given him; and said to his apostles, "As my Father hath sent me, even so send I you *." "And lo! I am with you alway, even unto the end of the world †." On which last words it is observed, that they "can have no other plain and certain meaning, than that Christ would maintain and prosper the charge, which he had thus delivered into their hands, for ever."

The conduct of the apostles shews how they understood and fulfilled the commission thus received. They were careful first of all to preserve the original number of the chosen apostles; which was done by casting lots, after prayer to Jesus Christ, that he would thus appoint another apostle in the room of Judas, (Acts i. 21—26. And afterwards, on the coming in of the Gentiles, St. Paul was as publicly and expressly appointed as themselves had been, by a voice from heaven, (Acts iv. 45. xi. 1—18.)

In prosecution of this ministry an inferior order of ministers, called deacons, was publicly ordained, (Acts vi. 1—6. 1 Tim. iii. 8—15.) We next read of elders, presbyters, or priests, who were ordained in every Church, (Acts xiv. 23.) And lastly, in the instances of Timothy and Titus, we meet with a yet higher order, whose office it was to rule over both priests and deacons, and to ordain them to their respective functions, (Comp. 1 Tim. v. 17, 19, 22. 2 Tim. ii. 2. Tit. i. 5.) These three orders, the offices of each being distinct from the first, though the names of bishops, priests, and deacons were not, for a time, appropriated, are represented by the earliest writers after the Apostles as succeeding to the three Jewish orders of high priests, priests, and levites; and they continued universally till the time of the reformation, when in Switzerland, where the government of the country was republican, the abhorrence of Papal tyranny, and the intemperate zeal of Calvin drove them to adopt the extreme measure of governing the Church as well as the State, by many instead of one, by elders instead of a bishop.

In what manner the Church of Christ was established by the apostles, we learn in the second chapter of the Acts. In one day at the preaching of St. Peter three thousand souls gladly received his word, and were baptized; and others were daily added. And on the conversion of the Gentiles afterwards, St. Paul and other apostles established Churches in various parts of the world, as branches of the Catholic or Universal Church. All were founded in the same manner, pursuant to the com-

* John xx. 21—23.

† Matt. xxviii. 19, 20.

mission derived from Christ, by his apostles, and by those whom they, in their turn, ordained publicly to assist in the conversion of mankind. And thus was the religion of Christ introduced into this country at a very early period. We add, in the days of the apostles, and, as is highly probable, by St. Paul himself; and the succession never has been broken.

"I may now," therefore, Mr. Morres says, "call on the reader to adopt with me, the consequence hence arising, that the Church of England stands on the same footing of authority as the primitive Church did in the time of the Apostles. It is a consequence which is unavoidable. I invite him therefore to consider the application, that remains to be made of this truth. The account of the Church at its foundation begins thus: 'And they who were baptized, continued stedfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers' And it concludes with these important words: 'And the Lord added to the Church daily such as should be saved.' These are the words which I intreat my reader to consider. He cannot but understand them to mean, that God hath authorised the appointed ministers of his Gospel to admit all believers into his Church by baptism, in order that they should be saved, and that this admission for that end is the act and appointment of the Lord himself. (Mark xvi. 16.) If then, the Church to which we belong, is the representative of the original Church, and has succeeded to its character and privileges, who can evade the application of the text to his own case? Who can refuse the direction of his Lord, that he should enter into it, that he may be saved, and continue stedfastly in the doctrine and fellowship of its ministers, in breaking of bread, and in prayers?"—P. 24.

"I shall not, therefore, carry the argument too far, when I contend, nay, I cannot but contend, that all wilful separatists whatever in this country, as long as this Church shall continue to administer the word, the worship, and the sacraments of God, cut themselves off, by their secession, from the only authorised communion with the Head of the Christian Church, which is, 'His body, the fulness of Him that filleth all in all*.' For since this exists by his appointment, they cannot of themselves institute any other. I contend, on the plainest ground, that their congregations cannot be any branch of the Christian Church. Their ministers, whatever be their personal pretensions, whatever forms of ordination they devise are not ministers of God and of Christ; because others have been appointed, who can prove their appointment, which they cannot do. Let us, remember, particularly, how it has been shewn, that a pretence of inward calling, if such be set up, is false and vain in their case; for neither our great High Priest, the Divine Redeemer, nor his inspired Apostles derived their appointments

* Eph. i. 23,

from that inspiration, however abundant and wonderful, which was imparted to them, but from a solemn and public commission." —P. 29.

The abstract, concise as it is, of this first and most essential part of the enquiry has detained us so long, that we must be very brief in noticing the two remaining parts.

The end of the Christian ministry being the administration of evangelical doctrine, the qualities requisite for this purpose are *faithfulness* and *ability*. The faithfulness of the established clergy is inferred from a view of the circumstances in which they are placed, which are such as to remove all temptation, all hopes and fears, which might lead them to corrupt or pervert the truth. The ability of the English clergy, and their just claim to high esteem in this respect, must be admitted, if human learning, various and exact, is requisite for the perfect comprehension and advantageous expounding of the Holy Scriptures. And the necessity of learning may be inferred, because we are expressly told, that even in the apostles' days, when spiritual gifts abounded, the unlearned and unstable, who were not guided by the ministers of religion, wrested the Scriptures to their own destruction. "Can we then look otherwise than with satisfaction on the schools and universities of this land, which administer all the human aid that can be procured toward rendering our clergy able ministers of the New Testament."

The system of religion which the clergy are engaged to teach being founded on the sole authority of Scripture and the primitive Church, it must be an invaluable advantage that such a system should be preserved. The consent, therefore, of the clergy to the articles of their Church, which contain this system, as it precludes all innovation in the fundamental tenets of Christianity, cannot be too highly prized.

Another benefit arises from administering the worship and sacraments of religion in one prescribed form to all, completing a common belief by a common practice. By this the greatest order and decency are preserved, and edification promoted.

"The sight even of one person exercising with propriety the duty of devotion to Almighty God, which is perfectly agreeable to our nature and reason, ever touches and amends the heart. The exercise of this instance of piety by any that are dear to us, is yet more affecting; and, therefore, the union of a family in a common act of devotion is greatly effectual in establishing a religious principle and habit in all who belong to it. What thus happens in a family, is true on a larger scale in those greater communities, of which the national Church is made to consist.—It is only when any number of persons pretend that private devotion is equal to public, or that it is indifferent to what place of worship they resort, or that
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the Church is ineffectual to edification, that, by their absence and these reasons for it, encouragement is given to many more than such as are utterly profligate, to neglect, if not altogether to omit, the public worship of God, and, in a great measure, to live without Him in the world." P. 48.

The last argument offered in favour of communion with the Church is the confirmation of charity thence arising, both negatively as it saves men from the evils of schism, and positively as it tends to promote mutual good-will and beneficence.

The inferences are numerous and important. We advert only to some of the most material.

From what has been proved it follows undeniably, that the cause of religion is identified with the cause of the established Church; they are in truth but one and the same. Hence the cause of those who separate themselves from us, far from being an object of complacency or approbation, is to be regarded as the cause of men who are injurious to our dearest interests, in this state, and in that state which is to come; for they are the enemies at once of union, of truth, of virtue, and of happiness. And they become such wilfully, without any necessity; for they do not pretend, that in the terms of our communion there is any sinfulness, any thing that could endanger their salvation, which obliges them to depart from it. "In their natural, civil, and social relation to us, as men, as fellow sufferers, as neighbours, the most zealous churchman allows every claim to his regard and esteem which their conduct justifies. He looks exclusively to their moral character and behaviour, knowing that there are many, whose understanding, goodness of heart, education, and social connexions deliver them in a very great degree from the natural tendency of erroneous principles. It may perhaps be more correct to say, that they are so happy as to be influenced by what is true and good in their several systems, rather than by what is false and bad in them." But in all the concerns of religion, since in these they have chosen to separate themselves from us, we should stand apart from them, and not abolish a distinction which themselves have made, nor give any sanction to a cause which we hold to be contrary to the will of God and the good of men. When we admit them to an equality of consideration with ourselves, we so far hide from view that important distinction, which it is our duty to impress on all. We lead men to forget, that in their religious character, so far as they are separatists, they have set themselves in opposition to the cause of true religion, of social and individual happiness.

These remarks, it is observed in a note, are obviously and unavoidably applicable to the late union of churchmen with dissenters in the British and Foreign Bible Society, instituted at
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first by those persons who could not be admitted into the Society for Promoting Christian Knowledge, and therefore evidently set up in opposition or competition with that Society.

As to the boasted zeal and diligence of sectaries, it is not usual to extol these qualities in those who are employed about doing mischief, nor to contrast them with the sober, quiet industry of such as regularly discharge their allotted duties. Their various errors inflame their zeal; which, therefore, we cannot but condemn. Our Saviour himself has decided the question; admitting the eminent zeal of false teachers under the Mosaic covenant, but at the same time severely condemning it. Matt. xxiii. 15.

If it should be questioned, whether either the clergy or the laity of the establishment, in general, exert themselves as they ought in the cause of true religion, this at least we are warranted to contend, that there are in both very many instances of men zealous for religion, who would have done honour to any æra of Christianity. "The deep and silent stream of prescribed duties, the piety and charity which are conscientiously, but not ostentatiously exercised within the limits of a family, a parish, or a diocese, are not known, or they are overlooked, by such as maliciously or too readily censure us." Whatever amendment or reform may be requisite, it must be conducted "on the principles of true and sound piety, of a pure and rational regard for the honour of God, and the edification of men. Falseness is not to become the test of truth, nor evil the standard of good."

It will be recollected, that Mr. Morres preached the Bampton Lecture before the University of Oxford in 1791, on the subject of Faith. We lately were much gratified in perusing and recommending three sermons by him on the Holy Trinity. In those discourses he enforced the doctrine of our truly apostolical Church; he here vindicates the establishment itself, with no ordinary ability, as even this summary of his Essay will evince, and with complete success. The argument certainly merits "the consideration of the legislature and government;" and indeed of all who revere, and are anxious to preserve, "our present happy constitution," which, "it is a truth confessed by all, that the system and doctrine of the established Church eminently and alone conspires with and supports." Of the author himself we pronounce, with equal satisfaction and confidence, from the genuine unobtrusive piety, which appears in this as in his former works, that he is actuated solely by "a faithful regard to truth, to the honour of God, and the best interests of his country."

ART. VI. *A Narrative of the Briton's Voyage, to Pitcairn's Island.* By Lieut. J. Shillibeer, R. M. 8vo. 183 pp. 8s. 6d. Law and Whittaker. 1817.

THE extraordinary rencontre of the crew of the *Briton*, with a colony of our countrymen who had settled on an island in the South Seas, previously uninhabited, is well remembered by our readers. The circumstances attending this event have never as yet been detailed in a satisfactory form, we are therefore pleased to find in the volume before us a full account of the whole transaction from the pen of Mr. Shillibeer, who was a Lieutenant of Marines on board the *Briton*, which set sail from Portsmouth, in December 1813, under the command of Sir Thomas Staines. Mr. S. has given us a journal of his whole voyage, but as part of it was taken in a track too well known to need description, we shall not follow him very accurately, till he arrives at the spot from which the chief interest arises.

From Spithead they sailed to the Island of Madeira, and on the twentieth of March they entered the harbour of Rio de Janeiro. On the twenty-eighth they again set sail, and the object of their voyage to the South Sea was now declared to be the capture of the *Essex*, an American frigate, which had done considerable mischief to our whale fishery. They doubled Cape Horn, and, on their arrival at Valparaiso, they found that the *Essex* had been captured by the *Piçeebe* and the *Cherub*. They then set sail to Lima, whence, after a short stay, they proceeded to the Gallipagos, a cluster of islands upon the equator. From thence they sailed on to the Marquesas, another cluster, in a latitude a few degrees more to the South. The chief island, *Nova-heevah*, or Sir Henry Martyn's Island, had been taken possession of by Captain Porter of the American navy, a man whose brutality will secure to him that posthumous celebrity, to which from his courage he never could have been entitled. This was the man who tarred and feathered a British subject on board his ship, because he would not enter and serve against his country in war: he was also eulogized in the highest terms (we know not whether for this act) by Mr. Cobbett, after which any additional testimony to his character would be needless. Suffice it to say that with respect to the islanders in question, he behaved with the utmost cruelty and insolence, assuming a sort of mock monarchy and receiving homage accordingly. The islands were however reclaimed in the name of his Britannic Majesty, by Sir Thomas Staines, much to the satisfaction of the islanders, who seemed to be exceedingly well inclined to the English.

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The person of the king is held in great veneration ; every spot of ground which he touches with his royal feet becomes sacred ; to prevent however this consecration, or rather appropriation, from becoming too frequent, he is always carried on a man's back, with his horn slung about his neck, and a diadem of leaves on his head.

“ In his palace he has a canopy of state, under which he sits or lies—there is great simplicity in its appearance. The palace is an open hut, situated near the sea-side, and has nothing, except its size, to distinguish it from any of the others. One of the rooms was curiously decorated with the skeleton heads of pigs, exceedingly clean, and well preserved. These animals, to a great number, had been sacrificed at the death of the king's mother, and whose heads were fixed round this apartment, by way of keeping her alive in his memory ; but however dear she might have been to him, he did not hesitate to barter a couple of the best for an old razor.

“ Their candles are made by sticking a great number of the kernels of nuts on a long slip of bamboo, and, from their oily nature, they are easily lit, burn very regular, and produce an exceedingly good light. There is a very small portion of smoke, and when the light is extinguished, the smell, though rather powerful, is by no means disagreeable.

“ The quadrupeds consist only in pigs, and rats, the latter are exceedingly large, and in very great numbers ; the pigs run wild, and are of a fine sort. I brought one of them to England with me, which being with young at the time of their landing, I have now in my possession the species entire. The natives on seeing our cow, were much surprised, and called it a horned pig, not having seen any of the species before, or having the least idea what else it could be.

“ The natives of this place do not bleed their pigs, but strangle them with a rope, and after having taken out the entrails, and binding the body up with large leaves, it is laid on a heap of hot stones, which burns off the hair, and dresses the body ; and had the one so prepared purposely for us by the Tytees, in Comptrollers Bay, been a little more dressed, I am persuaded no dish could have exceeded it : it was full of the richest gravy and was in every way calculated for the exquisite palate of an alderman, who I am inclined to believe, would have taken it in preference, even to the callipee, or callepash, of the most delicious tortoise.

“ The cava, or spirits, drank here, possess very inebriating qualities, and bring on an almost immediate dizziness. It is produced from the leaves, and roots of a plant, which being chewed by women of the lower order, and spit into calabashes, or receivers, and mixed with the milk, from the cocoa-nut, is left to ferment ; after which it is strained off, when it soon becomes fit for use. The kings, and a few chiefs, can alone afford to indulge themselves in this

this delicious nectar, and to those it produces a kind of dry scrofula in the skin, with soreness in the eyes, which was very conspicuous in the old king, for, notwithstanding he had undergone the ordeal of tattooing to an immense degree, his skin was covered with such a dry white scale, that gave him, instead of a black, the appearance of being a light grey colour." P. 51.

In their religion they seem to have much in common with other islanders in the South Seas. They have one principal deity, called Eatōoa, to whom they formerly offered human sacrifices, a custom which appears, for some time since, to have been entirely abolished. Each family have an inferior deity of their own, some illustrious ancestor to whom from his valour or great actions this apotheosis has been granted. It is curious to trace the idolatry of all ages and nations to this one source. The vivid imaginations of nations more cultivated gave to their ancestors an equal share of adoration with the first divinity, while the simpler islanders appear contented that their progenitors should assume only an inferior station. To these they dedicate images cut of wood, which are chiefly used for the tops of staffs and crutches, upon which, while they rest, they suppose themselves secure from injury; but if they should chance to stumble, they consider themselves to labour under so heavy a curse, that they starve themselves to death. They believe strongly in the immortality of the soul, and in its happiness after death depending upon its actions while in union with the body.

After a long stay with the friendly inhabitants of the Marquesas, they set sail for the Continent. Before, however, we give an account of their adventure at Pitcairn's Island, it may be necessary to refresh the memory of some of our readers with the previous circumstances. In 1788 Mr. Bligh was appointed to the command of the *Bounty*, for the purpose of conveying the bread fruit from Otaheite to the West Indies. Mr. Christian was his Chief Mate, and, in the course of his voyage, headed a mutiny against his Captain, who was set afloat in an open boat, and preserved in a manner almost miraculous. The mutineers soon after destroyed the *Bounty*, and the fate of Christian was wholly unknown. They attempted a settlement upon Toubouai, where they quarreled with the natives, and finding their situation very unpleasant, they returned to Otaheite. Some of the mutineers went on shore, nine others staid on board; with these and some few natives Mr. Christian put to sea, steering N. W. and was heard of no more.

The Briton had now made Pitcairn's Island on the 3d of September, where they saw marks of inhabitants and of cultivation. A number of canoes came off the shore towards the ship.

"At

"At this moment I believe neither Captain Bligh of the *Bounty*, nor Christian, had entered any of our thoughts, and in waiting the approach of the strangers, we prepared to ask them some questions in the language of those people we had so recently left. They came—and for me to picture the wonder which was conspicuous in every countenance, at being hailed in perfect English, what was the name of the ship, and who commanded her, would be impossible—our surprise can alone be conceived. The Captain answered, and now a regular conversation commenced. He requested them to come alongside, and the reply was, 'We have no boat hook to hold on by.'—'I will throw you a rope,' said the Captain. 'If you do we have nothing to make it fast to,' was the answer. However, they at length came on board, exemplifying not the least fear, but their astonishment was unbounded.

"After the friendly salutation of good morrow, Sir, from the first man who entered (Mackey) for that was his name, 'Do you know,' said he, 'one William Bligh, in England?' This question threw a new light on the subject, and he was immediately asked if he knew one Christian, and the reply was given with so much natural simplicity, that I shall here use his proper words. 'Oh yes,' said he, 'very well, his son is in the boat there coming up, his name is Friday Fletcher October Christian. His father is dead now—he was shot by a black fellow.' Several of them had now reached the ship, and the scene was become exceedingly interesting, every one betrayed the greatest anxiety to know the ultimate fate of that misled young man, of whose fate so many vague reports had been in circulation, and those who did not ask questions, devoured with avidity every word which led to an elucidation of the mysterious termination of the unfortunate *Bounty*." P. 81.

It appeared that Christian was shot about two years after his arrival by one of the Otaheitan, from jealousy, and the murderer, in his turn, was dispatched by an Englishman. This produced a general feud, in which two English fell. In the night, however, the Otaheite women, enraged at the murder of the English, rose like the *Tyndaridæ* of old, and murdered every one of their black countrymen in their sleep. Of the nine mutineers, whom Christian brought with him, only one, John Adams, was at that time alive. He had been wounded in the rebellion of the blacks, but had recovered, and was now a hearty man.

The *Bounty* herself, after every thing useful had been taken out of her, was run on shore, set fire to, and burnt. At the time of the visit of the *Briton*, there were forty-eight souls on the island, of whom Mr. Christian's son was the oldest, next to John Adams. Mr. Shillibeer has given us the conversation which passed between the officers of the *Briton* and the islanders, in
question

question and answer, which forms a most curious and interesting history.

“ Q.—At what age do you marry ?

“ A.—Not before 19 or 20.

“ Q.—Are you allowed to have more than one wife ?

“ A.—No ! we can have but one, and it is wicked to have more.

“ Q.—Have you been taught any religion ?

“ A.—Yes, a very good religion.

“ Q.—In what do you believe ?

“ A.—I believe in God the Father Almighty, &c. (Here he went through the whole of the Belief.)

“ Q.—Who first taught you this Belief ?

“ A.—John Adams says it was first by F. Christian's order, and that he likewise caused a prayer to be said every day at noon.

“ Q.—And what is the prayer ?

“ A.—It is,—“ I will arise and go to my Father, and say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy of being called thy son.”

“ Q.—Do you continue to say this every day ?

“ A.—Yes, we never neglect it.

“ Q.—What language do you commonly speak ?

“ A.—Always English.

“ Q.—But you understand the Otaheitan ?

“ A.—Yes, but not so well.

“ Q.—Do the old women speak English ?

“ A.—Yes, but not so well as they understand it; their pronunciation is not good.

“ Q.—What countrymen do you call yourselves ?

“ A.—Half English, and half Otaheite.

“ Q.—Who is your King ?

“ A.—Why, King George to be sure ?

“ Q.—Have you ever seen a ship before.

“ A.—Yes, we have seen four from the Island, but only one stopped. Mayhew Folgier was the Captain, I suppose you know him ?—No, we do not know him.

“ Q.—How long did he stay ?

“ A.—Two days.

“ Q.—Should you like to go to England ?

“ A.—No ! I cannot, I am married, and have a family.

“ Before we had finished our interrogatories the hour of breakfast had arrived, and we solicited our half countrymen, as they styled themselves, to accompany us below, and partake of our repast, to which they acquiesced without much ceremony. The circle in which we had surrounded them being opened, brought to the notice of Mackey, a little black terrier. He was at first frightened, ran behind one of the officers, and looking over his shoulder said, pointing to the dog, ‘ I know what that is, it is a dog ; I never saw a dog before—will it bite ?’ After a short pause he addressed

dressed himself to Christian, saying with great admiration, 'It is a pretty thing too to look at, is it not?'

"The whole of them were inquisitive, and in their questions as well as answers, betrayed a very great share of natural abilities.

"They asked the names of whatever they saw, and the purposes to which it was applied. This, they would say, was pretty,—that they did not like, and were greatly surprised at our having so many things which they were not possessed of in the Island.

"The circumstance of the dog, the things which at each step drew their attention or created their wonder, retarded us on our road to the breakfast table, but arriving there, we had new cause for surprize. The astonishment which before had been so strongly demonstrated in them, was now become conspicuous in us, even to a much greater degree than when they hailed us in our native language; and I must here confess I blushed when I saw nature in its most simple state, offer that tribute of respect to the Omnipotent Creator, which from an education I did not perform, nor from society had been taught its necessity. 'Ere they began to eat; on their knees, and with hands uplifted did they implore permission to partake in peace what was set before them, and when they had eaten heartily, resuming their former attitude, offered a fervent prayer of thanksgiving for the indulgence they had just experienced. Our omission of this ceremony did not escape their notice, for Christian asked me whether it was not customary with us also. Here nature was triumphant, for I should do myself an irreparable injustice, did I not with candour acknowledge, I was both embarrassed and wholly at a loss for a sound reply, and evaded this poor fellow's question by drawing his attention to the cow, which was then looking down the hatch-way, and as he had never seen any of the species before, it was a source of mirth and gratification to him." P. 85.

Thus far our author proceeds upon his own testimony. None but the captain went on shore, from whose relation however he gives us a curious account of the island, and of the remaining inhabitants. They found John Adams, a fine old man, and which may appear extraordinary, greatly desirous of revisiting England for a short time. A conveyance for himself, and for any of his family, who would accept it, was offered him, but the entreaties of his wife and daughter, and indeed of all the colony, prevented his departure. Adams, indeed, appeared to be the father of them all, and perhaps a purer specimen of the ancient patriarchal government could not be found than among the inhabitants of this little island. Their quarrels were few, and never have yet proceeded beyond the war of words, all their differences being referred to Adams for adjustment. They wear, in general, a straw hat, with a few feathers for ornament. Their only cloaths are a mantle and a girdle, similar to those of other South

sea islanders, and both made of the bark of trees. Their hair was black and long, and generally plaited into a tail.

The island is surrounded by rocks, but sufficiently fertile; each family has a separate allotment, in which the yam forms the chief article of cultivation. They brought with them the bread fruit and cocoa nut trees, which are now reared with much success. They have also from the same source pigs, goats, and poultry, which constitute their only live stock. Fish of various descriptions are caught with hooks made out of old iron hoops. They have some few books which belonged formerly to Captain Bligh.

Such is the account which Mr. Shillibeer has presented us of this curious adventure, which cannot fail to be a source of much interest to the English nation. The account of the transaction is short; but on that very account we like it the better, and because it has no other ornament but that of truth. It will be for the inventive genius of others to expand the materials which this short narrative supplies, from which a very entertaining romance might be easily manufactured. We should not be sorry to see it in the hands of another De Foe.

The subsequent part of this volume, is descriptive of Lima, of the Island of Juan Fernandez, and of St. Jago, or Santiago, the capital of Chili, and will be found a source of much entertainment. The inhabitants of the latter city are bigotted Papists, inasmuch that no one dares to have a book in his possession without the approbation of the Inquisitor Fiscal, or of one of his order: and our author informs us that all the Bibles and Testaments which Captain Hellier had distributed from the Bible Society, were immediately after his departure, collected by the order of the Bishop, and publicly burnt. The following description of the manners of the inhabitants will be found interesting to those who feel a curiosity to know the state, both of human nature in general, and of European colonization in particular, in so remote a portion of the habitable world:

“ The inhabitants are voluptuous and indolent, possessing good natural abilities, if properly cultivated. The women, who are generally the best informed, study to rival each other in the personal accomplishments of their children, without paying the least attention to a single mental one; and if their darling boy can strut with grace—adjust his cocked hat—gamble—waltz, and dance a minuet,—it is matter of little consequence, if he knows not the Andes from the Alps; and at maturity he becomes, like his father, too lazy to improve his mind, and too proud and ignorant to allow another to be a superior genius to himself. To this alone can they attribute the loss of that liberty, of which for three years, they were the entire possessors. The women are pretty, interesting,

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and docile; the men proud, vindictive, revengeful. The character of the Spaniard is inherent in them, except his duplicity, in which they are making rapid strides to attain.

“The fashionable hours for visiting, is from ten to twelve at night. They amuse themselves at cards or dancing until a late hour, when they return, make a hasty supper, go immediately to bed, and if they are up a couple of hours before dinner, it may be considered a wonderful exertion. They retire again from three, until six or seven, and after a short walk on the Tacamar, and a little refreshment of preserves, lemonade, &c. &c. they again prepare to visit—some the Tertulia*, others their friends, and many to fly into the arms of their lovers, who are, perhaps, waiting with anxiety at the secret place of assignation. Thus it is, then, their days and nights roll away, and I am persuaded there are few who, possessing enough to satiate their vanity or lust to-day, calculate on the approach of to-morrow. The women, when young, dress elegantly; but at a more advanced age they become such huge monsters, or rather lumps of fat, that any thing elegant loses its effect the instant it is applied; to this there are but few exceptions,” P. 171.

We have been accustomed to dwell with too much admiration upon Crusoe in our younger days, not to feel an interest in the scene of its action. The island of Juan Fernandez is now a retreat, or rather a place of exile for the patriots of Chili, who were driven thither by the cruelty of Ossorio, who, upon taking possession of Chili, proceeded immediately to banish all those who were even suspected of any opposition to the Royal cause. The following is the description of the present state of the island.

“The principal anchorage in the Island of Juan Fernandez, is Cumberland bay, which is neither commodious nor safe. Near the beach, amongst the various fruit trees, is built a little village, where the unhappy victims of the most cruel, unrelenting, and vindictive tyranny reside. The village is commanded by a small battery containing about 100 soldiers badly armed, and miserably equipped. The whole of Juan Fernandez is excessively mountainous, and romantically picturesque; possessing several crystalline streams of water, and a soil of great fertility. It is supposed by many to be a volcanic substance, but, when I succeeded in gaining the summit of several of the mountains, I could not discern the remains of any old craters or eruptions. The mountains are also considered by some to be richly stored with ores, and I think it is not improbable, that this may prove, at some future period, to be the case, for luminous bodies, and meteoric substances are frequently seen to rise from, as well as to descend into several parts of the Island, and, however simple this may appear, it is a strong

* “A gambling-house.”

indication,

indication, that ore of some class or other is in the neighbourhood, insomuch, that whenever a phenomenon of this nature is seen by the Devon or Cornish miners, they always examine the earth, and their search under these circumstances, is generally attended with success. The same may be a criterion for the Island of Juan Fernandez.

"The earth of this Island is in many places of the colour of a bright red ochre, but not, as is asserted in the Voyage of Lord Anson, equal to or exceeding in brilliancy the colour of vermilion. It is very fine, and when ground with oil is a very good pigment, and answers exceedingly well for drapery.

"The seeds left here by Lord Anson, have been every where productive, and the peach, the apricot, and nectarine, with plums, &c. grow spontaneously in the woods, with other trees. There is also an abundance of wild turnips, parsley, oats, and the long grass common to European countries.

"In ascending the mountains, it is necessary to use the greatest care, for the looseness of the soil, gives to the trees so little holding, that with many, the weight of a man would be sufficient to precipitate it down the rocks, and with it, if he be not on his guard, he would himself be hurled. This circumstance renders an excursion of this kind extremely hazardous, and I doubt not intimidates many from undertaking it, and consequently precludes them the pleasure of contemplating the most romantic, strange, and incomprehensible scenery which can be found in the formation of the universe. The box and myrtle trees are every where conspicuous. In the mountains, there are a great number of goats, but are difficult to be taken. There are also a considerable number of wild bullocks. The common pigeon of England, become wild, are found in great abundance. There are no venomous reptiles. At certain periods of the year this Island is visited by the sea-lion, which according to the account of Lord Anson, is so immensely large as to produce several hogsheads of blood, as well as much oil and blubber. They are considered a species of the seal, which are found here at times, in great plenty, but during our stay at the island, I did not see any. The number of dolphins and flying fish, we saw in Cumberland bay, is really astonishing, and of the latter some were taken, measuring twenty-six inches. Fish of various other sorts are also very plentiful." P. 154.

With this description we shall close our remarks upon the volume before us, which we consider as a narrative of considerable interest, and as reflecting much credit upon the accuracy and the fidelity of its author.

ART. VII. *Lectures, Expository and Practical, on Select Portions of Scripture. By the Rev. Andrew Thomson, A.M. Minister of St. George's, Edinburgh. 2 vols. 12mo. 317 and 310pp. 14s. Blackwood, Edinburgh; Cadell and Davies, London. 1816.*

IT is confidently thought that the system of clerical education in Scotland is compared with that of England infinitely superior, and that the people being so much better instructed, require teachers of higher attainments. Such adulation may be very fine as it is very agreeable, but it is not founded in truth. We mean no disrespect to the Clergy of Scotland, but really in profound professional knowledge, they are not, and they never were, even to be named with those of England. Distinguished many of them have been, but it is remarkable that their distinction has been generally in other walks than in theology: in History, as Principal Robertson; in Belles Lettres, as Dr. Blair; and in Metaphysics, as Principal Campbell and Dr. Reid. Campbell was indeed a divine, and a critic of some eminence; and Dr. Macknight was a learned and successful commentator. We cannot at this moment recollect two superior divines in their Church from the Revolution to the present moment; but we are almost persuaded that even Scotchmen, with all their partiality, will scarcely venture to seek even for these, when compared with our English divines, a place on the first rank, nor perhaps on the second. The truth is, the Clergy of Scotland have never been professionally learned. Their education and their circumstances generally preclude the possibility of very liberal and learned acquirements. The clerical profession in Scotland has never since the Revolution been considered as one of the liberal professions. It is so named indeed; the name however is nothing, for the fact is certainly as we state it. The sons of the nobility and gentry are never educated for that Church. Some of their Clergy we have known succeed to, or acquire by some accident, independence, and almost instantly we have seen them renounce their clerical duty, and sometimes their clerical style and habit. Those who are most generally educated for the Church, are from among the lower walks of life. It is a general fact which we state. We urge it not as a reproach. They attain their education with difficulty, and are frequently obliged in the course of it to employ their leisure hours in teaching for a subsistence. The system of the Scottish grammar schools is neither perfect nor profound, and the literature of their Universities is graduated on a similar scale. Four years of literature and philosophy, form the necessary and the general course, and they ordinarily furnish a very imperfect

perfect smattering of knowledge. The course frequently commences at eleven or twelve, and rarely later than thirteen or fourteen. Suppose it finished, as it frequently is, at sixteen or seventeen, it is obvious that the Divinity course must commence on a very slender stock of literature and science, with the necessary interruption of teaching or tutorage. It also continues four years if constant, and six if occasional. With the scanty materials thus furnished, with no experience of life, and with no polish of manners, a man may at the age of twenty or twenty-one, become the pastor of a parish with the uninterrupted task of weekly preaching, or lecturing with a casual or an imperfect system, and with no leisure, nor means, nor incitement to reason for a better. If, as most frequently happens, the young Divine have no living immediately in view, he generally devotes his time to teaching for subsistence, and to secular studies on the calculation of future chances.

Such we have the best ground to believe is the general education of Scottish Divines. It is exceedingly imperfect and essentially desultory, both in its commencement and progress. If it lead to immediate preferment, it sinks very generally into the mere routine of Sunday duty. If it misses preferment, it arrests the progress of professional study, till its necessity shall be further ascertained, and when the necessity arrives, the easiest routine is generally preferred. Exceptions there are doubtless; but in general, profound and progressive theological study, is not common among the Clergy of Scotland. On authorship in this department they have not piqued themselves, and the general appeal is to the performance of their public duty. If any competent and impartial judge will take the trouble of personal enquiry, experience will compel him to make many abatements from the usual adulatory estimate of Scottish praying and preaching. Indeed, the best proof that they possess, very little of that which an idle and groundless adulation has conferred on them, or which their partial friends pretend, consists in that so little that is worth reading reaches the public. We have often heard it confidently maintained, that the Scotch Clergy are the very best, the most original, and the most profound preachers in the world. They have been so said to be for many years. The proof has not yet issued from the press. Yet have they a fine scope for occasional sermons, in which they appear to us remarkably barren. They have frequent ordinations. Their presbyteries meet repeatedly in the course of every year; their synods twice, and their general assembly once, and continues sitting for ten days. Their occasional sermons therefore are necessarily frequent. It appears to us, that their routine and temporal business occupies them so completely, that they have no time for any of those professional discussions which circumstances so peculiar would naturally suggest

gest to a profound and zealous Divine. We have been told, that the General Assembly is annually closed by a charge or address from the Moderator. The occasion is really great, and as the French would call it, *imposa*; yet did we never hear of any thing delivered on such occasions beyond mere common place maxims and remarks, and nothing in the form of a charge ever that we know issued from the press. We mean no reproach to the Clergy, of the Church of Scotland. We merely assert a fact which any man may verify, which may be dissembled, but which cannot be denied. The system of education is not such as is calculated to ensure great divines, nor are the circumstances of the Church such as to encourage great professional proficiency afterwards, for there is little or no ground of emulation, and professional studies are not in honour. Of their prayers we will not venture to speak, aware that the habit of our admirable Liturgy may render us, though very competent yet rather partial judges. But we will maintain, that the preaching of the Scottish Clergy is in no respect superior to our own; that our Clergy universally are quite as competent as theirs; and in general, that they are better educated, and in a vast variety of instances, are deeper Divines. The most absurd prejudices obtain in Scotland, and even among men otherwise well informed, respecting our Church, and the wildest stories are told of our Curates. Now such Curates as we have ever met with in a long and wide experience, are, to say the least, equally well instructed as the generality of the Scottish Clergy; and, unless they are wanting to themselves, they are much better received in good society. We have heard much of the ignorance of some of our Curates, in remote and obscure parts of the country. That which we never witnessed, we cannot estimate; but we have met in Scotland with clergymen and preachers (regularly educated undoubtedly according to the established system), so ridiculously ignorant, and incompetent in professional and theological matters, that we are confident they could not have obtained orders in any diocese, or from any Bishop known to us.

We have read Mr. Thomson's Lectures with some attention, and from a man of very high pretensions, as we understand, in Edinburgh, they are in general as common place matter as ever issued from the press; nor can we imagine what could induce him to print and publish them. That they are crude and hasty performances, is obvious; got up on the spur of the occasion, not because the divine has something new and important to communicate, not because they are the result of reading and reflection, but because he has a task to perform. They are not properly Lectures, for there is little exposition, and what there is, is neither original, nor important, nor impressive. They are ser-

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mons on long texts, hastily huddled together, with in general such trifling expositions and common-place explanations, as may be found in the most ordinary Bibles with notes, and in commentaries accessible to every reader. The 1st Lecture on Matthew v. 13—16. is a mere string of common-place reflections. The 2d on Luke xiii. 1—9. contains a very imperfect discussion of a very important subject. There is no reference to the extraordinary Providence to which the Jews were subject, and on the conviction of which their belief with respect to the Galileans, certainly rested. The passage is evidently calculated, and was probably intended to prevent Christians from such rash judgments, by assuring them of that which among the Jews of that age was peculiarly important, that Christians are in no respect under an extraordinary Providence, and that the evils of life furnish under the Christian dispensation no necessary mark of the Divine displeasure. In p. 42. we find a very vulgar expression, *up then and be doing*. The 3d Lecture on Matthew vi. 25—34. is on the whole a tolerable common-place performance, with some affectation of critical exactness of little importance. In p. 66, we find the word *meekness* used probably for *meekness*. The 4th Lecture on Luke ix. 51—56, is very well. We would earnestly advise the author, however, to cultivate, more than his general violence will allow us to conclude that he does, the liberality of mind and charity of heart which he affects to inculcate, with inferences rather hostile to those who differ from him. See p. 77, &c. The 5th Lecture on John xii 44—50, very common. The 6th Lecture on Luke vii. 18—23, a very ordinary discourse on Miracles, with great deficiency of exposition, and no direct reference to the prophetic language with which the passage, the transaction, and the testimony of the Baptist are, so essentially connected. The 7th Lecture on Luke vii. 24—35 is very unsatisfactory, if not erroneous. See p. 149, 150, and 156, &c. The 8th Lecture on Luke vii. 36—50, very meagre and declamatory. The 9th Lecture on Matt. vii. 1—11. No exposition, though there is admirable ground for it; a string of common place practical reflections. The 10th Lecture on Matt. vii. 12—20; a hasty, crude, and inaccurate performance on a subject, which, of all others, perhaps required the deepest attention, the most serious consideration, and the most accurate language, with here and there a good declamatory passage. The 11th Lecture on Acts iii. 12—16; tolerable, but hasty, and therefore inaccurate. The 16th verse of this passage distinctly marks the difference between Jesus and the Apostles. “The power by which we have cured this poor man is the very same with that by which HE accomplished all those

those extraordinary cures that rendered his life so illustrious for greatness and mercy." P. 249.

No, indeed, in him it was inherent, in them it was derived. He was the Master of the miracle, they were the mere ministers; and it is the precise object of St. Peter to mark this essential difference. Mr T. marks this indeed, but he does not mark it happily. He does not seem to catch the admirable force and contrast which the Apostle's words so distinctly indicate. The 12th Lecture on Acts iii. 17—21; tolerable, with something rather important, p. 270, &c. on the "union of righteousness and clemency which characterises the administration of God." There follows, however, as in many other parts of both volumes, a good deal of floundering, occasioned by the author's Calvinism, which, like every other human system, should be kept at a remote distance from all moral and evangelical teaching. We may say, without offence, of the dogmas of Calvin, even if we were to grant them to be true, that they are secrets which we cannot penetrate, and with which, in the belief of the Christian doctrine, and in the practice of the Christian life, we have happily nothing to do.

The 13th Lecture on Acts iii. 22—26. We may say of this what we said of the last. In page 292, we have the awkward expression, *the treatment they had given to Jesus*. In p. 293, Moses is called the *first of their* [Jewish] *prophets*. This is not true. The stream of prophecy commenced in Eden. Moses was the first who recorded the dealings of God with man, but not the first who communicated his will even to the Jews. His mission to Egypt was essentially connected with the prophecy issued in Eden, and with the succession of prophecies down to that of Jacob inclusive. Moses recorded these, but the Jews were acquainted with them before. In p. 295, Mr. T. says,

"These (including miracles) were the characters which usually distinguished those who bore the name of prophets." In p. 298, he says, "His (Moses) successors in the prophetic office were not so gifted or so honoured. Scarcely is there a miracle ascribed to any one of them till we come to Christ himself; and his life is emblazoned with interpositions of Divine power."

So striking a contradiction, in so short space, is rather remarkable. The latter assertion too is very inaccurate, and shews the culpable haste with which the author huddles his crudities together. Take the close of this Lecture as a specimen. The doctrine is sound and the moral good; if it is not quite consistent with the technicalities of Calvinism, the concern is his not ours.

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" But let not the obstinate and impenitent sinner presume to think, that, in the midst of his obstinacy and impenitence, he can possibly enjoy the benediction of Christ. Christ, indeed, is the Saviour of sinners. This is the light in which he is held forth in the Gospel: this is the very essence, the perfection, and the glory of his mediatorial character. It is in the capacity of sinners that we are to apply to him, because it is in this capacity that we absolutely need him, and that he primarily regards us. If we do not apply to him till we be righteous, we offer him a high affront; for this would proceed on the supposition, that he is not necessary to a most important part of our spiritual deliverance, or that he could not accomplish it. If we do not apply to him till we be righteous, our application can never take place at all; for how shall we become personally righteous, except through the sanctifying influences of his blood and Spirit? If we do not apply to him till we be righteous, we overturn the whole scheme of the Gospel; we defeat one of its great objects; we 'reject the counsel of God against ourselves.' At the same time let us never forget, that Christ was 'sent to bless us, in turning away every one of us from his iniquities.' Let us recollect, that one grand and essential end of his mission is to sanctify us. His teaching, his example, his death, his intercession, and his administration, all conspire to produce in us conformity to the divine will. The happiness which he imparts is indissolubly connected with the holiness which he requires, both as to this world, and that which is to come. Let it be our study, therefore, while we name his sacred name, and seek for an interest in his favour, to 'depart from all iniquity,' and to 'abound in those works of righteousness which are by him to the glory and the praise of God.' Amen." Vol. I. P. 315.

We cannot afford to follow Mr. Thomson, however he may be admired at Edinburgh, through the twelve Lectures of his second volume, in which we find much of that kind of see-saw Theology which may be strung together on the shortest notice from any common Bible with notes explanatory and critical. There are many expressions in both volumes which appear to us singular. Thus in Vol. I. p. 215, we have "unwearied applications at A throne of grace." In Vol. II, p. 57, "applications at A throne of grace,"—p. 114, "our supplications at A throne of grace,"—p. 155, "having A throne of prayer, we will approach it in faith,"—p. 269, "applications at A throne of prayer," and p. 302, "we go to THE throne of prayer, &c." This seems a singular expression, and the worthy author seems singularly fond of it. THE throne of grace we understand; it is the throne of God, to which we have access through Christ and the ordinances of his Gospel; but A throne of grace seems nonsense, and A or THE throne of prayer unintelligible. A friend informs us, that he once saw the Pope on Easter-day sitting on his throne in
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St. Peter's Church, at Rome, and receiving the communion; and that he often saw him on his throne in the private chapel of the palace on Monte Cavallo, during the ceremony of kissing the slipper. The Presbyterians have imitated his holiness, in the former instance, at their communion. Does Mr. T. mean this by a *throne*, or what does he mean? In Vol. I. p. 314, we have the expression to *heal sorrow*, it should certainly be *alleviate*; and to *inspire hope* where he undoubtedly means *gratify*. In Vol. II. he writes *professions* instead of *possessions*. In p. 118, he says, "the 'strait gate' means the Christian character—the character prescribed in the Gospel." This, to say the least, is a clumsy and inaccurate definition. In some of the subjects treated in this volume, there is a fine opportunity of explaining Eastern phraseology and manners, and the striking symbols of scripture language, so as to arrest and preserve attention. But Mr. T. must read much before he be qualified for such a task. In p. 133, he says, "Our Saviour had been *itinerating* in Galilee;" an absurd and awkward expression. In p. 186 and 7, we have a fine imaginary picture of the splendour and luxury in the house of a chief Pharisee, by whom our Saviour was entertained, which, to say the least, is altogether gratuitous and superlatively useless, if not silly. We had almost omitted to mention one eminent specimen of the accuracy of this profound Theologian. In Vol. II. p. 8—11, he contrasts the tenets of the Priests with those of the Sadducees:

"The Priests (he says) were Pharisees." "The Sadducees, on the other hand, were the infidels, or free-thinkers of those days." "What slaves," he adds, "must those Priests [Pharisees] have been, to associate in any purpose respecting the great interests of religion, so readily and so warmly with those [Sadducees] who might be said to be enemies of all true religion."

What a pity it is that men will write without making themselves masters of the subject which they undertake to teach! The Sadducees certainly erred against the spirit of the Jewish law, but not against the letter. They attended the Temple worship. There was no law nor custom to prevent them. They were not, by the tenor of the Jewish law, absolute infidels. "They were in the chief employs of the nation, *many of them were even priests*." Bishop Pearce says, the chief priests and other leading men were, for the most part, Sadducees. Persons of that sect served even in the high priest's office. Much learning is not necessary to know all this; but it is really very disgraceful in a dashing divine like Mr. T. not to know what so common a book even as *Cruden's Concordance*,
which

which we have quoted, can tell him. We would advise him to look into *Warburton's Divine Legation*, in which he will find some important information on a subject of which he seems but too ignorant.

In the 23d Lecture on Matth. vi. 9—15. We have Mr. Thomson's opinion respecting the Lord's Prayer at some length. Mr. T. has not the merit of novelty in the opinions which he here maintains; he seems to have taken them up as they afford him an opportunity both in the Lecture, and in other places, of dashing at the practice of the Church of England; which he delights, on all occasions, to condemn. In a *defence of the Church-government, faith, worship and spirit of the Presbyterians*, by John Anderson, of Dumbarton: Glasgow, 1714, 4to. p. 243, &c. the same side of the question is maintained by similar arguments. The Presbyterians of that age rejected the Lord's Prayer; as one of their number, Mr. James Kirktown acknowledged—"because it was the badge of the Episcopal worship." *Presbyterian Eloquence*, 11th edit. 1767, p. 11. Some of them rejected it with violence and blasphemy; as for example, Mr. James Urquhart, who said, "If ever Christ was drunk upon earth, it was when he made the Lord's Prayer." Ibid. p. 11. If it be contended that the book which we quote is no authority, we must maintain that the authority is undeniable. "An Apology for the Clergy [Episcopal] of Scotland, printed in London, 1693, lies now before us, in which a positive offer is made, p. 92. to prove the fact, and several blasphemies of equal enormity, by the best and most undeniable evidence. Many of the facts and phrases recorded in the *Presbyterian Eloquence*, are indeed very scandalous, and many of them very silly; but they remain unrefuted, and no impartial man can doubt their authenticity. Mr. T. in his 23d Lecture, adopts as much of the spirit of his predecessors as the spirit of the present times will permit; and if we have not been much misinformed respecting the impression produced on many respectable persons who heard the Lecture delivered, he has adopted somewhat more than is perfectly consistent with modern feeling. He maintains *first*, that the Lord's prayer is not obligatory as a form of Christian worship; because no further notice is taken of it after the regular institution of the Christian Church; neither in the Acts nor in the Epistles, nor did it ever constitute a part either of public or private worship for some centuries after the Apostolic age. If it was in constant use in the assemblies of the faithful, there was little reason to expect that it would be particularly mentioned in so short a summary as the Acts, or even in the Epistles; and if it was really meant to be confined to the very transient period of two or three years, it seems rather singular

lar that it should have found its way for everlasting preservation into so short a history as the Gospel, see St. John xx. 30, 31. With respect to the documents and practice of the ancient Church, of which Mr. T. speaks as decisively, p. 234, as if he were perfectly acquainted with them all, which we are confident he is not. We give him the following extract from *Bingham's Antiquities of the Christian Church*, vol. 1. p. 12. and refer him to the quotations and references made by that learned author at the bottom of his page.

“ More particularly, the use of the Lord's Prayer was the sole prerogative of the *πιστοι*, or believers. For then it was no crime, or argument of weakness, or want of the spirit, to use it, but an honour and privilege of the most consummate and perfect Christians. The catechumens were not allowed to say, *Our Father*, till they had first made themselves sons by regeneration in the waters of baptism. This is expressly said by *St. Chrysostom*, *St. Austin*, *Theodore*, and several others. And for this reason *Chrysostom* calls it *ευχηπιστων*; and *St. Austin oratio fidelium*, the prayer of the regenerate or believers, because it was their privilege and birth-right: it was given to them as their property, he says, and therefore they made use of it, having a right to say *Our Father*, which art in Heaven, who were born again to such a Father, by water and the Holy Ghost.”

St. Jerome, *Lib. 3. adv. Pelag.* says—*Sic docuit Apostolos suos ut quotidie in corporis illius sacrificio credentes audeant loqui, Pater Noster*—and *St. Cyril, Hieros. Cath. 5.* says, *Εἰτα μετὰ ταῦτα τὴν εὐχὴν λεγόμεν ἐκείνην ἣν ὁ σωτὴρ παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς.* We could scarcely expect more decisive proof of the primitive practice and feeling than these writers and those cited by Bingham furnish. We might also quote *Origen*, *St. Cyprian*, and *Tertullian*, each *de Oratione*, and *St. Athanasius de Incarnatione*. It is very easy, though it is not very wise, to make a sweeping assertion respecting authentic documents, as Mr. T. has done. If he attempt to verify it by a reference to facts and authorities, we think he will be astonished at his own presumption. Mr. T. maintains, 2ndly, that the Lord's Prayer was confined to his immediate followers, in mere condescension to their harmless prejudices, with some silly quibbling respecting the difference between St. Matthew and St. Luke, not worthy of notice. 3dly, He tells that the several parts of the Prayer (the whole except “as we forgive them that trespass against us”) were extracted from the liturgies that were in use among the Jews. He adds in a note, “It is not meant by this, that the Jewish Church had liturgies by divine institution; but that in point of fact liturgies were in use seems to be undeniable.” Then he goes on to assure us that this Prayer could not be intended

tended for Christians, since the "phraseology is adapted to the darker and more imperfect scheme of Judaism." 4thly, He acquaints us, that "by the kingdom of God, and the kingdom of heaven, we are to understand the dispensation of the Gospel, or the reign of Messiah;" which being now come we have no need to pray for it. We would advise this profound divine to borrow Schleusner's Lexicon, and he will perhaps find several other meanings equally legitimate, which will probably render the system of accommodation, which he graciously concedes, unnecessary. The most pointed and prevailing argument comes last.

"The Lord's Prayer is not preferred in the name of Christ, and surely we cannot suppose, that our Saviour would prescribe to us, as a set form, a prayer so **RADICALLY DEFECTIVE** as not to acknowledge the necessity of dependence upon his atonement and righteousness." P. 251.

We are disposed to think that this approaches almost as near to the blasphemy of Mr. James Urquhart recorded in the *Presbyterian Eloquence*, as the taste of the times would well admit, and we have been well assured, that it was heard with disgust by several Presbyterians of great respectability. This disgust was so loudly and so generally expressed (as the rumour goes, for personally we know nothing of the matter) that it has been whispered, as the cause of the two following Lectures, in which the author's system of accommodation is expounded, and in which he is pleased to consider this *Prayer so radically defective*, as very excellent when it has been explained, amended, augmented, and accommodated, by Andrew Thomson, A.M. Every learned, and every modest, and pious Christian will be disposed to think that the testimony of the ancient Church, which reaches up to an age of unquestionable purity, and the practice of all Churches, not excepting that of Scotland, so far as the authority of her directory, &c. goes, furnish a better criterion of the nature, and import, and obligation of this Prayer, than the rash and presumptuous whims of Mr. T., excited and urged on by his uncandid animosity against the Church of England. In the estimation of the primitive Church, and of the Church of England, the Lord's Prayer is peculiarly the prayer of Christians; and poorly indeed is he instructed in the very first elements of his religion who cannot find the atonement in the original phraseology of this divine form. By what means do we obtain the adoption of sons? By what system are we entitled to call God *our Father*? See Rom. viii. 15. and Gal. iv. 6. How are we enabled to hallow his name? On what ground do we hope for heaven, for a portion in his eternal kingdom? How come we to know his will? How are

we enabled to perform it? Through whose means do we look for grace and spiritual sustenance, of which our daily bread is a natural and striking emblem? Through whose merits do we look for pardon? Through whose aid do we expect to avoid or overcome temptation? Through whose victory do we look for triumph over the evil one, our first and final foe? No form of words will convey their meaning to his mind, who obstinately shuts his eyes and ears against the plainest import of language, verified and enforced by the most explicit declarations of Scripture, and by the universal practice of the Church. The Lord's Prayer, like every thing else which is important, requires to be studied in order to be understood; but when it is thus understood, as the means are within the reach of the meanest capacities, it requires in the use of it no such system of accommodation as Mr. T. presumptuously proposes. There stands the form dictated by the Son of God. A lifeless form it is, if you please; but there it stands. It is in our power to study it, and, in our use of it, it is our indispensable duty to add the spirit which the use of it infers and requires. Mr. T. says, p. 256,

"That trimmed and artificial system, which would prescribe to us, in our private intercourse with heaven, the same circle of ideas, and the same mode of expression, and the same consumption of time, is quite inconsistent with the nature of genuine piety, and must very soon have the effect of extinguishing it altogether in the breast."

What does Mr. T. mean? In private prayer Christians may be left, as they are generally left, to their own choice; but they cannot use the Lord's Prayer in their daily devotions with any seriousness without feeling their constant dependence on Him whose adoption they enjoy, and whose blessing they crave; without enforcing all the charities, and all the watchfulness of the Christian character. Those Christians who have no form for public prayer, are subject to a system of worship which we think radically deficient. We have no quarrel with them on this account. It is their misfortune, perhaps, more than their fault. But we never can allow them to decry that as a blemish which we, and the vast majority of Christians in every age, consider as essential to public worship. He must be a bold man who will contend, that the discretion of every minister is equal to the delicate task of leading as he ought the devotions of a multitude. But suppose him equal to it, he must have one form or many. If one is good, many are useless, and must be injurious; for till the people are acquainted with his form or forms, they cannot join or follow him with any devotion. That there is a clear want of decency and devotion in Scotch Churches, we believe no man will deny, who

is competent to give evidence on the subject; and that this arises from the people having no part in the performance, and no certain anticipation of the matter of their public prayers, is, we think, notorious. Our public wants and wishes are in the gross always the same. Why need we therefore search for new forms of expression? Give the people one good form, or several conceived in general terms, and combining all the wants, and wishes, and gratitude of the Christian character; instruct them in the use of it, or of them; enable them to add the spirit to the form, and to direct their minds with steady devotion to the import of the words which they hear and utter, applying them mentally to their own necessities, and you do all which public prayer requires or admits. Extempore prayer in a public congregation is not only an absurdity precluding of necessity the possibility of devotion in the stupid and staring multitude, but contrary as it decidedly appears to us to the fundamental law of Christian worship. See St. Matt. xviii. 19, 20. In the passage* referred to, a previous agreement, as to the petitions preferred in public prayer among Christians, is rendered indispensable. If it be replied that Presbyterian prayers are not now extempore, we readily believe and allow the assertion; but we must still contend that theirs is an imperfect and defective system; for there must be many in each of their assemblies ignorant of the matter, and not agreed in the nature and import of the petitions presented in their hearing. Liturgies may be imperfect, deficient, or redundant; but still they are known to all, or they may be; and the most essential parts of Christian worship will always be found in them to the consolation of every sincere and pious worshipper. There stands

* The violence of the Presbyterians, especially about the period of the Perth articles against administering the Lord's Supper or Baptism even in cases of necessity in private houses, has often struck us as being in direct contradiction to this fundamental law of Christian worship. They seem to think and act as if the sacraments, worship, &c. were only effectual in a mob, and that instead of being God's ordinances, they are some how or other affected by the number of persons present. It is eminently singular too, that the Scottish Churches are never opened for worship or prayers only, and the people cannot imagine (we have often heard them declaim on the absurdity of the practice) why we should read prayers to two, three, or a dozen. Their mobs are never assembled for the purpose of prayer and praise alone, but to hear a sermon, and accordingly the usual phrase is not "going to Church," or "to prayers," but *to sermon—we have been at sermon—it happened between sermons.*

the form open to all, and to which each individual, when he joins the public assembly, is required, and enabled, if he be not wanting to himself, to add the spirit of true and fervent devotion. Why it should be necessary for Christians, in approaching the Throne of God, to imitate the vain and volatile Athenians in the search of novelty we cannot imagine. To him who is actuated by true devotion, novelty of expression will have no charms. It is calculated to distract the attention, but not to promote piety or edification. We had intended to add a few words on the two articles on the Lord's Prayer, referred to in the Edinburgh Christian Instructor; but we have already exceeded our limits, and the ignorance displayed by the writers is so great, and their presumption so gross, as to render it needless to drag them from their obscurity, and we really feel that it would be improper to shock Christian ears with their impertinence.

In taking our leave of Mr. A. Thomson at this time, we would seriously advise him to give a truce at length to the Church of England and the Episcopalians of Scotland. His enmity does them no injury, and himself no honour. For, however he may have hitherto been flattered by himself, and by friends as rash and warm as himself, he has really proved himself rather a shallow theologian at best. We would advise him therefore to bestow as large a portion of his time as he can spare, for a series of years, to the study of his profession, during which he should write as little as possible, and publish nothing. He has yet much to learn, and we should augur some good of him if we could convince him of his ignorance on some important points on which he delights to dogmatize.

ART. VIII. ROMAN CATHOLIC QUESTION.

WE recommend to the attentive perusal of our readers, a late publication, entitled "*The Dangers with which Great Britain and Ireland are now menaced, by the Demands of Irish Roman Catholics, shewn, and proved from authentic Documents.*" Signed "FABRICIUS*." Price 3s. and Appendix, 1s. 6d. It is much to be wished, that Lords Harrowby, Castlereagh, Grenville, Mr. Canning, and other leading advocates of conces-

*. Published by Messrs. Rivington, St. Paul's Church-yard. Sold also by Stockdale, 41, Pall-Mall; Hatchard, Piccadilly; Keene, Dublin.

sion, would duly consider the important documents adduced in this publication. If they shall do so with candour, we venture to promise them, that they will find the fallacy of their arguments, and the dangers of their measures exposed, and the reasonings of Lord Liverpool, Mr. Peel, and the other powerful supporters of the Church and Constitution, fully confirmed.

The author of the publication before us, proposes to establish the two following propositions.

“ 1. Concession to the claims of the Roman Catholic party in Ireland, would endanger the Protestant Church, and the whole Protestant interest in that country.

“ 2. Such concession would endanger the peace and security of Great Britain.”

The arguments advanced to prove these propositions, well deserve the serious attention of the public; and evince the necessity of a firm and decisive resistance, on the part of the Protestants of the united kingdom, to those demands which are urged (session after session) by Roman Catholic advocates, with such indefatigable and mischievous activity. We have seen it stated in some of the public prints, that LORD GRENVILLE, (*while advocating the claims of the College of Maynooth, against the UNANIMOUS PETITION OF THE UNIVERSITY OF OXFORD!!*), asserted, that they who were adverse to concession, opposed the measure, “lest it should bring about evils, *no man knew of what nature*; and might shake our establishments, *no man knew in what manner* *.” The publication now under our consideration, is recommended to his Lordship’s attention, as calculated to give him some very useful information on a subject, with which, we lament, that he appears to be so little acquainted.

But perhaps the most interesting part of this important treatise, is the view which it presents of the tenets *now* maintained by the Roman Catholic priesthood in these countries. To this part of the subject, we wish to direct the particular attention of Protestants in general. The principal authority cited for these tenets, is a late work by an eminent English Roman Catholic priest, which, within the last year, received the unqualified approbation and praise of the first divines at Rome, and which was, in consequence, officially sanctioned as orthodox, from the PALACE of the POPE. The following extracts from the work before us, may afford *specimens* of the Romish tenets.

* The Note from p. 214—217, of the Appendix, may answer Lord Grenville.

"Of the nature and supposed criminality of what the Romish priesthood term "*heresy*."

"The crime of *HERESY*," (says the Defender * of Popery) is an obstinate opposition to any article of DEFINED FAITH;" that is, to any thing defined as an article of faith, by any of the General Councils of the Romish Church, &c.

"In fact, my brethren, if we may be permitted to judge of the enormity of a crime from its consequences, there is none before Heaven of a *BLACKER DIE* than *HERESY*."

"Such is the nature and enormity of that crime, of which, according to the avowed tenets of the Romish priesthood, the king, and all his protestant subjects, who shall adhere to their religion, are guilty."

"The English Roman divine echoes the damnatory decrees of the Council of Trent against them. He farther states, that "*the different sects of reformists, which have shewn themselves in this and other countries of Europe, within the two last centuries, were ALL engendered in the HERESY of LUTHER.*" He describes the "*Church of England as the eldest of her heretical sisterhood.*" He calls upon Christians to anathematize all Protestant preachers, applying to them, (after the example of the Romish Councils) the denunciation of Scripture, "*LET HIM BE ANATHEMA:*" and he adds; "*Christians, give ear to this SOLEMN IMPRECATION of the Apostle; and know, that as the word of truth, it shall be ratified at the last day, to the ETERNAL confusion of those who TEACH, as well as of those who obstinately adhere to error.*"

"Having stated that Protestants "*originally separated from the parent stock in two grand branches, the LUTHERAN and the CALVINISTIC, which have since been again rent and split into divisions almost innumerable.*" He adds, that "*in their minutest sections, they still display the characteristic features of the ORIGINAL HERESIES of the TWO HERESIARCHS.*" He speaks of the Calvinistic branches as having made a wider, and of course a more criminal separation from "*Catholic unity.*" And, as if fearful lest it should be supposed that the wider separation of Presbyterianism, could lessen the awful severity of divine vengeance against the Church of England, he thus proceeds:—"Until the Reformation, the Church of England was a limb of the TRUE VINE, and, abiding in it, brought forth much fruit. She shot her branches into every corner of these islands, and every cluster gave delight to the HUSBANDMAN, because HE saw that it was HIS OWN VINE, the vine that HE had planted: but, having been once severed by the destructive hand of schism, with a HATEFUL eye HE now views the sickly sprouts which issue from its fallen, crushed, and broken branches. As the branch can not bear fruit except it abide in the vine; so THIS

* Viz. the English Roman Catholic priest above referred to, and now sanctioned from Rome.

shall wither, and they shall gather it up, and cast it into the fire, and it shall burn."

"Here we find an authoritative, and more particular statement of the well-known tenet of the Romish priesthood of Ireland, respecting the divine decree for the destruction of the Church of England, and of all Protestant churches; that tenet, which the friend and favourite of their hierarchy, Dr. Drumgoole, proclaimed amidst the enthusiastic shouts and applauses of his Irish Roman Catholic auditory *," &c.

"Tenets of the Romish priesthood respecting the Protestant BISHOPS AND CLERGY.

"The following are some of the statements now published by the distinguished and reverend defender of Popery, or (as he is described in the account from Rome) "*this most distinguished and well deserving Defender of Religion*;" respecting the Protestant Bishops and Clergy of the united kingdom.

"After having asserted the well-known tenet of the Romish Creed, that the revealed word of God cannot be known from Scripture; but that it must also be learned from *Roman Catholic tradition*; and determined by the sole authority of the *Romish Church*;" and that, of course, "*the instructors of*" his "*Protestant brethren seldom or NEVER unfold to the people the revealed word.*" He adds, "*How important, however, does THIS SUBJECT become, when we reflect that the greatest CURSE which the Almighty can inflict on any people, is to withdraw the lights of instruction, to abandon them to the desires of their own hearts, and leave them a prey to FALSEHOOD and DECEPTION. With this species of VENGEANCE, God often chastised the unfaithful Jews; in punishment for their impieties, he imposed silence on HIS PROPHETS, and in their place permitted innumerable seducers to rise up to delude and mislead the multitude; so that, as we learn from the third book of Kings, no less than four hundred false prophets were assembled at one time, in the single kingdom of Israel.*"—Here he represents the decay of Popery in England, as an instance of the vengeance of the Deity imposing silence on the *Romish Priests*; and, in their place, permitting Protestant teachers, "*innumerable seducers,*" to delude and mislead the multitude." But, his words which immediately follow, deserve particular attention. "*Yes, I repeat, THIS is the SEVEREST CURSE with which the Almighty visits the sins of any people. MORE MERCIFULLY does he pursue them with PESTILENCE, FIRE, and SWORD. And yet, on how many millions of our fellow subjects, does the DIVINE JUSTICE THUS SECRETLY REVENGE ITSELF! For an ETERNITY will they be the willing, but unhappy victims of their delusion. According to their own desires (writes the Apostle) "they heap to themselves teachers."* (2 Tim. i. 3.)

“ In this description, and this sentence, he includes all the faithful Protestants of Great Britain, King, Legislature, Bishops, Clergy, ALL of the Established Church, and Protestant Dissenters of every denomination.” He adds, “ *In fact, I think it impossible to condemn too strongly the inconsiderate folly of our countrymen, who are in the habit of attending different descriptions of preachers, believing that all announce the word of God. How many Christians, FOR INSTANCE, after expressing themselves pleased and edified with what they have one Sunday heard from the Protestant BISHOP OF LONDON, will listen, with equal satisfaction, the following week, to a CATHOLIC PREACHER! But, does not COMMON SENSE suggest to them, that ONE of the TWO must necessarily be an EMISSARY OF THE SPIRIT OF DARKNESS; a DISCIPLE OF THE FATHER OF LIES; an advocate of error.*” The Bishop of London is selected as *representative* of the devil’s emissaries and disciples.

“ Here we find one of the highest Popish authorities in the united kingdom, proclaiming from the pulpit, and from the press of the metropolis, that ALL the Protestant Bishops and Clergy are *emissaries of Satan, seducers, deluding and misleading* all who follow them, to eternal misery, the *severest curse with which the Almighty* visits the crimes of any people: and that the Divine Governor of the world deals *more mercifully* with a people, when he pursues them with *pestilence, fire, and sword*, than when he suffers them to be instructed by such teachers.”

If the tenets above stated and remarked upon, were merely the unauthorized effusions of an individual, they might deserve no attention; but, in the publication before us, we find copies of the official documents of approbation* of these, and all the other mischievous tenets asserted in the same work. These documents were issued at Rome, and sanctioned from the Palace of the Pope in May and June last; and they contain high and unqualified praise of the Roman Catholic author, and of his whole work. One of the Roman approbations concludes with these words.

“ *I declare, that multiplied editions of this work, so WORTHY TO BE CASED IN CEDAR AND GOLD, will be profitable, and highly advantageous to the Catholic Church †.*”

We recommend it to our readers, to consult the publication before us, for a fuller view of the Romish tenets, and of *their connexion with the great question of legislative concession*: they will find it to contain unanswerable proofs of the truth of the

* See Appendix, p. 190—192.

† Appendix, p. 192.

observation attributed to Mr. Peel, when ridiculing the absurd idea of concessionists, that their plan would give to the Protestants and Roman Catholics, the *same interests* in defence of their common government.

“ The same interests ! ” — “ You confirm the Protestant establishment, as an essential part of the government, and then *assume*, that the Protestant and Roman Catholic will have the same interest in maintaining that government ! You may declaim as you will, and make what preambles you please ; but, the FORCE OF NATURE, and the SPIRIT OF RELIGION, are opposed to you ; they contradict your preambles, and confute your declamation *.”

In another point of view, the publication before us is well deserving the public attention. It points out the near connexion of the question of concession with the VITAL INTERESTS OF GREAT BRITAIN. We shall conclude our remarks with the expression of our earnest hope, that the PROTESTANTS OF THE UNITED KINGDOM will not suffer themselves to be harassed and wearied into submission to the RUINOUS MEASURE, so obstinately and indefatigably pressed on the parliament and the country. The path of safety is obvious. Anomalies between the two countries may require to be regulated : the English Roman Catholics admitted to the same privileges which the Irish now enjoy : *certain offices*, not interfering with the great constitutional principle, of a GOVERNMENT EXCLUSIVELY PROTESTANT, may be opened to Roman Catholics in both countries : but, let *such an arrangement* be accompanied by a measure calculated to render it FINAL and CONCLUSIVE. To devise such a measure, may be difficult : but we trust that the firm and able minister, who *leads* the councils of the Regent, will direct the great powers of his mind, and the commanding influence, which HE so justly possesses, to the accomplishment of such a measure : and that, having conducted his country in safety, through all the *external* perils which surrounded her ; that he will secure her against this, one of the greatest *internal* dangers, that menace her peace and welfare.

* Speech of Mr. Peel, published by Murray, Albemarle-street, p. 34.

ART. IX. *Comic Dramas, in three Acts. By Maria Edgeworth, Author of "Tales of Fashionable Life," &c. &c. 8vo. pp. 381. Hunter. 1817.*

OF the talent of Miss Edgeworth, in the construction of a narrative, we have had many proofs. Her fault is perhaps the exuberance of her machinery, and the undisciplined licence which she allows to her inventive powers. The history, however, never stands still, the characters continue moving with vast rapidity, and the incidents are multiplied with considerable ingenuity. But it is in the delineation of character that Miss Edgeworth especially excels. Long residence and attentive observation in our sister island have enabled her not only to delineate the general character of the Irish with spirit and accuracy, but to present us with the most amusing varieties of the same genus. In her portraits of the English she is conspicuous for her ingenuity rather than for her accuracy; her outline is good, but the colouring is generally overcharged. Miss Edgeworth has now entered into a new field of exertion, for which the talents that she has already displayed might, in many respects, appear to promise her success. But it is not the general power alone of delineating character or of creating incident, that is necessary for dramatic composition, it is the particular knowledge of those situations which add a prominency to the distinguishing features of the one, and an interest to the bustle of the other. Many a character will amuse in a description which will tire upon the stage, and many an incident may please in the fiction of a narrative which may disgust in the reality of representation. Of these difficulties Miss Edgeworth appears to be fully aware; in her Preface, therefore, she entreats the indulgence due to a first attempt. To one who has already afforded us so much legitimate amusement it would be in the highest degree unfair to refuse so fair and so modest a request; we are willing, therefore, in these first *essays* to discover the promise of excellence to come, and to anticipate the success of some future effort in the failure of the present.

The volume before us consists of three dramatic pieces, "Love and Law"—"The two Guardians"—"The Thistle, Rose, and Shamrock." In the first and last of these the scene is laid in Ireland, and, as may be naturally supposed, display the more perfect delineation of character. The plot of the first is trifling, being founded entirely on the feuds or *factions* of two rival families in an Irish market town; to the contending parties are added a consequential English justice of peace, and a rascally Irish attorney. The latter character is well drawn, especially when

when in collusion with the former, as the following scene will shew.

“ SCENE II.

“ *O’Blaney’s Counting-House,*

“ *Gerald O’Blaney (alone at a Desk covered with Papers.)*

“ *O’Bla.* Of all the employments in life, this eternal balancing of accounts, see-saw, is the most sickening of all things, except it would be the taking the inventory of your stock, when you’re reduced to *invent* the stock itself;—then that’s the most lowering to a man of all things! But there’s one comfort in this distillery business—come what will, a man has always *proof spirits*.

“ *Enter Pat Coxe.*

“ *Pat.* The whole tribe of Connaught men come, craving to be ped for the oats, counsellor, due since last Serapht * fair.

“ *O’Bla.* Can’t be ped to day, let ’em crave never so.—Tell ’em *Monday*; and give ’em a glass of whiskey round, and that will send ’em off contint, in a jerry.

“ *Pat.* I shall—I will—I see, Sir.

“ *(Exit Pat Coxe.)*

“ *O’Bla.* Asy settled that!—but I hope many more duns for oats won’t be calling on me this day, for cash is not to be had:—here’s bills plinty—long bills, and short bills—but even the kites which I can fly as well as any man, won’t raise the wind for me now.

“ *Re-enter Pat.*

“ *Pat.* Tim M’Gudriken, Sir, for his debt—and talks of the sub-sheriff, and can’t wait.—

“ *O’Bla.* I don’t ax him to wait—but he must take in payment, since he’s in such a hurry, this bill at thirty-one days, tell him.

“ *Pat.* I shall tell him so, plase your Honor,

“ *(Exit Pat.)*

“ *O’Bla.* They have all rendezvous’d to drive me mad this day; but the only thing is to keep the head cool.—What I am dreading beyant all, is, if that ould Matthew M’Bride, who is as restless as a ferret when he has lodged money with any one, should come this day to take out of my hands the two hundred pounds I’ve got of his—Oh then I might shut up. But stay, I’ll match him—and I’ll match myself too—that daughter Honor of his is a mighty pretty girl to look at, and since I can’t get her any other way, why not ax her in marriage. Her portion is to be——

“ *Re-enter Pat.*

“ *Pat.* The protested note, Sir—with the charge of the protest to the back of it, from Mrs. Lorigan; and her compliments, and to know what will she do?

* “ Shrovetide.”

" *O'Bl.* What will I do, fitter to ax.—My kind compliments to Mrs. Lorigan, and I'll call upon her in the course of the day, to settle it all.

" *Pat.* I understand, Sir.

(*Exit Pat.*)

" *O'Bl.* Honor M'Bride's portion will be five hundred pounds on the nail—that would be no bad hit, and she a good clever likely girl.—I'll pop the question this day.

" *Re-enter Pat.*

" *Pat.* Corkeran the cooper's bill, as long as my arm.

" *O'Bl.* Oh! don't be bothering me any more.—Have you no sinse?—Can't you get shut of Corkeran the cooper without me?—Can't ye quarrel with the items—tear the bill down the middle if necessary, and send him away with a flay (flea) in his ear to make out a proper bill—which I can't see till to-morrow, mind. I never pay any man on fair day.

" *Pat.* (*Aside.*) Nor on any other day. (*Aloud.*)—Corkeran's my cousin, counsellor, and if convenient, I'd be glad you'd advance him a pound or two on account?

" *O'Bl.* 'Tis not convenient, was he twenty times your cousin, Pat.—I can't be paying in bits, nor on account—all or none.

" *Pat.* None then, I may tell him, Sir.

" *O'Bl.* You may—you must; and don't come up for any of 'em any more—It's hard if I can't have a minute to talk to myself.

" *Pat.* And it's hard if I can't have a minute to eat my breakfast too, which I have not.

(*Exit Pat.*)

" *O'Bl.* Where was I—I was popping the question to Honor M'Bride.—The only thing is, whether the girl herself wouldn't have an objection:—there's that Randal Rooney is a great bachelor of her's, and I doubt she'd meant to prefer him before me, even when I'd purpose marriage.—But the families of the Rooneys and M'Brides is at variance—then I must keep 'em so.—I'll keep Catty Rooney's spirit up, niver to consent to that match.—Oh! if them Rooneys and M'Brides were by any chance to make it up, I'd be undone—but against that catastrophe, I've a preventative.—Pat Coxe!—Pat Coxe! where are you, my young man?

" *Enter Pat* (*wiping his mouth*).

" *Pat.* Just swallowing my breakfast.

" *O'Bl.* Mighty long swallowing you are.—Here—don't be two minutes, till you're at Catty Rooney's, and let me see how cleverly you'll execute that confidential embassy I trusted you with.—Touch Catty up about her ould antient family, and all the kings of Ireland she comes from.—*Blarney* her cleverly, and work her to a foam against the M'Brides.

" *Pat.* Never fear, your honor.—I'll tell her the story we agreed on' of Honor M'Bride meeting of Randal Rooney behind the chapel.

" *O'Bl.* That will do—don't forget the ring:—for I mane to put another on the girl's finger if she's agreeable, and knows her

own

own interest.—But that last's a private article.—Not a word of that to Catty, you understand.

“*Pat.* Oh! I understand—and I'll engage I'll compass Catty, tho' she's a cunning shaver.

“*O'Bla.* Cunning!—No,—she's only hot tempered, and asy managed.

“*Pat.* Whatever she is, I'll do my best to please you.—And I expect your honor, counsellor, won't forget the promise you made me, to ask Mr. Carver for that little place—that situation that would just shute me.

“*O'Bla.* Never fear, never fear.—Time enough to think of shutting you, when you've done my business. (*Exit Pat.*)

That will work like barm, and ould Matthew, the father, I'll speak to myself genteelly.—He will be proud, I warrant, to match his daughter with a gentleman like me:—but what if he should smell a rat, and wanting to be looking into my affairs.—Oh! I must get it sartified properly to him before all things, that I'm as safe as the bank, and I know who shall do that for me—my worthy frind, that most consequential magistrate, Mr. Carver, of Bob's Fort, who loves to be advising and managing of all men, women, and children, for their good; the most tiresome vain proser on earth!—'Tis he shall advise ould Matthew for *my* good.—Now Carver thinks he lades the whole county, and ten miles round—but who is it lades him I want to know? Why, Gerald O'Blancy.—And how?—Why, by a spoonful of the univarsal panacea, *fluttery*—in the vulgar tongue *flummery*. (*A knock at the door heard.*) Who's rapping at the street?—Carver of Bob's Fort himself, in all his glory this fair day.—See then how he struts and swells.—Did ever man, but a pacock, look so fond of himsel with less rason?—But I must be caught deep in accounts, and a balance of thousands to credit. (*Sits down to his desk, to account books.*) Seven thousand! three hundred, and two pence. (*Starting and rising.*) Do I see Mr. Carver of Bob's Fort?—Oh! the honor—

“*Carv.* Don't stir, pray—I beg—I request—I insist.—I am by no means ceremonious, Sir.

“*O'Bla.* (*Bustling and setting two chairs*) No, but I'd wish to shew respect proper to him I consider the first man in the county.

“*Carv.* (*Aside.*) Man! gentleman, he might have said.

“(*Mr. Carver sits down and rests himself consequentially.*)

“*O'Bla.* Now, Mr. Carver of Bob's Fort, you've been over fartiguing yourself.

“*Carv.* For the public good. I can't help it, really.

“*O'Bla.* Oh; but, upon my word and honor, its too much—there's rason in all things.—A man of Mr. Carver's fortin to be slaving!—If you were a man in business like me, it would be another thing.—I must slave at the desk to keep all round.—See, Mr. Carver, see!—Ever since the day you advised me to be as particular as yourself in keeping accounts to a farthing, I do, to a fraction, even like state accounts, see!

Carv.

"Carv. And I trust you find your advantage in it, Sir.—Pray how does the distillery business go on ?

"O'Bla. Swimmingly ! ever since that time, Mr. Carver, your interest at the Castle helped me at the dead lift, and got that fine took off.—'Tis to your purtiction, encouragement, and advice entirely, I owe my present unexampled prosperity, which you prophesied ; and Mr. Carver's prophecies seldom, I may say never, fail to be accomplished." P. 16.

The trial of the combatant is certainly an amusing scene upon paper, there are points indeed which might tell upon the stage, but no theatrical company with which we are acquainted would furnish a sufficiency of Irish actors to give it the desired effect.

The second Drama presents us with a rich young heir, whose father has left him under the guardianship of two persons, with the liberty of choosing under the controul of which he will place himself. The one of them is a needy Peer in fashionable life ; the other an honest home-bred country gentleman. The arts employed by the various members of the noble family to influence the choice of the young man, in the hopes of a marriage with the daughter are well drawn. One or two might produce a considerable stage effect ; but upon the whole, the piece is meagre, and but a bad echo of some former and more spirited productions of the same pen.

The third Drama is again founded in Irish low life. The character of an inn-keeper, who is rather too good a customer to his own whiskey ; of his pert daughter, who has learnt the airs of a provincial boarding school, and of a maid of all work, are pourtrayed to the life. The following scene cannot fail of amusing.

"Enter Christy Gallagher, kicking the door open.

"Christy. Can't I, dear ?—what will hinder me ?—Give me the key of the spirits, if you please.

"Miss G. Oh, Sir ! sees how you are walking through all my things.

"Christy. And they on the floor !—where else should I walk, but on the floor, pray, Miss Gallagher ?—Is it, like a fly, on the ceiling you'd have me be, walking with my head upside down, to please you.

"Miss G. Indeed, Sir, whatever way you're walking, it's with your head upside down, as any body may notice, and that don't please me at all—isn't it a shame, in a morning ?

"Christy. Phoo ! don't be talking of shame, you that knows nothing about it. But lend me the key of the spirits, Florry.

"Miss G. Sir, my name's Florinda—and I've not the key of the spirits at all, nor any such vulgar thing.

"Christy. Vulgar ! is it the key ?

"Miss G. Yes, Sir, It's very vulgar to be keeping of keys.

"Christy

"*Christy.* That's lucky, for I've lost all mine now. Every single kay I have in the wide world now I lost, barring this kay of the spirits, and that must be gone after the rest too, I b'lieve, since you know nothing of it, unless it be in this here chist.

(*Christy goes to the chest.*)

"*Miss G.* Oh mercy, Sir!—Take care of the looking-glass, which is broke already. Oh then, father, 'tis not in the chist 'pon my word and honor now, if you'll b'lieve; so don't be rummaging of all my things.

(*Christy persists in opening the chest.*)

"*Christy.* It don't signify, Florry; I've granted myself a gineal sarch-warrant, dear, for the kay; and by the blessing, I'll go clane to the bottom o' this chist. (*Miss Gallagher writhes in agony.*) Why what makes you stand twisting there like an eel or an ape, child?—What, in the name of the ould one, is it you're afeard on?—Was the chist full now of love-letter scrawls from the Grand Signior or the Pope itself, you could not be more tinder of them.

"*Miss G.* Tinder, Sir!—to be sure, when it's my best bonnet I'm thinking on, which you are mashing entirely.

"*Christy.* Never fear, dear! I won't mash an atom of the bonnet, provided always, you'll mash these apples for me, jewel. (*He takes apples out of the chest.*) And wasn't I lucky to find them in it? Oh, I knew I'd not search this chist for nothing.—See how they'll make an illigant apple-pie for Mr. Gilbert now, who loves an illigant apple-pie above all things—your illigant self always ex-cipted, dear.

(*Miss Gallagher makes a slight curtsy but motions the apples from her.*)

"*Miss G.* Give the apples then to the girl, Sir, and she'll make you the pie, for I suppose she knows how.

"*Christy.* And don't you then, Florry?

"*Miss G.* And how should I, Sir?—You didn't send me to the dancing-school of Ferrinafad to larn me to make apple-pies, I conclude.

"*Christy.* Troth, Florry, 'twas not I sint you there, sorrow fut (foot) but your mother; only she's in her grave, and it's bad to be talking ill of the dead any way. But be that how it will, Mr. Gilbert must get the apple-pie, for rasons of my own that need not be mintioned. So, Biddy! Biddy, girl! Biddy Doyle!

"*Enter Biddy, running with a ladle in her hand.*

"*Christy.* Drop whatever you have in your hand, and come here, and be hanged to you. And had you no ears to your head, Biddy?

"*Biddy.* Sure I have, Sir—ears enough. Only they are bothering me so without, that pig and the dog fighting, that I could not hear ye calling at-all-at-all.—What is it?—For I'm skimming the pot, and can't lave it. (*Miss Gallagher goes on dressing.*)

"*Christy.* It's only these apples, see!—You'll make me an apple-pie, Biddy, smart.

"*Biddy.* Save us, Sir!—And how will I ever get time, when I've

I've the hash to make for them Scotch yet? Nor can I tell, for the life of me, what it was I did with the onions and scallions neither, barring by great luck they'd be in and under the press here,—(*Running to look under the press*)—which they are, praised be God! in the far corner. (*Biddy stretches her arm under the press.*)

“Christy. There's a nice girl, and a 'cute cliver girl, worth a dozen of your Ferrinafads.

(*Biddy throws the onions out from under the press, while he speaks.*)

“Miss G. Then she's as idle a girl as treads the earth, in or out of shoe-leather, for there's my bed that she has not made yet, and the stairs with a month's dust always! and never ready by any chance to do a pin's worth for one, when one's dressing.

(*A drum heard; the sound seems to be approaching near.*)

“Christy. Blood! the last rowl of the drum, and I not got the kay of the spirits.

“Miss G. Oh, saints above! what's gone with my plaid scarf?—and my hair behind, see!

(*“Miss Gallagher twists up her hair behind—Biddy gathers up the onions into her apron, and exit hastily.—Christy runs about the room in a distracted manner, looking under and over every thing, repeating—The kay! the kay! the kay!”*)

“Christy. For the whiskey must be had for them Scotch, and the bottled beer too for them English; and how will I get all or any without the kay? Bones, and distraction!

“Miss G. And my plaid handke'cher that must be had, and where will I find it?—in the name of all the damons in this chaos you've made me out of the chist, father? And how will I git all in again, before the drum-major's in it?

“Christy. (*Sweeping up a heap of things in his arms, and throwing them into the chest.*) Very asy, sure! this ways.

“Miss G. (*Darting forward.*) There's the plain handkecher.—(*She draws it out from the heap under her father's arm and smooths it on her knee.*) But, oh! father, how you are making hay of my things!

“Christy. Then I wish I could make hay of them, for hay is much wanting for the horses that's in it.

“Miss G. (*Putting on her plaid scarf.*) Weary on these pins! that I can't stick any way at all, my hands all trimble so,—Biddy! Biddy! Biddy, can't ye?—(*Re-enter Biddy, looking bewildered.*) Just pin me behind, girl—smart.

“Christy. Biddy, is it?—Biddy, girl, come over and help me tramp down this hay.—(*Christy jumps into the chest.*)

“Miss G. Oh, Biddy, run and stop him, for the love of God! with his brogues and big feet.

“Biddy. Oh, marcy! that's too bad, Sir; get out o' that if you please, or Miss Flory will go mad, sure! and the major that's coming up the street,—Oh, Sir, if you please, in the name of mercy:

“Christy.

"*Christy.* (*Jumping out.*) Why, then, sittle it all yourself, Biddy, and success to you; but you'll no more get all in again afore Christmas, to the best of my opinion, no more, see! than you'd get bottled porter, froth and all, into the bottle again, once it was out.

"*Miss G.* Such comparisons!—(*tossing back her head.*)

"*Christy.* And caparisons!—(*pointing to the finery on the floor.*) But in the middle of it all, lend me the poker, which will answer for the master-kay, sure!—that poker that is houlding up the window—can't ye, Biddy,

"(*Biddy runs and pulls the poker hastily from under the sash, which suddenly falls, and every pane of glass falls and breaks.*)

"*Christy.* Murder! and no glazier!

"*Miss G.* Then, Biddy, of all girls, alive or dead, you're the awk'ardest, vulgarest, unluckiest to touch any thing at all.

"*Biddy.* (*Picking up the glass.*) I can't think what's come to the glass, that makes it break so asy to day! sure I done it a hundred times the same, and it never broke wid me afore.

"*Christy.* Well! stick up a petticoat, or something of the kind, and any way lend me hould of the poker, for in lieu of a kay, that's the only frind in need!

(*Exit Christy with the poker.*)

"*Miss G.* There, Biddy, that will do—any how. Just shut down the lid, can't ye? and find me my other shoe. Biddy—then, lave that,—come out o' that, do girl, and see the bed!—run there, turn it up just any way;—and, Biddy, run here,—stick me this tortoise comb in the back of my head—oh! (*screams and starts away from Biddy.*) You ran it fairly into my brain, you did! you're the grossest! heavy handiest!—fit only to wait on Sheelah na Ghirah, or the like.—(*Turns away from Biddy with an air of utter contempt.* But I'll go and resave the major properly.—(*Turns back as she is going, and says to Biddy.*) Biddy, settle all here, can't ye?—Turn up the bed, and sweep the glass and dust in the dust corner, for its here I'm bringing him to dinner,—so settle up all in a minute, do you mind me, Biddy! for your life!

(*Exit Miss Gallagher.*)

It was wise perhaps in Miss Edgeworth to have made a trial for the proof of her dramatic powers, rather than to have attempted the severer ordeal of the stage. Her name and reputation might, without doubt, have secured to any of her Dramas a representation, but we fear that they could not have also ensured it success. We should be induced to call the pieces before us rather "Dramatic Narratives" than regular Dramas, having very little in them adapted to the stage, excepting the dialogue, and even that is, in a great measure, destitute of that point and repartee in which the life and spirit of a comedy consists.

Should

Should Miss Edgeworth be tempted to persevere in her present course; and to expend all her observation and attention upon the *dramatic* alone, we should not doubt of her final success; it would be proper to consider how far the same reputation might not be procured at a much slighter expenditure of time and labour by persevering in the *narrative*; and without the chance of a repeated failure.

ART. X. *Germanicus, a Tragedy, in five Acts, by A. V. Arnault : performed at Paris, by the King's French Comedians, in ordinary, on 22 March, 1817. Translated from the French into blank Verse, by George Bernel, Esq. late of the 9th Regiment of Foot. To which is prefixed, an historical Account of Germanicus.* 8vo. pp. 112. Leigh. 1817.

THE commotion which the representation of this Tragedy excited at Paris, will render the English reader curious to enquire into the cause of the disturbance. We must confess that in our minds the poor Tragedy appears innocent of any political application; but a French audience is always upon the watch to make allusions where it cannot find them. A nation whose occupation rather than amusement is to be found in a theatre, will never fail to bring their political animosities not to be allayed, but to be irritated by its representations. For us who are sitting quietly at home, it is really difficult to discover any cause for disturbance in the tragedy before us; neither the plot, nor the characters, nor the sentiment, appear to contain any gunpowder in their composition; but French eyes and ears are quicker than our own, especially where any allusion to passing events is to be discovered by them. How fatal a tendency there is to discord and tumult in the French nation at present, will appear from the anxious readiness in which these fomenting dispositions are held ready for action.

As for the Tragedy itself, which we have as yet only seen in a second rate translation, it appears truly French in declamation, French in style, French in incident. We shall give our readers the two last scenes, leaving it to their political sagacity to determine the force of the objectionable allusions, and to their historical accuracy to discover what business Sejanus with his hectors had at this time at Antioch. In our view of the matter it is far better to infringe upon the unities of time and place for the preservation of historical truth, than to maintain them at the expence of what, in our view of the subject, is of infinitely greater importance.

“ SCENE

"SCENE V.

"PISO, PLANCINA, MARCUS, VERANIUS, AGRIPPINA, GERMANICUS, *carried on his bed, surrounded by his Friends and Children, Conspirators, Soldiers, Lictors, &c. &c.*

"(*Germanicus is laid at the feet of the Statue of Augustus—the different parties group according to their several interests, either around the Prince or around Piso.*)

"GERMANICUS (*with difficulty.*)

Image august and lov'd!

Father of Rome! the Cæsars! oh, my father—

Take my last homage!

AGRIPPINA.

Gods! Plancina!—Piso!

GERMANICUS.

They come ev'n to spy the poison's progress—
To count the few short instants I've to breathe:
Use it, ye cruel hearts, that sway I gave you;
Fain would my feeble hand withhold that pow'r:
I leave to th' immortal Gods the care to scourge you!

AGRIPPINA.

Perish those guilty two, perjur'd and murd'rous!

PISO.

Lady, tho' grief's reproach is ever pardon'd—
Mutely I cannot hear that most foul reproach,
Which blames me for those ills the Gods have sent you.

GERMANICUS (*with very feeble voice.*)

The Gods, indeed, too, too much help'd their Fury!
Tho' scap'd in thousand shapes, dire slaughter's field,
Oh! lov'd, unhappy spouse! dear, wretched children,
Scarce, scarce in Manhood's prime, ye see me perish!—
Alas! I'm fall'n in treach'ry's foulest snare—
An horrid snare—spread by a fiend-like woman!
A snare to which my heart deep joy'd to draw me!
I dreamt by kindness to have conquer'd malice!
Deeming your prudent counsels but suspicions,
Myself betray'd my life into their hands.
Ah! Friends, you weep my lot in streams of sorrow:
A task remains you—oh! avenge it too!—
Tell my lov'd sov'reign—tell my Sire rever'd—

(*Pointing to Piso and Plancina*)

What horrid pangs they've giv'n my guiltless heart—
What murd'rous snares they set around my feet—
What barb'rous plans they fram'd to work my ruin!
Punish their perfidy! So vile's their baseness,
It taints my heart with hate! . . . the foul sin's their's!
Oh be that hate a spur to your swift revenge!
Not only scourge them for the guilt they've done,

Punish

Punish them chiefly to console the earth
 For loss of all the good I meant all the world!
 Oh! cruel Gods! ye view'd my heart's chief desire!
 Now keener agonies deep, deep, pierce my bosom!
 Gods! what dread tortures must the culprits suffer!
 Farewell, lov'd country—oh! . . .

AGRIPPINA.

Oh! I am dying!

(She throws herself on her husband's corpse and remains senseless with grief. The groups who stood in front of the stage advance towards each other, and screen from the eyes of the spectators the sight of so harrowing a scene.)

PISO.

His crimes, which reason now may deem misfortunes,
 Forbid us not, to mourn his untimely end—
 But banish we despair! Tho' Rome has lost him,
 Still boasts our country many a worthy chief!
 People! Cæsar still reigns!—Citizens!—Soldiers!
 By my command—by his—cease, cease your quarrels.
 In me respect Tiberius' sov'reign sway:
 Swear due obedience to his high vice-gerent!
 What bids you waver? Say, irresolute hearts,
 What wait you now? . . .

SCENE VI.

All the preceding and SENTIUS.

SENTIUS.

Trusted with absolute pow'rs,
 Sejanus just arrives—He'll soon be here.

PLANCINA.

Sejanus! . . .

PISO *(with excessive joy.)*

Sejanus! Fortune, I thank thee!

Well do I mark the favour of thy smile,
 That leads him here ev'n to uphold my pow'r!

SCENE VII. AND LAST.

The preceding—SEJANUS (dressed in the purple robe, attended by Lictors, and with all the accompaniments of power.)

PISO.

Fav'rite of Cæsar, speak? proclaim to the world
 The august mandate of your sov'reign master!

SEJANUS.

Secure Piso!

PISO.

Me?

SEJANUS.

As traitor to the state!

To

To answer the Senate for atrocious treasons,
Quick let him go!—Romans! in Antioch's heart,
Tiberius' great heir shall have funeral rites.

PISO.

What hear I? Oh, Gods! I'm deceiv'd, betray'd!
Sejanus, great's my crime! I obey Cæsar;

(*Going to stab himself.*)

I'll 'scape at least, the insults they prepare me!
Gods! I'm disarm'd!

MARCUS (*extending out his sword and turning his head aside.*)

Now then, my Father!

PLANCINA, (*holding Marcus.*)

Hold!

(*To Piso.*)

Oh, Piso! Trust no more his fatal counsels!

Ah! what means gives he thee to clear thyself!

That a lost, desperate wretch, to the stairs* condemn'd,

Would snatch to 'scape from shame and agony?

A dagger in thy gripe, to fly to the dead,

Less would fair virtue prove than fell remorse!

We, Piso, feel Remorse? None, none I feel:

Remorse I know no more than I feel fear!

Be Judge who may that tries our dauntless deeds;—

(*Pointing to Sejanus.*)

Ev'n where it he—his rigour can't astound us!

Easier 'tis still to confute all the Senate.

If they should question thee, fear not to answer!

Soon shalt thou see severity's stern frown,

Turning, at truth's fair face, to terror's paleness!

Nay should oppression, urg'd by party rage,

'Mid countless, glorious feats, seek one poor error—

The fault ev'n prov'd—still seeming sins exist,

Which had pow'r bade thee use for the state's great weal,

Should lead thee not to a grave, but to a Triumph!

In brief great Cæsar's self thy accomplice stands!

AGRIPPINA (*at these words rushes through the crowd that surrounds her—the body of Germanicus is seen.*)

Did I hear right! curst wretch dire fiend . . . oh, monster!

What! dar'st thou dream ev'n of the name of mercy?

Tremble! I live! O! this last hell-born outrage,

Gives back my soul its thought—my heart its firmness!

Ye, whose firm faith, her treach'rous tongue arraigns,

Friends, oh; delay not to confound her falsehood!

(*The crowd that concealed Germanicus separate.*)

Behold Germanicus! From his dying lips,

Utter'd with his last breath, scarce yet has fled,

* *Gemoniæ Scalæ*.—A place in Rome where condemned persons were cast down from a pair of stairs.

That voice—that fainting voice—which, of your friendship,
 Begg'd the dread vengeance! . . . Sued the tender pity! . . .
 Vengeance! . . . And was it for a pageant's show,
 For groans, for sighs, torches half-quench'd in tears,
 Your friend's expiring pray'rs were sent to your souls!
 But half to grant them—is full treason 'gainst him!
 Vengeance! . . . At that dread bar that loud now calls them! . . .
 Follow—accuse—condemn—strike the twin monsters!
 Vengeance! . . . See justice' sword thirsts to destroy them! . . .
 'Scape her stern lifted edge they never can! . . .
 Here!—view you both a rebel and a traitor! . . .
 Who, now, to cloak his guilt, his sov'reign sland'ring,
 Dares try to appal the minds—convince he cannot! . . .
 There—gaze—'tis great Germanicus—basely murder'd!
 Beats there a heart so hard as not to avenge him? . . .
 Or see, unpierc'd with pangs, Augustus' grandsons?
 Sons of the best lov'd, greatest of Romans! . . .
 Lo! his pale widow, the lov'd urn in her hand,
 Lays at the Senate's feet, all dumb with sorrow,
 An emblem of that grief that waits the world!

VERANIUS.

If from his sacred will one point we swerve,
 May we be wretched . . .

AGRIPPINA.

Swear!

The Friends of GERMANICUS (stretching out their hands over the body.)

We swear!

AGRIPPINA.

Depart!

SEJANUS, (*in front of the stage.*)

Exult, Sejanus, now! mourn all mankind!
 Joy suits thy soul far more than Cæsar's mind!" P. 96.

ART. XI. *The Correspondent; consisting of Letters, Moral, Political, and Literary, between eminent Writers in France and England; and designed by presenting to each Nation a faithful Picture of the Other, to enlighten both to their True Interests, promote a mutual good Understanding between them, and render Peace the Source of a common Prosperity.* Svo. 156 pp. 5s. Longman. 1817.

THOUGH it is perhaps a slight deviation from our ordinary plan, to notice acquisitions to the ranks of periodical journalists,
 we

we are yet willing to make an exception in favour of this work, the plan and views of which appear to us so laudable, and so worthy of encouragement, that we are happy to be instrumental in extending its publicity. Its object is to form a sort of literary alliance between us and our neighbours, the French, to bring the intelligent circles of the two countries better acquainted with each other; to clear up misunderstandings and misrepresentations, as to their mutual character and their opinions of each other, and by propagating truth and correct information, to remove mutual prejudices and dispel mutual illusions. The projectors of the work, proceeding upon the principle that as there are no grounds for jealousy and ill will in the real characters of the two nations, these feelings, where they exist, must arise from mutual mistakes, and must consequently be done away on a more correct and profound knowledge of each other. The original projection of the work, is thus described in the Introduction.

“ In the summer of 1816, an English traveller passed a week at the country-seat of a French gentleman, whose acquaintance he had previously formed in England. After viewing, with some surprise, the diversified grounds, and beautiful plantations, laid out very much in the English taste; and observing, that many English improvements had been adopted, in the cultivation of the surrounding estate, the Visitor began to dilate to his Host, on the pleasure of beholding sentiments of mutual esteem and affection, springing up between countries so long at enmity;—on the satisfaction of seeing the empire of morals re-established in them both, on common foundations;—and on the hope that minds of genuine liberality, both in France and England, would labor earnestly, to cement and consolidate so propitious an union. The Frenchman, not only met, but went before the Englishman, in cordiality of feeling. He dwelt, at great length, on the absolute identity of interest between the two nations; and only lamented that Public Opinion, on both sides of the water, was not steadily directed, by the combined and systematic exertion of well-informed and well-disposed writers, to a point of such vast common importance. This brought on enquiries, which ended in the discovery, that each, in his own country, had separately pursued the same object. Each had sought for literary associates, with a view to the spreading and strengthening of those principles, from which, alone, Peace, and Order, and Harmony, can be derived, and without which they must soon cease to exist. The unseasonable rain, which at that time prevailed, (so greatly to the prejudice of the harvest,) had, at least, this good effect, that, by confining the two friends pretty much to the house, it gave them time for many conversations, in the course of which, their joint plans were gradually moulded into one, and became fit to be submitted to the discussion of a more numerous party. With this object they went together to Paris, where their respective connec-

tions rendered it easy for them, in a short time, to assemble a number of men, eminent both in rank and talents, fit co-operators in the work which they had in view, honorable and independent, upright and enlightened." P. i.

The present volume is the first fruits of this novel plan, which was afterwards ripened into a fit state for execution. It contains Sixteen Letters ; six English, and ten French on miscellaneous subjects, chiefly however of a political nature. The French Letters are originally written in French, and afterwards translated ; and the same with regard to the English ones, so that the whole work makes its appearance in English in London, and in French at Paris. The initials of the writers are set against their own productions, and without more than ordinary penetration into these *arcana*, we can easily detect the claims of ownership of some of the most distinguished political and literary characters in this and the neighbouring country. Above all other recommendations, however, we ought to state, that the avowed principles of the work are sound, constitutional and patriotic in the legitimate sense of the word. Those who are sufficiently in the secret to recognize the hands by which the various pens concerned are wielded, will know them to be sufficient guarantees of its honour, loyalty, and upright intention ; and those who judge solely from what they read, will not find less reason to be satisfied with the present Number. Both with regard to French and English politics, the principles of the work, as described in the Introduction, are strictly anti-jacobin, anti-revolutionary ; in short, anti—the dogmas and speculations of all that motley and indefinable mass of people in both countries, who, though they may wear their systems “ with a difference,” are united in the common bond of enmity to existing institutions, and aspiration after every wild scheme of change. This class of men, who, for want of a more comprehensive denomination, must all be called Jacobins, are thus forcibly described in the Introduction.

“ It may not be amiss to describe this faction, the real enemy of France, of England, and of Europe, an enemy unarmed indeed, and who never attacks, but always undermines, and decomposes ; an internal enemy, who practising for crime the rules which we trace for virtue ; is actuated, in both countries, by one mind, and one soul ; and is realising for their ruin, that intimate union which we require for their prosperity ; an enemy, whose electric thought communicates from one shore to the other, or unites, like volcanoes, by subterraneous channels. Political nicknames are seldom very desirable to be used, for they generally exasperate, and never define ; yet, if we must give a name to this faction, we prefer giving them that, which is their most ancient and undoubted right,
and

and which obnoxious as it is, will be claimed by few, and may reasonably be rejected by all but the most dangerous, and the most criminal, among the enemies of the state. These men, then, the only persons against whom we profess a constant and watchful hostility, are the *Jacobins*. You cannot mistake them, although at the present moment, their appearance, their system of warfare, and their relative situation in society, be so very different in France, from what they are in England.

“ In France, where the people are no longer counted by the head, the Jacobins are now but a small number of chiefs, who are shocked at their old name, and speak ill of ‘ the Jacobins.’ That is to say, having laced clothes, they despise the *carmagnoles*; wearing plumed hats, they disdain the red cap; and being decently clad, they abhor the *sans-culottes*. Let them but govern, and all will go on gently with them; you shall travel, without the slightest accident, one of the finest roads to ruin, in the world. They hate monarchical principles and institutions, but not with their old cry of *à bas le Veto*. They detest religion, the priesthood, the gentry, but without carousing from chalices, or *hanging aristocrats at the lamp-posts*. They do not pull down churches; they let them fall. They do not kill good men; they leave them to die. In short, they love rank if they are elevated, and equality if in a low station. Their dogmas have undergone no change, for twenty-seven years: only they were formerly preached by the multitude, in the midst of bloodshed and carnage; they are now taught by a small number, in terms conciliating and civil. Surely, that ferocious Jacobin, armed with a pike, red with murder, and howling an atrocious carol, and that genteel Jacobin, gilt and powdered, with a sword by his side, speaking in a mild tone, among a social circle, are two different men! But whence come they? Whither are they going? From the same starting-post: To the same goal. All the difference, as to what regards the state, and happily it is a great one, is that the Jacobins were formerly a hungry and irresistible multitude, and that they are now gorged, manageable, and few in numbers.

“ In England, it is true, the Jacobins, properly so called, are also few in number, they are mean in condition, they are contemptible in character; but perhaps from these very causes they may really be the more dangerous; for having never there gone through the changes, which their brethren did in France, no one suspects, no one fears them; on the contrary, many parties, of far different views caress, and flatter, or at least tolerate and assist them. Meanwhile, it is forgotten, that the mob is an instrument always at their disposal, when they see fit occasion to use it. Throughout the greater part of the war, their seditious murmurs were lost in the general cries of loyalty and triumph, which resounded through the kingdom: but a season of distress, a falling off in trade, a bad harvest, any public calamity, in short, always renews their audacity; and in proportion to the difficulties, and embarrassments, and weakness of the ruling powers,

powers, do they grow more insolent in language, and more daring in action. It is nevertheless possible to conceive, that circumstances may so far favor the schemes of these men, as to enable them to appear in a new and more tremendous light. The fire, that is now slumbering, may burst forth, and ravage the British monarchy, as it did the French. The Jacobins, on their part, are ready to go through all the scenes of the tremendous drama; and when the whole is over, they will no doubt be equally ready, like their brethren in France, to turn round on their deluded followers, and cry, "We are no longer Jacobins." Let us not be deceived. The men who desire the subversion of all old governments, and ancient laws, and privileges, and institutions, because in the scattering of wealth and power, they hope for rapine and command—these men form one and the same faction all the world over: they correspond, they flatter, and cry up each other; they corrupt the press; they calumniate all that is wise, and virtuous, and orderly; and they do all this with a common jargon of liberty and justice! If the present circumstances of England are such, as to give a more than usual effect to the efforts of the seditious, in that country, it is the strongest of all possible reasons, why she should cultivate an intimate alliance and connection with France; that is, with the true, honourable, loyal France, which, as we have before said, has been her constant ally, throughout the whole Revolution. If England would subdue her own Jacobins, she must defeat their allies abroad, their prophets, and fathers, the French Jacobins. If she would secure her crown and her charter, she must unite with the French Royalists, to protect the crown and the charter of France." P. vii.

All that we can at present speak of is the plan and the professed principles and object of the publication, which, as we before said, we highly approve, and wish well to. The execution of it, as far as we can judge from the present specimen, is able and interesting; and, in general, not unworthy of the eminent writers concerned in it; improvement may, however, be expected in future numbers. There appears to us too great a preponderance of politics, and more of lengthy details on political subjects than are likely to be attractive to general readers, especially in these days of light reading and flowery roads to information. One of the most interesting articles in the Number, (from a pen, if we mistake not, which has the faculty of rendering all it touches amusing) is the Life of John Wesley, the Methodist; or, at least, so much of it as conducts him to his embarkation for Georgia, in the capacity of a Missionary. His history is little known, and afford subjects enough for an interesting biography; though we should be hardly disposed to admit his claims upon curiosity as a *great* man, which his biographer here assures the Viscount de C——, his French corres-

pondent,

pendent, he undoubtedly was. Fanaticism comes so unquestionably under the class of weaknesses and morbid affections of the intellect, that to call a man, whose only pre-eminence in life was as a fanatic, a great man, appears to us a flat contradiction in terms. John Wesley was, undoubtedly a man of talents and attainments; and whether he might have become a great man or not by a more happy and beneficial direction of them, we will not pretend to say. Enslaved, however, as he was, by a heated fancy, and led away by all sorts of crude, incongruous, and shifting notions, it would be difficult to name a man more replete with infirmity and weakness, more vacillating or inconsistent—at one moment persuaded it was impossible to serve God any where but at Oxford, and the next, that the wilds of America were a finer field; making experiments to go without suppers, and to sleep without a bed; and counselling his brother not to teach the *beggarly elements* of Latin and Greek at his school. As the letter-writer excellently remarks on this circumstance,

“Fanaticism always comes to this in its progress—first it depreciates learning—next it would destroy it. There have been Christians, as they believed themselves, who would have burnt the Alexandrian Library upon the same logic as the Caliph Omar, with no other difference than that of calling their book by a Greek word instead of an Arabic one.”

This letter has the initial R. S.

The Letter on the municipal Corporations of England, signed I. I., brings together some curious, though not very new details on the subject; and that on the Political Societies of Germany, signed G. H. N., is as far as it goes an interesting description of the Association formed at Königsberg in Prussia, called *Tugendbund*, or the *League of Virtue*; which, under the denomination of a literary society, appears to have been designed mainly to implant and invigorate, among the different ranks of population, a settled spirit of opposition to the grasping power of Napoleon. The account may be relied on as authentic, as it is principally a translation of a communication from Professor Krug of Leipsic, who was, during his residence at Königsberg, a member of the Society: it is, however, not very full.

There is an able and enlightened Letter on the affairs of Spain, evidently from the hand of an eye witness, and signed W. I.

The French articles are some of them well written, and to those who are conversant with the details and minutiae of French parties and politics, will be interesting. There is one on the state of parties, apparently from M. de Chateaubriand, and characterized by that writer's usual style of earnest eloquence and pointed declamation, and not without an infusion of his wonted

bombast

bombast about honour and the Charter, and of his high-sounding truisms, such as "that no community can outlive its vital principle," &c.

The Letters are written in all due form, and with every *bond fide* mark of courtesy from the English Correspondents to the French Correspondents, and the French Correspondents to the English Correspondents. And one English Correspondent, in the first Letter in the Number on the Agricultural and Commercial Distresses, (which are very ably handled) addressed to the Duke de L—— (*Levis*, we apprehend) not content to rival his French Correspondent's national politeness, by telling "my Lord Duke" that "his grace" is not "a weak and short-sighted politician, &c. &c." goes on to assure him that "the sentiments he has publicly avowed do him too much honour not to be cited in his very words," and so he gives my Lord Duke the gratification of reperusing his own proper reflections, assured, at the same time, that they are "elevated and manly," and "traced with the hand of a master," &c. This Letter we should have expected to find dated at Paris instead of London.

A slight sprinkling of lighter matter would, we think, render the book more generally popular, which we should sincerely wish to see, as the sound principles and enlightened views upon which it proceeds, render it deserving of favour, and might make it a useful and beneficial publication.

ART. XII. *Manuscrit venu de St. Hélène, d'une Manière inconnue.* 8vo. 151 pp. 7s. 6d. Murray. 1817.

AS some share of the public attention has been directed to this publication, we are bound to give our readers as good an account of it, as the evidence which we are in possession of will permit.

The manuscript of this work, evidently written in a French hand, was sent in a mysterious sort of manner to Mr. Murray, with an intimation that it had recently arrived from St. Helena. It was clearly intended that the public should believe it to be the work of Buonaparte himself. Now as we have certainly no external evidence to guide our decision upon this point, we must look to the character and style of the composition as the only criterion, by which we may determine its author. Here again our *data* fail us. The instrument of Buonaparte has been the sword not the pen. The character of those works which
he

he has written in letters of blood, are too fatally marked to be misunderstood, and too indelibly stamped on the memory of Europe, to be forgotten.

In the very few speeches and publications which we have reason to believe were the actual composition of the Ex-Emperor, there was a sort of pointed brevity, of peremptory ferocity, which is ever the characteristic of the despot, where words are the signals of command, not the medium of explanation. That this style is imitated with success, in the publication before us, we will readily acknowledge, though, for our own parts, we never can persuade ourselves, that this is actually the composition of Buonaparte. We never can conceive him capable of giving the finish, which this publication manifests, to so trifling a work. It is not the habit of Buonaparte either to project or to accomplish things on a small scale. If he ever should write, it will be upon a much more extended plan. It is suspected by some, that this manuscript was the composition of the *coterie* of De Staël, which, in our minds, is no improbable conjecture. We do not think it worth while to give any analysis of so trifling a work, the sentiments of which have been rung in our ears by all the admirers of Buonaparte for this last three years. A short extract will give the reader a fair idea of its style and character, with which he will have full reason to rest contented.

“ Je ne montais pas ainsi sur le trône comme un héritier des anciennes dinasties, pour m’y asseoir mollement sous les prestiges des habitudes et des illusions ; mais pour affermir les institutions que le peuple voulait ; pour mettre les lois en accord avec les mœurs, et pour rendre la France redoutable, afin de maintenir son indépendance.

“ On ne tarda pas à m’en fournir l’occasion. L’Angleterre était fatiguée par le séjour de mes troupes sur les côtes. Elle voulait s’en débarrasser à tout prix, et cherchait, la bourse à la main, des alliés sur le continent. Elle devait en trouver.

“ Les anciennes dinasties étaient effrayées de me voir sur le trône. Quelques politesses que nous nous fissions, elles voyaient bien que je n’étais pas un des leurs : car je ne régnais qu’en vertu d’un système qui détruisait l’autel que le tems leur avait élevé. J’étais à moi seul une révolution. L’empire les menaçait comme la république. Elles le redoutaient d’avantage, parcequ’il était plus robuste.

“ Il était donc de leur politique de m’attaquer le plutôt possible ; c’est-à-dire avant que j’eusse pris toutes mes forces.

“ Les chances de la lutte qui allait s’ouvrir, étaient d’un grand intérêt pour moi. Elles allaient m’apprendre la mesure de la haine qu’on me portait. Elles allaient m’apprendre à distinguer ceux des souverains que la crainte déciderait à s’associer au système de l’empire,

l'empire, d'avec ceux qui périraient plutôt que de transiger avec lui.

“ Cette lutte devait amener de nouvelles combinaisons politiques en Europe. Je devais succomber, ou en devenir l'arbitre.

“ Je venais de réunir le Piémont à la France ; parcequ'il fallait que la Lombardie s'appuyât à l'empire. On cria à l'ambition : on prépara la lice pour le combat. Cette réunion lui servit de signal.

“ La bataille devait être rude. Les Autrichiens rassemblaient toutes leurs forces, et les Russes s'étaient décidés à y réunir les leurs.

“ Le jeune Alexandre venait de monter sur le trône ; comme les enfans aiment à faire le contraire de leurs parens, il me déclara la guerre, parceque son père avait fait la paix. Car nous n'avions rien encore à démêler avec les Russes : leur tour n'était pas venu, mais les femmes et les courtisans l'avaient décidé ainsi. Ils ne croyaient faire qu'une chose de bon goût, parceque je n'étais pas à la mode dans le beau monde ; et ils commençaient, sans le savoir, le système auquel la Russie devra sa grandeur.

“ La coalition n'a jamais ouvert la campagne plus mal-adroitement. Les Autrichiens s'imaginèrent de me surprendre. Cette prétention ne leur réussit pas.

“ Ils inondèrent la Bavière sans attendre l'arrivée des Russes. Ils s'en vinrent, à marche forcée, sur le Rhin. Mes colonnes avaient quitté le camp de Boulogne, et traversaient la France. Nous passâmes le Rhin à Strasbourg. Mon avant-garde rencontra les Autrichiens à Ulm et les culbuta. Je marchai sur Vienne à tour de route. J'y entrai sans obstacle. Un général Autrichien oublia de couper les ponts du Danube. Je passai la rivière. Je l'aurais passée également, mais j'en arrivai plus vite en Moravie.

“ Les Russes débouchaient seulement : les débris Autrichiens coururent se réfugier sous leurs drapeaux. L'ennemi voulut tenir à Austerlitz ; il fut battu. Les Russes se retirèrent en bon ordre, et me laissèrent l'empire d'Autriche.” P. 56.

ART. XIII. *Laou-Seng-Urh, or, An Heir in his old Age.*
A Chinese Drama. 12mo. 115 pp. 5s. 6d. Murray.
 1817.

THE translation before us is the work of Mr. Davis, a gentleman who had very considerably distinguished himself at the East India College of Hertford, and is now at Canton, gathering some very curious documents respecting the literature of the Chinese. The original play is to be found in an old collection, from which the Orphan of Chao was translated into French, and became the foundation

foundation of "L'Orphelin de la Chine," one of the best tragedies of Voltaire.

The Chinese Theatres are not quite so substantial as our own.

"A Chinese company of players will at any time construct a theatre in the course of a couple of hours; a few bamboos as posts to support a roof of mats, and a floor of boards, raised some six or seven feet from the ground; and a few pieces of painted cotton to cover the three sides, the front being left entirely open, are all that is required for the construction of a Chinese theatre; which very much resembles, when finished, one of those booths erected for similar purposes in Bartholomew Fair, but is far less substantial. Indeed a common apartment is all that is necessary for the performance of a Chinese play. They have no scenical deception to assist the story, as in the modern theatres of Europe; and the odd expedients to which they are sometimes driven by the want of scenery are not many degrees above Nick Bottom's "bush of thorns and a lanthorn, to disfigure or to present the person of moonshine;" or the man with "some plaister, or some lome, or some rough cast about him, to signify wall;" thus a general is ordered upon an expedition to a distant province; he mounts a stick, or brandishes a whip, or takes in his hand the reins of a bridle, and striding three or four times round the stage in the midst of a tremendous crash of gongs, drums, and trumpets, he stops short, and tells the audience where he is got to; if the wall of a city is to be stormed, three or four soldiers lie down on each other to 'present wall.' A tolerable judgment may be formed of what little assistance the imaginations of an English audience derived from scenical deception, by the state of the drama and the stage, as described by Sir Philip Sidney, about the year 1583. 'Now you shall have three ladies walk to gather flowers, and then we must believe the stage to be a garden. By and by we have news of shipwrack in the same place; then we are to blame, if we accept it not for a rock. Upon the back of that, comes out a hidious monster with fire and smoke; and then the miserable beholders are bound to take it for a cave; while in the mean time two armies fly in, represented with four swords and bucklers, and then what hard heart will not receive it for a pitched field.' Inigo Jones appears to be the first who invented *painted cloths* for moveable scenes, which were used at Oxford in 1605." P. x.

The following is an account of a sort of stage play, of which Lord Macartney was a spectator:

"Lord Macartney, in his own journal, describes the wrestling, tumbling, wire-dancing, conjuring, and fire-works, that were exhibited

hibited at his introduction to the late Emperor Kien-lung, and seems to speak of them with great contempt except the ingenuity with which the Chinese had displayed their art in clothing fire with all manner of colours and shapes. Their 'wretched dramas,' as he calls them, are thus described. 'The theatrical entertainments consisted of great variety, both tragical and comical; several distinct pieces were acted in succession, though without any apparent connexion with one another. Some of them were historical, and others of pure fancy, partly in *recitativo*, partly in singing, and partly in plain speaking, without any accompaniment of instrumental music, but abounding in battles, murders, and most of the usual incidents of the drama. Last of all, was the grand pantomime, which, from the approbation it met with, is, I presume, considered a first rate effort of invention and ingenuity. It seemed to me, as far as I could comprehend it, to represent the marriage of the Ocean and the Earth. The latter exhibited her various riches and productions, dragons and elephants and tygers and eagles and ostriches, oaks and pines, and other trees of different kinds. The ocean was not behind hand, but poured forth on the stage the wealth of his dominions, under the figures of whales and dolphins, porpoises and leviathans, and other sea-monsters, besides ships, rock, shells, sponges, and corals, all performed by concealed actors, who were quite perfect in their parts, and performed their characters to admiration. These two marine and land regiments, after separately parading in a circular procession for a considerable time, at last joined together, and, forming one body, came to the front of the stage, when, after a few evolutions, they opened to the right and left, to give room for the whale who seemed to be the commanding officer, to waddle forward; and who, taking his station exactly opposite to the Emperor's box, spouted out of his mouth into the pit, several tons of water, which quickly disappeared through the perforations of the floor. This ejaculation was received with the highest applause, and two or three of the great men at my elbow desired me to take particular notice of it; repeating, at the same time '*hao! hung hao!*—charming, delightful!'

"Mr. Barrow, in describing the amusements given to the Dutch ambassadors in 1795, from the journal of a gentleman in their suite, speaks of posture-making, rope-dancing, 'and a sort of pantomimic performance, the principal characters of which were men dressed in skins, and going on all fours, intended to represent wild beasts; and a parcel of boys habited in the dresses of mandarins, who were to hunt them.' And again, after the whole court had been terribly frightened by an eclipse of the moon, an entertainment was given to the ambassadors, during which a pantomime, intended to be an exhibition of the battle of the dragon and the moon, was represented before the full court. In this engagement, two or three hundred priests, bearing lanterns suspended at the ends of long sticks, performed a variety of evolutions, dancing
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and capering about, sometimes over the plain, and then over chairs and tables, affording to his Imperial Majesty, and to his courtiers, the greatest pleasure and satisfaction.' De Guignes also, who accompanied these ambassadors, describes this scene as a very peurile and ludicrous representation. 'A number of Chinese,' he says, 'placed at the distance of six feet from one another, now entered, bearing two long dragons of silk or paper, painted blue with white scales, and stuffed with lighted lamps. These two dragons, after saluting the Emperor with due respect, moved up and down with great composure; when the moon suddenly made her appearance, upon which they began to run after her. The moon, however, fearlessly placed herself between them, and the two dragons, after surveying her for some time, and concluding, apparently, that she was too large a morsel for them to swallow, judged it prudent to retire; which they did with the same ceremony as they entered. The moon elated with her triumph, then withdrew with prodigious gravity: a little flushed, however, with the chase which she had sustained.' " P. xxii.

The comedy before us, the " 'Heir in his Old Age,' " is the simple representation of a story in domestic life—a plain 'unvarnished tale,' in which Chinese manners and Chinese feelings are faithfully delineated and expressed, in a natural manner, and in appropriate language. Two things, however, must be borne in mind by the European reader, to enable him to enter fully into the spirit of this play—first, that filial piety is, among the Chinese, the first of virtues, and the lack of it, one of the worst of crimes; that it is the grand basis on which all the religious, moral, and civil institutions of the empire are founded; that the greatest misfortune in life is the want of a son to honour and console his aged parents, and to visit annually their tombs when dead—and, secondly, that to afford every means of procuring a son, a man may take inferior wives or concubines, who are generally purchased from poor relations; such wives having no rights of their own, and their children being considered as the children of the first or legitimate wife, who call her by the name of mother, and are entitled to the same rights and privileges as her own children.

"The *dramatis personæ* of this play are made up entirely of the members of a family in the middling class of society, consisting of an old man—his wife—his second or inferior wife—his nephew—his son-in-law—and his daughter. The old man, having amassed considerable wealth by trade, and having no son to console him in his old age, and to perform the obsequies at his tomb, had taken a second wife, whose pregnancy is announced in the opening of the play. In order to propitiate heaven to favour him with a son in his old age, he makes a sacrifice of all
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the small debts due to him, by burning the documents, which at the same time serves to quiet some scruples of conscience as to the mode in which part of his money had been acquired. He then divides his property between his wife and his married daughter, giving to his nephew, (a deceased brother's son), a hundred pieces of silver, and sending him away to seek his fortune, the wife, owing to an old quarrel with his deceased mother, leading him a most unhappy life at home. The old gentleman then sets out for his estate in the country, recommending his pregnant wife to the humane treatment of his family, and in the hope of receiving from them speedy congratulations on the birth of a son.

“ He is no sooner departed, however, when the son-in-law cannot conceal from the daughter his disappointment at the pregnancy of the old man's second wife, as, if she brings forth a girl, he will lose half the family property, and if a son, the whole. His wife soothes him by a hint how easily she may be got rid of, and the old man persuaded that she had suddenly disappeared; and shortly after both the son-in-law and the audience are left to infer that she has actually contrived to put her to death. In the mean time, the old man waits the result in great anxiety; his family appear in succession to console him for the loss of his second wife, which he is reluctantly brought to believe. In the bitterness of his disappointment, he bursts into tears, and expresses strong suspicions of some foul play. He attributes his misfortunes to his former thirst of gain, resolves to fast for seven days, and to bestow alms publicly at a neighbouring temple, in the hope that the objects of his charity may treat him as a father. Among the beggars at the temple, his nephew appears, in the most hopeless state of poverty, being reduced to take up his lodging under the furnace of a pottery; he is insulted by the son-in-law, and reproached by the old wife; but his uncle, moved with compassion, contrives to give him a little money, and earnestly advises him to be punctual in visiting the tombs of his family at the approaching spring, assuring him that a due attention to filial piety must ultimately lead to wealth. The nephew accordingly appears at the tombs, performs the rights of oblation, as far as his poverty will admit, and invokes the shades of his ancestors to commiserate his distress, and to grant him their protection. He no sooner departs than the uncle and aunt appear, and express their indignation that their own daughter and son-in-law have neglected their duty, in not being there with the customary offerings; they observe that, from the earth being turned up, and paper burnt, that some needy person must have been there, and conclude it to be their nephew. The scene of the tombs, and the reflections to which it gives rise in the old man's mind, have considerable interest; he reasons with his wife,

wife, convinces her that the nephew is more worthy, as well as nearer in blood, than the son-in-law; she relents, and expresses a wish to make him reparation; he appears, a conciliation takes place, and he is again received into the family. Soon after this, the son-in-law and daughter appear, with a great noise, and a procession of village officers, to perform the ceremonies: but are received by their parents with bitter reproaches for their tardy piety and ingratitude, and ordered never to enter their doors again. On the old man's birth-day, however, they send to ask permission to pay their respects, when, to the utter astonishment and unbounded joy of the old man, his daughter presents him with his second wife and her son, now about three years of age, both of whom, it appears, had been secreted by the daughter, and supported, out of affection for her father, and unknown to the husband, who had supposed them to have been otherwise disposed of. The daughter is separated from her husband, and taken back into her family; a new arrangement is made for the disposal of the old man's property, the daughter to have a third, the nephew a third, and the little son a third; and the piece concludes with expressions of joy and gratitude for the old gentleman having been blessed with 'an heir in his old age.'

"Such is the brief outline of the fable; the unity and integrity of action and design are strictly adhered to, and all the incidents are closely connected with the story, which turns entirely on the misery arising out of the want of an heir to perform the duties which filial piety demand, both to the living and the dead. The time employed in the course of the piece is three years, but the events follow each other in so natural a manner, and with such uninterrupted rapidity, that the time elapsed would not be perceived but for the age of the child brought forward in the concluding act. The several scenes and acts are as properly divided as those of an European drama; the sentiments are naturally expressed, often tender and affecting, and always friendly to virtue. The translator observes, that a few passages which were grossly indecent, have been omitted in the translation; the Chinese, with all their politeness, are coarse in their expressions; and we have seen that, from a too close adherence to nature and to facts, the scenic representations are often exceedingly gross and indelicate."

The old gentleman gives in the prologue a long account of himself, like Venus in the *Hippolitus* of Euripides; the prologues indeed of the Chinese seem in many respects to resemble those of the Greek tragedians. We are bound to give our readers a portion of the play itself, though we are not bound to say that it shall satisfy any thing but their curiosity.

ACT I.

SCENE.—*The Old Man's House.**Enter Daughter and CHANG-LANG.*

“*Chang.* [*aside.*]—Misfortune has reached me ere my happiness was complete!—Why did I become the son-in-law of Lew-tsung-sheu?—It was entirely on account of the old fellow's great wealth, and his having no heir, that I allied myself to his family.—His money was my grand object!—I never thought that Seaou-mei would become pregnant, as she is.—If it proves to be a daughter, I have been considering that I must give up half the fortune; and if a son, the whole.—I shall thus have made an empty bargain!

“*Daugh.* Chang-lang, how is it that your brows have lately assumed so mysterious a cast?—

“*Chang.* If you do not know, I will tell you honestly, that my only reason for becoming your father's son-in-law was, because he had no son; and therefore, his whole fortune must afterwards become mine.—As Seaou-mei is now pregnant, I must part with either a half, or the whole of it, according as she produces a girl or a boy.—This is the cause of my trouble.

“*Daugh.* I have long had the same idea with yourself:—how do you think I have contrived about Seaou-mei?

“*Chang.* Surely you are something more than wife to me!.. what said you?

Daugh. I will first tell my mother that Seaou-mei, under pretence of going out to buy something, has disappeared altogether.

“*Chang.* An excellent device!

“*Daugh.* I will tell her so in your presence——Mother!

Enter Wife.

“*Wife.* What do you want with me, child?

“*Daugh.* Mother, Seaou-mei, went out this morning under pretence of buying something, and has disappeared altogether.

“*Wife.* Alas, no more!—My old man, having some hopes of an heir at his great age, is happy beyond measure, and waits at his cottage for a letter of congratulation!—How has this unlucky business happened? surely you two have brought it about!

“*Daugh.* If Seaou-mei has taken herself off early this morning, what affair is it of ours?

“*Wife.* If she is really gone;—bring a carriage, there!—do you two go with me straight to the cottage, to inform my husband.

[*Exeunt.*]SCENE.—*The Cottage.*LEW-TSUNG-SHEU, HING-URH, a *Servant.*

“*Lew.* Ever since my arrival here, I have been anxiously expecting a letter of congratulation from home.—I have been reflecting that no being on earth can transgress the duties of his station, without meeting with an ample retribution, at least in his old age. If so, what have I to expect, who in my younger days, while engaged in trade, rose early and slept late, bore every anxiety, and knew not that I was deceiving myself, while I studied how to deceive and injure others.—‘I made use of what I had

in seeking for more ; and got on in every way, both at home and abroad. The money came in abundantly.—I now fear, that I cannot shake off the consequences of the injuries, which I inflicted on others.”——Hing-urh, when you went into the town yesterday, what did you hear my friends say of me ?

“ *Hing.* Sir, I went to buy oil ; and heard some old gentlemen say, that if you should have a daughter, well ; but if a son, they will treat you like a horse until they make you give a feast.

“ *Lew.* Don’t deceive me, Hing-urh !

“ *Hing.* Sir, I dare not deceive you.

“ *Lew.* Ah ! those gentlemen say more than they intend to do.—

“ If you give me a son, Seaou-mei, I will gladly return thanks to Heaven with the offering of fresh flowers ! I will invite my neighbours ; and kill my pigs and sheep.—Let them do as they promise, for if they do not abuse me, I shall not be without a son. What though I should even have a son deformed, for still he will be the gift of Heaven !”—It grows now so long that I fear something unfortunate has happened.—“ What signifies whether the hour of his birth was lucky or otherwise ; for if I can only rock him in his cradle, I shall retire to my grave, and become a ghost with readiness !”—Hing-urh !

“ *Hing.* Sir, for what purpose did you call ?

“ *Lew.* Do you look to the door, and see who has arrived.

Enter [without] Wife, Daughter, and CHANG-LANG.

“ *Wife.* We are arrived soon.—Hing-urh, tell your master that I am come.

“ *Hing.* [*going in*] Sir, my lady, is at the door.

“ *Lew.* Is my wife arrived ! Hing-urh, kill a sheep directly.—Invite your lady in.

“ *Hing.* My lady, you are requested to enter.

“ *Wife.* Children, do you stay at the door : I will go in first.—What can I say to him ?

“ LEW-TSUNG-SHEU, Wife.

“ *Wife.* Husband, in the quiet of this cottage your hearing has been undisturbed.

“ *Lew.* Welcome, welcome.—Have I son ?

“ *Wife.* Yes : you have a son indeed !

“ *Lew.* But what has Seaou-mei really produced ?

“ *Wife.* I will tell you immediately ;—do’nt be too anxious.

“ *Lew.* Then speak :—I am not anxious !

“ *Wife.* Since you came to this cottage, we all of us, in obedience to your wishes treated Seaou-mei with the greatest kindness. We neither chastised her, nor scolded her. This morning she arose early, and under pretence of going out to buy something, has gone off altogether !

“ *Lew.* Gone ;—alas, you will kill me !—This surely is only a story :—tell me the truth, and let me rejoice with you !

“ *Wife.* It is no story ; but if you believe not me, your daughter too is at the door.—

" *Lew.* Is she also arrived?—ask her to come in.

" *Hing.* [*going out*] My young lady, you are requested to enter.

" *Daugh.* Chang-lang, stay at the door :—I will go in first.

" *LEW-TSUNG-SHEU, Wife, Daughter.*

" *Lew.* Welcome, daughter, welcome!—Have you a brother?—You must nurse that brother, you know.

" *Daugh.* Father, what brother?

" *Lew.* That which Seaou-mei has just produced ;—but after all, of what consequence is he?—I shall still be fond of you.

" *Daugh.* Seaou-mei, without the least provocation, has ran away with another man.

" *Lew.* Run away!—Do you both tell the truth. What is there to fear in my knowing it?—It is all a plan concerted between you and your mother. She said 'Yin-chang, when you see your father, say that Seaou-mei has run away.—If you say that he has a son, the good man is old, and it may be feared his joy will kill him.'—This is all a plan concerted between you!

" *Wife.* Seaou-mei has indeed run away.

" *Lew.* And, do you venture to tell such a story, daughter?—Of what consequence is Seaou-mei?—I shall still be fond of you and Chang-lang.

" *Daugh.* If you do not believe me, Chang-lang is at the door.

" *Lew.* Is my son-in-law also come?—Make haste and ask him to enter.

" *Hing.* [*going out.*] Sir, you are requested to enter.

" *LEW-TSUNG-SHEU, Wife, Daughter, and CHANG-LANG.*

" *Chang.* Father, you have been very happy here ; it is well that you came!

" *Lew.* Welcome, son ; welcome!—you must take care of your brother-in-law.

" *Chang.* What brother-in-law?

" *Lew.* That which Seaou-mei has just produced.

" *Chang.* Seaou-mei!—She has, without the least provocation on our part, run away with another man.

" *Lew.* Say not so!—How ; gone!

" *Wife.* If she is gone, she is gone.—Why should we deceive you?—Of what consequence is the departure of this girl?

" *Lew.* What ! are you an old mistress of a family, and does this not put you to the blush?

" *Wife.* I have done nothing wrong ;—what need I be ashamed of?

" *Lew.* Of your jealousy!—When you, a woman and a wife, know not your duty, how can my family respect you.—Through the perverseness of your heart, you shew all favour to your son-in-law.—The whole of my property is in your hands and engages all your attention without satisfying you, covetous and greedy as you are!—This last blow will be the death of me ! [*weeps.*]

" *Wife.* [*laughing*] Alas ! what folly to grieve for one, who without

without the least provocation, made off in such a shameful manner!

"*Lew.* How vain have been my hopes; how empty my expectations, in looking forward to such happiness!—Can you thus speak of her without considering my age?—Chang-lang, go to the four gates of the city, and set up a notice, that if any poor and distressed persons will come to-morrow at break of day to Kae-yuen temple, I will distribute money among them.—Be witness, Heaven, that I have at last repented!—In the acquisition of my fortune, I transgressed my duty;—now I have no son; and my hopes of posterity are cut off!—What else but my avarice brought this evil upon me?—Had I acted virtuously I had not met with this!—Hasten, Chang-lang, to give out the notice.

"*Chang.* I obey.

"*Wife.* So, you are going to squander your money in bestowing alms;—if you should not do so, no one will observe it; and if you do so, who will respect you the more?

"*Lew.* 'Know you not that those whom I relieve will offer incense to me, and treat me as they do their ancestors?'

"*Wife.* But, even if you should do all these good things, recollect that you are old, and have not long to live. When you are dead, who will remember you?

"*Lew.* 'Say you, that because I am in the evening of my days, it will be useless!—When I am dead, inter my body on the brow of some unfrequented hill; and plant the fir and the cypress thickly around.—Then if you fear, that posterity will not know it, write my history plainly upon my tomb.—Those who happen to pass will look on it with sorrow, and exclaim, 'This is he who distributed money at Kae-yuen temple!'

"*Wife.* I believe you are right, husband: let us now return home.

"*Lew.* Aye, let us return.—'Sixty years have I lived here, during thirty of which I have been a rich man.—What I now suffer is the consequence of my errors, and proceeds not from any fault in my destiny.—Wife, I will go and fast seven days successively. This, together with my alms, may, perhaps, wash away the misdeeds of half my life. I will no longer go hunting for wealth, nor any longer engage in litigation.' If I do these things, Heaven will surely see them, and may perhaps yet reward me in my old age." P. 19.

This is rather too near a resemblance to our sentimental comedy to be very entertaining, neither do we sufficiently enter into the manners and habits of the Chinese to enjoy the local allusions. We think, however, that the volume itself cannot fail of affording much amusement to those who are fond of tracing the drama through all its channels, to whom we recommend the preface especially, as a clear and interesting account of the theatrical representations of the Chinese in general, which will fully make up in information and entertainment the deficiencies of the drama itself.

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The Journal of a Voyage to *New Zealand*, in company with the Rev. Samuel Marsden, with an Account of the State of that Country, and its Productions, the Character of its Inhabitants, &c. in two Octavo Volumes. By Mr. Nicholas.

Editions in French and English of *Memoirs of the Marquis Dangeau*, written by himself; containing many unknown Facts and Anecdotes relative to Lewis the 14th, his Court, &c. from the original M.S. Journal, with historical and critical Notes. By Madame de Genlis.

Memoirs of the Revolution in France, and of the Sufferings of the Royal Family, deduced chiefly from Accounts by Eye-Witnesses; which will exhibit, besides Information from other sources, a combined Narrative of details from M. Hue, Clery, Edgeworth, and Madame Royale, now Duchess D'Angoulême.

Philanthropy, and other Poems. By the Rev. Ingram Cobbin, M. A.

An additional Volume of the *Studies in History*; containing the History of *England* from its earliest Period to the Death of *Elizabeth*. By the Rev. Thomas Morell.

The Third Volume of the New Edition of *Wood's Athenæ Oxonienses*, with great Additions, edited and continued by Mr. Bliss, will be published in a few Days.

A Small Work, entitled *Errors of Pronunciation*, and improper Expressions in current Use, chiefly by the Inhabitants of London, to which are added those in similar Misuse by the Inhabitants of Paris.

A Sketch of the *History and Cure of Febrile Diseases*, more particularly the Febrile Diseases of the *West Indies*, as they appear among the Soldiers in the British Army. By Robert Jackson, M. D.

THE
BRITISH CRITIC,

FOR JUNE, 1817.

ART. I. *Outlines of Geology; being the Substance of a Course of Lectures delivered in the Theatre of the Royal Institution in the Year 1816. By William Thomas Brande, Secretary to the Royal Society of London; Fellow of the Royal Society of Edinburgh, &c. &c. &c. 8vo. 7s. 6d. Murray. 1817.*

II. *A Journal of Science and the Arts. No. V. Edited at the Royal Institution. Murray. 1817.*

PREFIXED to the second of the publications which we have placed at the head of our article, is an Essay "on the advancement of science as connected with the rise and progress of the Royal Institution;" and we think it right to state in the outset, that it is solely to the said essay, or retrospect, or eulogium, for we know not well how to fit it with an appellation, that our remarks are to be directed. Our object too in fixing upon this production we may also state, is not to draw from its contents a connected view of what has been imagined or achieved by philosophers during any given period of time: it is merely to present to our readers a fair and warranted specimen of that kind of style which is cultivated at present in the Royal Institution of Great Britain, for illustrating facts or expounding doctrines in the more severe and recondite departments of science; and to exhibit, as we go along, a few traits of that unaffected modesty which never fails to adorn the labours of those who are distinguished either by talents for deep research, or by high scientific attainments. We have not heard indeed, who is the author of the little performance of which we are now speaking; but judging from internal evidence we should be disposed to ascribe it to the professor of chemistry in the Royal Institution, to whom

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we are also indebted for the geological outlines which will form the main subject of this article.

We agree then, in the first place with our learned author, whoever he may be, that "it can but rarely happen, that the concentrated genius of ages and the multifarious science of a wide extended world, should be traced before us by a master's hand, in one clear and highly finished picture;" and moreover that, "when such a view is offered, we know of no greater intellectual treat;" but we have great doubts notwithstanding, whether an individual or even a corporate body can so speak of their own exploits as to secure for themselves the same degree of interest and admiration, or to communicate the same degree of delight as when they record the successes of others. We shall be better understood perhaps, when our reader has perused the following sentence. "We do not now address the public," says the author of this essay, "as mere journalists, but we raise the voice of the Royal Institution of Great Britain; and in tracing rapidly the march of science from the foundation of our establishment, we shall reclaim with pride the concentrated glory of discoveries which would have shed no mean lustre diffused over the philosophy of an age." We cannot help supposing, but that we are given to understand, in pretty plain words too, that all the discoveries and improvements which have been made in the present century originated, or were perfected, in the Royal Institution. None certainly value more highly than we do the successful labours of Sir H. Davy, nor prize in a greater degree the vast additions which he has made to chemical knowledge both in respect of facts and principles; still we have not been so inattentive to what has been going on in other quarters of the world, as to concede to the claims of any one association the "concentrated glory" connected with every division of natural philosophy. That we are not overstraining the meaning of the words which we have transcribed is abundantly manifest from the spirit of the whole paper taken together, and particularly from a passage towards the close of it, where, imploring the protection of the State, and soliciting a portion of those rewards which are bestowed upon such of our countrymen as have raised the nation to glory by the arts of war, the author modestly asks, whether "it might not be right to hold forth some encouragement to others who have raised the British name *at least as high*, by pursuits which lead to the civilization and general improvement of mankind." In the same tone of feeling an objection is removed, which, it should seem, was at one time urged against the establishment of the Institution, namely, that it would tend to diminish the importance of our elder societies. An appeal is therefore boldly made to the annals of the Royal Society itself
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for the record of their services, accompanied with the unassuming remark, that it will not be "any disparagement to the dignity of that venerable body to shew that some of the fairest flowers of her later transactions *were sown and nurtured by the experimental manipulations* not of a jealous rival, but of a useful and laborious ally."

It is not our business however to dispute with this eulogist of the Institution the "concentrated glory of discoveries" which he has raised his voice to reclaim; we proceed, therefore to abstract a paragraph or two from his inimitable performance, as a sample of the language in which he chooses to describe the *sowing and nurturing of scientific flowers of experimental manipulations*.

"The history of chemical science," says he, "must for ever date one of its principal epochs from the foundation of the laboratory of the Royal Institution. The reformed doctrines of the French school were but just firmly established by the powerful engine of her nomenclature, and the *expiring groans* of the phlogistic hypothesis were still heard in the last writings of Dr. Priestley, when a new power of nature was developed by the experiments of Galvani, and a new and powerful instrument of research, combined by the genius of Volta. The experimentalists of our school were not behind others in their investigations of the laws of galvanism; and various were their improvements in the Voltaic apparatus, till its splendid powers were first fully displayed in giant greatness, in the *history* of the Institution. The impulse which was given to science by these striking discoveries vibrated to every part of the civilized world, and the crowded lectures in which such wonderful novelties were displayed, with all the powers of eloquence and all the aids of a splendid apparatus, contributed not a little in this country, to the rapid diffusion of a taste for philosophic enquiry.—It was now that a light broke forth from her laboratory whose splendour was to radiate to every branch of chemical science, and which while it confirmed in some things the generally received doctrines, was destined to effect a revolution in others as important as it was unlooked for; foreign nations were emulous in offering their tribute of admiration to the genius of the British school, and the rival policy of a hostile government presented a civic crown to the pre-eminence of transcendent merit. The energy which was thus communicated to science spread to all the parts of the civilized world with the rapidity of the electric shock; the rays of the new light were reflected from every quarter, and discoveries, which were but the consequences of the newly-ascertained law of nature, flowed in with a tide which almost overwhelmed the imagination. The effects of the explosion of fire damp in coal mines has long been known and deplored; but the frequency and devastating consequences of it, in the last few years, has made every friend of humanity shudder, and look forward with horror to the certainty

of its more frequent occurrence, in proportion to the daily extending progress of the miner in his subterraneous operations; urged by the heart-rending cry of suffering humanity, science turned aside from her speculations, and after an examination of the nature of the enemy with which she had to contend, traced with laborious and often dangerous perseverance, its most recondite principles, and at length presented to the astonished and grateful miner the *ignited elements of explosion fluttering harmless in a wire cage*. But whilst proclaiming a train of discoveries whose splendour and importance have never been equalled, and whose bright effulgence will distinguish her name, as the names of those in whom she glories as her sons;" (what is meant by all this we beg to know) "the Royal Institution has not been unmindful of less striking though scarcely less useful interests. In the department of geology, she boasts of the first attempt to describe the strata and mineral productions of Great Britain with reference to a collection ever open to the public. As a school of chemistry, we boldly challenge competition." (comparison he means surely) "It is here that we behold a sight not to be paralleled in the civilized world. It is hither that our country women flock to give their all-powerful countenance to pursuits which ennoble the mind. While beauty and fashion continue to patronize mental improvement, it will ever be unfashionable to be uninformed: and while we acknowledge with gratitude the benefit which science derives from a patronage which is as *irresistible* as it is extensive, justice calls upon us to rebut the charge of fickleness. Long may the ladies of London, &c. &c. And can it now be a question whether the Royal Institution is to stand? We boldly answer No." But "our arrears trifling as they are, clog our exertions; and the hands of the *Hercules*, who even in his infant days, has given such promise of future excellence, are bound by a mere spider's web. Be it remembered, at all events, that we sink not noiseless into oblivion: our fame is gone abroad to all the corners of the earth, and if we fail in the face of the world, our lists will no longer be the register of names which radiate and reflect the glory of this splendid establishment, but the barren catalogue of those who had not spirit enough to support an institution which had been so pre-eminently distinguished in the cause of humanity and philosophy."

After reading these quotations, taken from a paper of about twenty pages, no man can be at a loss to determine the extent of the claims which a body of men, allowing such a piece of inflated absurdity to come out under their sanction ought to have upon a discerning public. We can say for ourselves, most conscientiously, that we never saw as much assurance combined with the same quantity of bad writing, in any essay, scientific or literary, whether acknowledged or anonymous. It is quite *unique*. Who, for example, ever heard a man in his senses talk of "the circle of our pursuits seeming to expand as we contemplate

template the *concentric* efforts of others?" or of a contemplation which "assists in forming useful *anticipations of future prospects*;" or of mathematicians beholding "the abstruse calculations of numbers and of *space* applied to the forms of matter;" or of the "*fundamental doctrines of motion* being referred to mathematical *axioms*:" or of "investigating the *passive* strength of materials?" or of "twenty thousand volumes in all *current* languages!" We take leave however, of this unknown academician; exhorting him, when he next takes up his pen to give his annual retrospect of philosophical discoveries, to attend more to common sense than to sounding words, and in all the details of his "sowing and nurturing experimental manipulations," to give us facts and results whatever they may be, in the plain language appropriated to science.

Mr. Brande's book, to the consideration of which we now proceed, demands attention on two separate accounts; first as containing a few specific notices relative to the mineralogy of of this Island, and secondly as supporting a particular theory as to the formation and arrangement of mineral substances at large.

We begin with his map, or section, of the strata from London to Cornwall and Cumberland, respectively, in which we suspect there are several inaccuracies. For example, in describing the amygdaloid or toadstone of Derbyshire, he represents it as being massive like granite, and cutting across the limestone strata from below, whereas the true position of the said amygdaloid is in beds, alternating with, or resting upon, the calcareous rocks. There is a similar mis-statement, too, with regard to the greenstone of Cornwall. This rock is likewise represented as being massive like granite, and as shooting veins into the clay slate, or slate kilns, according to the local terminology adopted by Mr. Brande; but every body knows that the true situation of the Cornwall greenstone is that of *beds* in the clay slate, along with serpentine. We have some difficulty in accounting for such gross blundering in matters so obvious and generally known, and what is more surprising, in direct opposition to his own statement in the letter-press portion of his book. At page 117, when speaking of trap rocks, and more particularly of greenstone, he observes, that "in Derbyshire these rocks are among the transition series of Werner; they form *strata* and fill cavities in the limestone." In the map, however, there is no greenstone strata whatever represented in the Derbyshire district, whilst the amygdaloid, the only trap rock therein exhibited, appears like a mass spouted up from the Plutonic regions, and forcing its way through the superincumbent limestone. A suspicious controversialist would maintain that this glaring inconsistency between the

the pen and the pencil was a private sacrifice offered up at the shrine of theory. At all events the object is very manifest: the trap rocks compose one of the hills of strife upon which the Wernerians and Huttonians have long exercised the weapons of controversy, it is very natural therefore that a disciple of the latter school should be eager to provide the BEAUX and BELLES of the metropolis with a species of argument best suited to the nature of their studies, a *splendidly coloured plate*, being morally certain that few of them would ever reach the 117th page of his outlines to tease him with questions on the consistency of his statements.

2. We were struck with the inaccurate and unscientific manner in which Mr. Brandé speaks of granite, in his 43d and 44th pages. After mentioning that we have *fine grained* and *course grained* granite, he adds, "the former is abundant in Scotland, the latter in Devonshire and Cornwall." Now, the fact is, that most of the Scotch granite is coarse granular. Again, on the same subject, he remarks, that "if we examine a granitic district in nature, we shall observe, in regard to it, two leading phenomena. The one is, that veins of granite frequently shoot from the great mass into the superincumbent strata." We have merely to state however in answer to this, that the extensive granitic range of the Riesengeberge exhibited no such appearance to the acute and enlightened eye of Raumer, one of the best observers of our time.

3. The meagre account of the highly interesting hill of Aviemore appears to us exceedingly incorrect. The author calls the district of Aviemore *granitic*, whereas the hill itself is gneiss, alternating with beds of granite and traversed with veins of that rock. We do not however call in question his statement that such veins are seen "penetrating the slaty rock in all directions," and that "upon the weather worn side, facing the north-east, a large vein of granite may be perceived, widest at bottom, running nearly perpendicular, and enlarging into a mass or stratum of granite, between the schistose layers;" but we crave liberty to add, that many of those veins are seen terminating both above and below, and that, consequently, they cannot have been ejected from the great Huttonian furnace in the bowels of the earth. Such veins are of contemporaneous formation with the rocks in which they are found; for we hold so far with Werner, as to deny the position of Mr. Brandé, that "every vein must be of a date superior to that of the body which contains it." Every one in the smallest degree acquainted with these matters knows the nature of the argument and the conclusion which the Huttonians have founded on the facts now alluded to by Professor Brandé. From the shooting of granite veins into the superincumbent

cumbent strata they labour to prove both that the granite must have been in a state of fusion at the moment of its injection, and also, as a natural consequence, that it must be of later formation than the strata which it penetrates. But to satisfy our author that the facts for which he contends, would even if substantiated, go only a very little way in making out his point, we have to remind him that many other rocks, besides granite, shoot veins from their masses, both upwards and downwards; which rocks, even according to the leading principles of the Huttonian theory itself, could never have been in a state of fusion. This is found to be the case with floetz limestone, sand stone, and even clay slate; and, indeed, there are few rocks which do not occasionally exhibit, at their line of junction, appearances of the same description with those which sometimes occur at the junction of granite with gneiss, or clay slate.

4. The professor after admitting that there are granite veins frequently discovered which cannot be traced to any original mass or mountain, informs us, that "Dr. Hutton, from collateral evidence, conceives that these are always united to some granitic mass, though too deep, or at too great a distance to be traced and discovered." What, we beg leave to ask, is Dr. Hutton's evidence, either collateral or direct? It amounts, at the best, to mere conjecture, grounded too on a bold hypothesis, unwarranted by reason, and unsupported by observation. Such veins, we repeat, are contemporaneous, exactly like the silicious and calcareous veins which present themselves in the most common rocks of the floetz formation, and which are to be seen on a still smaller scale, in almost all the members of the quartz and clay families. Our author is exceedingly unfortunate in all his examples under this head. He refers to Portsoy and Glentilt, to some of the Western isles of Scotland, particularly Tirce and Coll, as also to some parts of Cornwall. Now, it happens that in Glentilt there is no granite at all, whilst the granitic veins at Portsoy can in general be traced to their termination, both above and below. Those again, of Tirce and Coll, are evidently of the contemporaneous formation, the nature of which we have already described.

5. The account of Porphyry and Serpentine, in the opening of the third lecture, is extremely meagre and unsatisfactory. Does Mr. Brande not know that the basis of porphyry may be claystone, hornstone, and pitchstone, as well as felspar? Is he certain, moreover, that he ever saw serpentine resting upon blocks of porphyry? And what are we to understand by the very loose expressions, "veins of granite *associating* with those of steatite, pervading the granite?" and "Serpentine at Portsoy *associating* with granite?" Such descriptions of the locality and relative situa-

tion of rocks, would not be pardoned in a common miner. Of limestone too, that very important mineral substance, all that we are told with respect to its geognostic relations, at least, is, that it is *associated* among primary rocks with mica-slate and serpentine, and that in "Inverary Park it may be seen in contact with mica-slate and porphyry." After these enlightened and profound remarks, which constitute the philosophy of this part of the geological outlines, we are gravely informed, that "the most esteemed varieties (of marble) are perfectly white and free from veins, somewhat translucent, and susceptible of a good polish;" and that "these marbles are imported for ornamental purposes, especially for those of the sculptor," all which is followed by this simple assurance: "We have now considered a highly important series of rocks, and have enumerated their characters as insulated individuals."

To be serious, had this book been the first publication in the department of mineralogy; had Werner, and Kirwan, and Von Bush, and Jameson, never written their several works; had the English public in these times had as few means of prosecuting this interesting study, as they possessed in the days of Burnet or Whiston, then, peradventure, might such a treatise as that now before us, have done some credit to its author, and some good, perhaps, to the inquisitive student. But, in the present state of knowledge, both as to simple minerals, and the composition and relation of mountain rocks, the case is, without doubt, entirely different, and these "*Outlines of Geology*," accordingly, contain not, we are positively certain, one single fact or argument which is not already before the public in a more accurate and intelligible form. Considering what has been done by the Geological Society, the Wernerian Society, by Dr. Kidd, and Professor Jameson, compared with the scanty and incorrect details of Mr. Brande, we cannot sufficiently condemn the imprudence of the writer, in the journal of the Royal Institution, who says, in allusion to the essay we are now reviewing, that "she (the Institution) boasts of the first attempt to describe the strata and mineral productions of Great Britain."—*Nascitur ridiculus mus!*

We had marked several other mistakes in the course of reading this little work, but we shall content ourselves with mentioning one more, namely, the appearance of sandstone, when in beds, alternating with trap rocks. In such circumstances it is very well known, the sandstone at the line of junction has an indurated look, as if a portion of the greenstone or basalt were incorporated with it, or introduced by percolation into its pores; and this appearance has been ascribed by the Huttonians to their favourite doctrine that the trap rocks were originally interjected between the sandstone beds in a state of fusion.

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"The common observer," says Mr. Brande, "to whom a piece of basalt is presented, would presently announce it to be the produce of a volcano, and the analogy between it and lava is most striking. This alone would justify us in concluding that whinstone is the produce of fire. But the Huttonian hypothesis, as applied to its origin, becomes much more satisfactory, when we contemplate the effects produced upon the strata, into which it has been thrown, or upon the substances in its vicinity. Thus the sandstone of Salisbury Crag is broken, indurated, and even fused by its irruption."

In reply to this statement, we have briefly to observe, that the fusion of such sandstone is a mere fancy of Dr Hutton's; the very same appearance being discoverable in sandstone, where it alternates with slate-clay, at a distance too from trap of every description, and even in situations where no trap is to be found.

These remarks naturally lead us to the second part of the subject discussed by our author, and introduce us to his notions on what has been called a theory of the earth. Taking up very literally the doctrines of Hutton and Playfair, he regards trap rocks, as well as granite, as having been completely melted in the immense subterranean fire, lighted up by his master, at an indefinite depth in the entrails of our globe, and afterwards thrown up to form masses, beds, and dykes among the stratified minerals deposited by the ocean. Let us examine then, into the few phenomena of which we are in possession, and see how this hypothesis accounts for the said fused sandstone of Salisbury Crag. Mr. Brande certainly does not require to be told, that in the well-known hill he has mentioned, there is a succession of strata, or beds, of greenstone and sandstone alternating with each other; and this being the case, we are desirous to be informed how the fused trap could make its way through the sandstone mass, and divide it into regular strata, parallel to one another, and to the interposed beds of greenstone! It is admitted by all Huttonians, we believe, that sandstone is a deposition from water, and moreover, that it has never been melted in their mighty furnace at the centre of the earth; how then are they to explain the undeniable fact, that strata, composed of a stone, avowedly of aqueous origin, are found alternating with those of another stone, which they maintain to be of igneous origin, in the most regular succession, and preserving at the same time in their position the strictest parallelism throughout their whole extent. Could the melted greenstone be injected from the deep, in a direction nearly horizontal too, into a superincumbent rock, so regularly, and almost at given distances! We admit that the Wernerians have to encounter no small difficulty in explaining the alternation of sandstone and greenstone, in what they call
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their independent coal formations; and it is not very easy to conceive that the fluid which covered the face of the earth, should deposit silicious matter in a state of mechanical division, until it had formed one stratum in a particular place, and then proceed to deposit hornblende and felspar until it had formed a stratum of greenstone to cover that other stratum, and so on in regular succession, we know not how often. There is a difficulty here, and no candid Wernerian will deny it; but still, when compared with the monstrous assumption, that the one rock was spouted into the other from a great depth in a state of fluidity, it vanishes into nothing. If, however, the Huttonian could prove that, where the sandstone is found in contact with the trap, the the former is indurated, or *fused*, in a way in which it is never found, when in contact with any other kind of rock, we should be compelled to yield to a presumption at least considerably in favour of his hypothesis. But so far is this from being the case, we are prepared, as we have already said, to bring forward a multitude of facts, to show that sandstone exhibits the very same appearance; the appearance of induration, or fusion, we mean; where it alternates with slate clay, a substance which no man ever imagined to have been exposed to fire.

When on this topic, we may adduce one or two cases from Dr. Murray, whose book Mr. Brande does not appear to have read. Alluding to the operation of the internal heat of the Huttonians, the Doctor mentions, among other things, that strata of rock-salt are sometimes covered by strata of sandstone or limestone. The Huttonian geologist, he observes, must suppose that this sandstone has been consolidated by the central heat, acting through the rock-salt below it. But this is plainly an impossibility. The salt is a substance comparatively very fusible, as it can even be volatilized by the heat of a coarse pottery furnace, while sandstone is very infusible. The heat necessary, therefore, to soften sandstone, in this position, must have melted the salt beneath; and as this latter substance is of a much inferior specific gravity, the sandstone must have sunk in it, and the arrangement observed by nature could never have been produced. We find, continues the Doctor, in innumerable cases, strata more imperfectly consolidated than others above them, and of course further removed from the consolidating power, though the difference cannot be ascribed to any difference in the fusibility of the substances composing them. An example will place this in a clear light. In a section of the strata at Newcastle, coal is found at the depth of 102 feet; over it is a bed of black clay, 13 feet thick, with impressions of ferns in its substance; above this, another bed of harder clay, 26 feet in thickness. The stratum incumbent on this is a hard quartzose sandstone;

sandstone, with specks of mica, 25 feet thick; and this is again covered by clay. Now, how could this sandstone have been consolidated by the subterranean heat, while so many feet of clay beneath it, and, of course, nearer the operation of that heat, had not even been indurated! We may pronounce it impossible that it should be so. Nor is the example uncommon: there are many similar to it, and even less favourable, as the banks of clay extend to eighty, an hundred, or more, fathoms, in thickness, with perfectly consolidated sandstone above; and this is diversified with alternations of limestone, gypsum, coal, and a great variety of other secondary rocks.

In this book of Mr. Brande's there is not the slightest attempt made to remove the objections now stated; indeed he does not seem to be aware that such objections have ever been urged. With regard, again, to the difficulty attending the fundamental position of the Huttonian hypothesis, that there exists a subterranean fire, which consolidates and raises mineral strata; the *pabulum* which maintains it, if it does feed upon consumable materials, the causes and periods of its renovation, if it is ever extinguished or suppressed; our author merely observes, that "the discoveries of Sir Humphrey Davy, concerning the true nature of earthy bodies, have furnished unexpected evidence in defence of these apparent incongruities of the Huttonian doctrines." With the utmost desire to appreciate the value of this evidence, we are entirely thrown out in our search for the particular point, on which it may be supposed to bear. That the alkaline earths have a metallic base of small specific gravity, and easily combustible, is a fact, the discovery and confirmation of which we owe to Sir H. Davy; but as no attempt has been made to deduce from that fact, either that lime or any other earth constitutes the burning substance in the centre of our globe, or that these bodies have become more combustible since their constituent parts were brought to light, by the analytic processes now attached, we cannot possibly discover the connection to which Mr. Brande refers us, between the splendid experiments in the institution and the doctrines of the Huttonian theory.

But, leaving Professor Brande, who has not said any thing new, either for the theory which he has chosen to defend, or against that which it has pleased him to oppose, we cannot help observing, in relation to the Huttonian hypothesis, that its author has undertaken to explain, from an assumed and very doubtful principle, the most magnificent phenomena on the earth's surface. What an immense body of granite and other primary rocks must be contained in the Andes, and in the Thibet chain of mountains, the latter of which ascend nearly twenty-

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seven thousand feet above the level of the ocean ! If the secondary strata, which rest upon the sides of those gigantic ridges were, as the Huttonian maintains, at one time, a dead flat at the bottom of the sea, how incalculably large the quantity of matter, and how immeasurably great the force, necessary to raise and support them at such an elevation. Those astonishing chains of mountains which, as Cuvier says, constitute the frame-work of this globe, stretching from the arctic nearly to the antarctic circle, and giving a form and character to all our continents, in the old world as well as in the new, originated, says the disciple of Dr. Hutton, in the spouting up of melted granite from the bowels of the earth ! The mighty Andes themselves, towering into the clouds, and extending more than a thousand leagues in length, are to be traced to a Plutonic furnace, belching forth quartz and mica in a state of fusion !

A thought has just struck us, which, we imagine, might be applied with some success, to ascertain whether transitive and secondary rocks have been deposited, according to the Wernerian hypothesis, on the primitive masses, placed at their present height above the level of the waters, or whether, agreeably to the views of Hutton, they were broken and forced up from a horizontal position at the bottom of the sea. If the secondary strata, covering the sides of a primitive mountain would, when restored to their level posture, occupy more ground than the base of that mountain, we might justly infer that they had not been deposited in horizontal layers. If, for example, a mountain elevated four thousand feet above the ocean, presented on its sides, at the height of three thousand feet or upwards, a stratification of secondary rocks, we might safely conclude that these rocks had been deposited upon it, and not broken through and lifted up during its ascent from below ; for, according to the latter supposition, the separated strata would not have attained so great an elevation. Something, no doubt, depends upon the length of the base, and the angles at which the mountain rises from the plain, but in no case can the sum of the two sides, to the point at which they are overlaid with secondary strata, exceed the base, without furnishing positive proof that these strata were not disrupted by the propulsion from below, of the central granite. We have not the means at present of making any reference to facts in relation to this subject ; but considering that the principal waste takes place in the strata which cover the primitive rocks, and that, consequently, these strata must now be found at a level considerably lower than they originally stood, the Huttonian can have no reason to challenge this test.

At all events, it is high time to have a truce with hypothesis.

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The speculations of the theorist have already far outstripped the progress of actual knowledge: the Geologist has already advanced too far without the aid of the Mineralogist. Kirwan himself was not deeply versed in the details of simple minerals; Hutton was still less so; and Mr. Playfair puts forth no pretensions to that kind of science. It is to the works of Werner and his later disciples that the world has been indebted for the recent improvements in this field of enquiry; and guided by the same views, the members of the Wernerian and Geological Societies, in different parts of Britain, are at this moment occupied, not in imagining hypothetical conditions to explain the past and present state of the earth's crust, but in endeavouring to ascertain the natural arrangement of rocks, and the various relations which subsist among them. The memoirs accordingly, which make up the transactions of these societies, are almost entirely descriptive: they are collections of facts gathered immediately from nature, pure from the dross of hypothesis, and unaffected by the spirit of controversy. Since the publication of Mr. Jameson's *Elements of Geognosy*, which afforded at once the first connected view of Werner's principles, and the first regular system of geology in the English language, we have several works of considerable merit, drawn up in the same practical and descriptive manner. Among these, we cannot fail to give a place to the elegant little work of Professor Kidd, of Oxford, and to the *Geological Treatise* by Mr. Phillips. Cuvier's *Essay towards a Theory of the Earth*, is indeed a performance in rather a different line of study; but, superficial as it unquestionably is, it will be found of no small use to the beginner in mineralogy. The works of Parkinson and Martin, on petrefactions too, merit high commendation, and ought to be in the hands of every student.

A parting word to the Royal Institution, and we have done. Let the professors prosecute their experiments, and employ their powerful apparatus, without ceasing; for they have thereby done great service to chemical science, and may yet do more; but let them write sparingly. Their manipulations ought not to extend to pens and paper. Popular lecturers, like popular preachers, should seldom publish; for the kind of style which suits addresses to the heart and the imagination of half-learned youths, or susceptible damsels, will not be endured in a book having any pretensions to scientific accuracy. We allude chiefly to the retrospect prefixed to the last journal of the Institution, than which we certainly never read any thing of greater pomp, and worse taste.

ART. III. *The Round Table; a Collection of Essays on Literature, Men, and Manners.* By Wm. Hazlitt. 2 vols. 12mo. 14s. Constable, Edinburgh; Longman and Co. London. 1817.

OF all the innovations which the moderns have made in literature, we doubt whether there be any so valuable as that happy idea which Steele and Addison put into execution, in the delightful collection of periodical essays, of which they were the authors. From history we collect little else than the political features of different times and nations; we learn the progress which the arts and sciences had made at any particular period; the principles of legislation, and of public economy, the state of the national spirit, and so on through all the various causes by which either the prosperity or adversity of states is influenced; but the *causa causarum*, the circumstances from which these general features in the history of a country depend, and from which they derive all that is peculiar and characteristic in their expression, must be sought for from more minute sources of information than history will commonly be found to supply. Plays, memoirs, novels, and other similar productions, in all which modern literature is so rich, acquire in this point of view, after the lapse of years, an interest which is superadded to that which originally belonged to them. This is more remarkably the case with respect to the productions of our periodical essayists. As works of wit and taste, the *Tatler* and *Spectator* still possess all the interest which may be supposed to have attached to them at their first appearance; the pure morality which they inculcate will continue to instruct mankind as long as a relish for good sense and good writing shall last; and though the satire which they contain may have lost some of its point with respect to particular subjects, yet this disadvantage is more than counterbalanced by the historical interest which they now possess, as displaying a picture of manners which no other writings of any other age exhibit.

In this last point of view, the "Round Table" of Messrs. Wm. Hazlitt and Leigh Hunt, may perhaps in some future time be read with a degree of interest, which we imagine they are not likely to excite at present. A production less improving, or less gratifying, we have seldom perused: whether the taste, the tone of mind, or the morality which they display, be upon the whole the most disgusting and contemptible, we should find it not easy to determine; but, unfortunately, such as they are, they are the taste and tone of mind, we had almost said, of the age we live in, but certainly of a very large class of persons at
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the present time in this country. As descriptions of *manners*, indeed, they are not likely to be of any material service to the future historian; for the manners of the lower classes are perhaps in all ages pretty much the same; and as far as we can judge, the authors of the Round Table can have had but little experience of any other. But there is about these essays a depravity of principle, joined to an affectation of superior refinement in point of sentiment, a shallowness of thought under the solemn garb of philosophy, which, mixed up, as they are, with a large proportion of vulgarity, presumption, and most preposterous taste, will convey, we think, no unfair specimen of a class of writers unknown in any former period of our history, but unluckily, so numerous in the present, as at once to characterize and infest the age and country in which we are living.

We are well aware, that in thus describing the qualities which Mr. Wm. Hazlitt and his coadjutor evince in the performance before us, we shall probably subject ourselves to the very charge which we are preferring. Thucydides, we remember, tells us, that from the date of the sedition in Corcyra, "The received meaning of words became arbitrarily altered: inconsiderate rashness, was counted manly courage; provident deliberation, esteemed only a pretence for cowardice; wisdom was called laziness; and treachery called wisdom;" and so on through all the good and bad qualities of human nature, each taking the name, and reciprocally usurping or suffering under the rights of the other. Something similar to this seems to have taken place in our times; flippancy is now, at least, by those to whom we at present particularly allude, called wit; vulgarity is thought to be ease and simplicity; a regard for religion is termed bigotry; and a contempt for all that is good, and that ought to be sacred, is honoured with the name of liberality, and freedom from prejudice. We might easily continue the parallel with respect to many other peculiarities by which Thucydides characterises the spirit of the times he wrote in, but we have said enough to let our authors understand, that as we belong to the old schools both of taste and morals, that we designate their performance as one of the dullest and most disgusting productions that has ever come before us; they have no reason to be offended; we merely mean to say, that it is stamped with the impression of all those qualities, upon which it is their taste to pride themselves; it is as witty, and as profound, and as refined, and as liberal, as what used to be called flippancy, and shallowness, and affectation, and impiety, can render it.

We have judged it necessary to premise thus much for the information of our readers. Like other periodical essayists the enlightened writers whose joint work we are now considering, profess to have many valuable observations to offer for the improvement

improvement of the manners, taste and morals of the age, which they fancy themselves able to delineate; but their notions upon the subject of good and evil in these matters, like the notions of those, for whom we presume they chiefly write, upon the subject of *meum* and *tuum* (for these papers were written originally for the readers of the Examiner newspaper) are somewhat peculiar and confused, we thought it might perhaps be as well first to offer a preliminary remark or two, to enable our less enlightened readers to comprehend the particular sense in which the proposed improvements are to be understood.

“ There are two or three heads, (say the respectable writers of the “ Round Table”) however, under which all our subjects may be classed; and these it will be proper to mention, not so much for the necessity of any such classification, as for an indication of the particular views and feelings with which we may handle them. The first is Manners, or the surface of society,—the second is Morals, metaphysically considered, or its inmost causes of action,—the third Taste, or its right feeling upon things both external and internal, which lies, as it were, between both.” Vol. I. P. 12.

Having thus put our readers in possession of the professed object and real tendency of Mr. W. Hazlitt’s and Mr. Leigh Hunt’s ethical lucubrations, we might without any impropriety, and without, as we conceive, robbing our readers of any entertainment close our remarks; but as we have expressed some pretty strong opinions respecting the genuine character of the essays before us, we think it due to ourselves to trouble our readers with a specimen or two, in justification of the sentiments we have delivered.

The subjects that our authors profess to have principally aimed at elucidating, are Manners, Taste and Morals; we shall present our readers with an essay upon each of these topics; and first let us see what it is that our authors mean when they promise us a picture of manners. For this purpose we have selected the following edifying essay upon “ Washerwomen,” not merely on account of the singular interest of the subject; but because we conceive our readers would rather hear our author speak about matters in which he is really at home, than follow him in his disquisitions upon Poetry or Politics, or Painting or Politeness, or any other topic which he knows in reality little more of, than that very useful class of persons whose *Manners*, as will appear by the following essay, he seems to have studied with rather more than ordinary exactness.

“ ON WASHERWOMEN.

“ Writers, we think, might oftener indulge themselves in direct
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picture-making, that is to say, in detached sketches of men and things, which should be to *manners*, what those of Theophrastus are to character.

“ Painters do not always think it necessary to paint epics, or to fill a room with a series of pictures on one subject. They deal sometimes in single figures and groups; and often exhibit a profounder feeling in these little concentrations of their art, than in subjects of a more numerous description. Their *gusto*, perhaps, is less likely to be lost on that very account. They are no longer Sultans in a seraglio, but lovers with a favourite mistress, retired and absorbed. A Madonna of Corregio’s, the Bath of Michael Angelo, the Standard of Leonardo da Vinci, Titian’s Mistress, and other single subjects or groups of the great masters, are acknowledged to be among their greatest performances, some of them their greatest of all.

“ It is the same with music. Overtures, which are supposed to make allusion to the whole progress of the story they precede, are not always the best productions of the master; still less are chorusses, and quintetts, and other pieces involving a multiplicity of actors. The overture to Mozart’s *Magic Flute* (*Zauberflute*) is worthy of the title of the piece; it is truly enchanting; but what are so intense, in their way, as the duet of the two lovers, *Ah Perdon*,—or the laughing trio in *Così Fan Tutte*,—or that passionate serenade in Don Giovanni, *Dèh vieni alla finistra*, which breathes the very soul of refined sensuality! The gallant is before you, with his mandolin and his cap and feather, taking place of the nightingale for that amorous hour; and you feel that the sounds must inevitably draw his mistress to the window. Their intensity even renders them pathetic; and his heart seems in earnest, because his senses are.

“ We do not mean to say, that, in proportion as the work is large and the subject numerous, the merit may not be the greater if all is good. Raphael’s Sacrament is a greater work than his Adam and Eve; but his Transfiguration would still have been the finest picture in the world, had the second group in the foreground been away; nay, the latter is supposed, and, we think, with justice, to injure its effect. We only say that there are times, when the numerousness may scatter the individual gusto;—that the greatest possible feeling may be proved without it;—and, above all, returning to our more immediate subject, that writers, like painters, may sometimes have leisure for excellent detached pieces, when they want it for larger productions. Here, then, is an opportunity for them. Let them, in their intervals of history, or, if they want time for it, give us portraits of humanity. People lament that Sappho did not write more: but, at any rate, her two odes are worth twenty epics like Triphiodorus.

But, in portraits of this kind, writing will also have a great advantage; and may avoid what seems to be an inevitable stumbling-block in paintings of a similar description. Between the matter-of-fact works of the Dutch artists, and the subtle composi-

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tions of Hogarth, there seems to be a medium reserved only for the pen. The writer only can tell you all he means,—can let you into his whole mind and intention. The moral insinuations of the painter are, on the one hand, apt to be lost for want of distinctness, or tempted on the other, by their visible nature, to put on too gross a shape. If he leaves his meanings to be imagined, he may unfortunately speak to unimagine spectators, and generally does; if he wishes to explain himself so as not to be mistaken, he will paint a set of comments upon his own incidents and characters, rather than let them tell for themselves. Hogarth himself, for instance, who never does any thing without a sentiment or a moral, is too apt to perk them both in your face, and to be over-redundant in his combinations. His persons, in many instances, seem too much taken away from their proper indifference to effect, and to be made too much of conscious agents and joint contributors. He ‘o’er-informs his tenements.’ His very goods and chattels are didactic. He makes a capital remark of a cow’s horn, and brings up a piece of cannon in aid of a satire on vanity.* It is the writer only who, without hurting the most delicate propriety of the representation, can leave no doubt of all his intentions,—who can insinuate his object in two or three words, to the dullest conception, and, in conversing with the most foreign minds, take away all the awkwardness of interpretation. What painting gains in universality to the eye, it loses by an infinite proportion in power of suggestion to the understanding.

“There is something of the sort of sketches we are recommending in Sterne: but Sterne had a general connected object before him, of which the parts apparently detached were still connecting links: and while he also is apt to overdo his subject like Hogarth, is infinitely less various and powerful. The greatest master of detached portrait is Steele: but his pictures too form a sort of link in a chain. Perhaps the completest specimen of what we mean in the English language is Shenstone’s *School-Mistress*, by far his best production, and a most natural, quiet and touching old dame.—But what? Are we leaving out *Chaucer*? Alas, we thought to be doing something a little original, and find it all existing already, and in unrivalled perfection, in his portraits of the *Canterbury Pilgrims*; We can only dilate, and vary upon his principle.

“But we are making a very important preface to what may turn out a very trifling subject; and must request the reader not to be startled at the homely specimen we are about to give him, after all this gravity of recommendation. Not that we would apologise for homeliness, as homeliness. The beauty of this unlimited power of suggestion in writing is, that you may take up the driest and most

* See the cannon going off in the turbulent portrait of a General-Officer: and the cow’s head coming just over that of the citizen who is walking with his wife.”

common-place of all possible subjects, and strike a light out of it to warm your intellect and your heart by. The fastidious habits of polished life generally incline us to reject, as incapable of interesting us, whatever does not present itself in a graceful shape of its own, and a ready made suit of ornaments. But some of the plainest weeds become beautiful under the microscope. It is the benevolent provision of nature, that in proportion as you feel the necessity of extracting interest from common things, you are enabled to do so;—and the very least that this familiarity with homeliness will do for us is to render our artificial delicacy less liable to annoyance, and to teach us how to grasp the nettles till they obey us.

“The reader sees that we are Wordsworthians enough not to confine our tastes to the received elegancies of society; and, in one respect, we go farther than Mr. Wordsworth, for, though as fond, perhaps, of the country as he, we can manage to please ourselves in the very thick of cities, and even find there as much reason to do justice to Providence, as he does in the haunts of sportsmen, and anglers, and all-devouring insects.

“To think, for instance, of that laborious and inelegant class of the community,—*Washerwomen*, and of all the hot, disagreeable, dabbling, smoking, splashing, kitcheny, cold-dining, anti-company-receiving associations, to which they give rise.—What can be more annoying to any tasteful lady or gentleman, at their first waking in the morning, than when that dreadful thump at the door comes, announcing the tub-tumbling viragoes, with their brawny arms and brawling voices? We must confess, for our own parts, that our taste, in the abstract, is not for washerwomen; we prefer Dryads and Naiads, and the figures that resemble them;—

‘Fair forms, that glance amid the green of woods,
Or from the waters give their sidelong shapes
Half swelling.’

Yet, we have lain awake sometimes in a street in town, after this first confounded rap, and pleased ourselves with reflecting how equally the pains and enjoyments of this world are dealt out, and what a pleasure there is in the mere contemplation of any set of one’s fellow-creatures and their humours, when our knowledge has acquired humility enough to look at them steadily.

The reader knows the knock which we mean. It comes like a lump of lead, and instantly wakes the maid, whose business it is to get up, though she pretends not to hear it. Another knock is inevitable, and it comes, and then another; but still Betty does not stir, or stirs only to put herself in a still snugger posture, knowing very well that they must knock again. “How, ’drat that Betty,” says one of the washerwomen; “she hears as well as we do, but the deuce a bit will she move till we give another;” and at the word another, down goes the knocker again. “It’s very odd,” says the master of the house, mumbling from under the bed-clothes, “that

Betty does not get up to let the people in; I've heard that knocker three times."—"Oh," returns the mistress, "she's as lazy as she's high,"—and off goes the chamber-bell;—by which time Molly, who begins to lose her sympathy with her fellow-servant in impatience of what is going on, gives her one or two conclusive digs in the side; when the other gets up, and rubbing her eyes and mumbling, and hastening and shrugging herself down stairs, opens the door with—"Lard, Mrs. Watson, I hope you haven't been standing here long?"—"Standing here long! Mrs Betty! Oh dont tell me; people might stand starving their legs off, before you'd put a finger out of bed."—"Oh don't say so, Mrs. Watson; I'm sure I always rises at the first knock; and there—you'll find every thing comfortable below, with a nice hock of ham, which I made John leave for you." At this the washerwomen leave their mumbling, and shuffle down stairs, hoping to see Mrs. Betty early at breakfast. Here, after warming themselves at the copper, taking a mutual pinch of snuff, and getting things ready for the wash, they take a snack at the promised hock; for people of this profession have always their appetite at hand, and every interval of labour is invariably cheered by the prospect of *having something* at the end of it. 'Well,' says Mrs. Watson, finishing the last cut, 'some people thinks themselves mighty generous for leaving one what little they can't eat; but, howsomever, it's better than nothing.'—"Ah," says Mrs Jones, who is a minor genius, 'one must take what one can get now-a-days; but Squire Hervey's for my money.'—"Squire Hervey!" rejoins Mrs Watson, 'what's that the great what's-his-name as lives yonder,'—"Aye," returns Mrs Jones, 'him as has a niece and nevvie, as they say eats him out of house and land,'—and here commences the history of all the last week of the whole neighbourhood round, which continues amidst the dipping of splashing fists, the rumbling of suds, and the creaking of wringings out, till an hour or two are elapsed; and then for another snack and a pinch of snuff, till the resumption of another hour's labour or so brings round the time for first breakfast. Then, having had nothing to signify since five, they sit down at half-past six in the wash-house, to take their own meal before the servants meet at the general one. This is the chief moment of enjoyment. They have just laboured enough to make the tea and bread and butter welcome, are at an interesting point of the conversation, (for there they contrive to leave off on purpose,) and so down they sit, fatigued and happy, with their red-elbows and white corrugated fingers, to a tub turned upside down, and a dish of good christian souchong, fit for a body to drink.

We could dwell a good deal upon this point of time, but we have already, we fear, ran out our limits: and shall only admonish the fastidious reader, who thinks he has all the taste and means of enjoyment to himself, how he looks with scorn upon two persons, who are perhaps at this moment the happiest couple of human beings in the street,—who have discharged their duty, have earned their enjoyment, and have health and spirits to relish it to the full. A washerwoman's cup of tea may vie with the first drawn cork at a
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bon vivant's table, and the complacent opening of her snuff-box with that of the most triumphant politician over a scheme of partition. We say nothing of the continuation of their labours, of the scandal they resume, or the complaints they pour forth, when they first set off again in the indolence of a satisfied appetite, at the quantity of work which the mistress of the house, above all other mistresses is sure to heap upon them. Scandal and complaint, in these instances, do not hurt the complacency of our reflections; they are in their proper sphere; and are nothing but a part, as it were, of the day's work, and are so much vent to the animal spirits. Even the unpleasant day which the work causes up stairs in some houses,—the visitors which it excludes, and the leg of mutton which it hinders from roasting, are only so much enjoyment kept back and contracted, in order to be made keener the rest of the week. Beauty itself is indebted to it, and draws from that steaming out-house and splashing tub the well-fitting robe that gives out its figure, and the snowy cap that contrasts its curls and its complexion. In short whenever we hear a washerwoman at her foaming work, or see her plodding towards us with her jolly warm face, her mob cap, her black stockings, clattering patens, and tub at arm's length resting on her hip-joint, we look upon her as a living lesson to us to make the most both of time and comfort, and as a sort of allegorical union of pain and pleasure, a little too much, perhaps, in the style of Rubens." Vol. II. P. 177.

Now with respect to the accuracy of the above highly beautiful account of the ways and customs of "Washerwomen", we have not the means of forming an opinion; our author has probably enjoyed greater means of cultivating this acquaintance, than we can pretend to claim; but we were particularly struck with the genteel air with which he introduces his subject! such familiarity with Music, and Painting, and Poetry, and Metaphysics! and all as they are connected with "Washerwomen"! And then his knowledge in ancient literature is very considerable; though we could have wished he had not mistaken poor Tryphiodorus for an epic poem; we agree however, with our learned author in thinking that two of Sappho's odes are worth twenty of him; the remark is acute and shews reflection.

The next paper which we shall select is upon a subject connected with Taste. What the essay we are about to extract directly refers to, we are not very well able to divine; it is said, however to be upon a thing called "*Gusto*," which we are convinced is one of the most profound and most inaccessible things in being; inasmuch as we perceive that even Mr. William Hazlitt a declared metaphysician, writing professedly upon this *gusto*, has not been able to acquire or to convey one single idea upon the subject, which when put into language is not complete, unqualified and peremptory nonsense.

"ON GUSTO.

"Gusto in art is power or passion defining any object.—It is not so difficult to explain this term in what relates to expression (of which it may be said to be the highest degree) as in what relates to things without expression, to the natural appearance of objects, as mere colour or form. In one sense, however, there is hardly any object entirely devoid of expression, without some character of power belonging to it, some precise association with pleasure or pain : and it is in giving this truth of character from the truth of feeling, whether in the highest or the lowest degree, but always in the highest degree of which the subject is capable, that gusto consists.

"There is a gusto in the colouring of Titian. Not only do his heads seem to think—his bodies seem to feel. This is what the Italians mean by the *morbidezza* of his flesh-colour. It seems sensitive and alive all over; not merely to have the look and texture of flesh, but the feeling in itself. For example, the limbs of his female figures have a luxurious softness and delicacy, which appears conscious of the pleasure of the beholder. As the objects themselves in nature would produce an impression on the sense, distinct from every other object, and having something divine in it, which the heart owns and the imagination consecrates, the objects in the picture preserve the same impression, absolute, unimpaired, stamped with all the truth of passion, the pride of the eye, and the charm of beauty. Rubens makes his flesh-colour like flowers; Albano's is like ivory; Titian's is like flesh, and nothing else. It is as different from that of other painters, as the skin is from a piece of white or red drapery thrown over it. The blood circulates here and there, the blue veins just appear, the rest is distinguished throughout only by that sort of tinging sensation to the eye, which the body feels within itself. This is gusto.—Vandyke's flesh-colour, though it has great truth and purity, wants gusto. It has not the internal character, the living principle in it. It is a smooth surface, not a warm, moving mass. It is painted without passion, with indifference. The hand only has been concerned. The impression slides off from the eye, and does not, like the tones of Titian's pencil, leave a sting behind it in the mind of the spectator. The eye does not acquire a taste or appetite for what it sees. In a word, gusto in painting is where the impression made on one sense excites by affinity those of another.

"Michael Angelo's forms are full of gusto. They every where obtrude the sense of power upon the eye. His limbs convey an idea of muscular strength, of moral grandeur, and even of intellectual dignity : they are firm, commanding, broad, and massy, capable of executing with ease the determined purposes of the will. His faces have no other expression than his figures, conscious power and capacity. They appear only to think what they shall do, and to know that they can do it. This is what is meant by saying that his style is hard and masculine. It is the reverse of Corregio's, which is effeminate. That is, the gusto of Michael Angelo consists in expressing

pressing energy of will without proportionable sensibility, Corregio's in expressing exquisite sensibility without energy of will. In Corregio's faces as well as figures we see neither bones nor muscles, but then what a soul is there, full of sweetness and of grace—pure, playful, soft, angelical! There is sentiment enough in a hand painted by Corregio to set up a school of history painters. Whenever we look at the hands of Corregio's women or of Raphael's, we always wish to touch them.

“ Again, Titian's landscapes have a prodigious gusto, both in the colouring and forms. We shall never forget one that we saw many years ago in the Orleans Gallery of Acteon hunting. It had a brown, mellow, autumnal look. The sky was of the colour of stone. The winds seemed to sing through the rustling branches of the trees, and already you might hear the twanging of bows resound through the tangled mazes of the wood. Mr. West, we understand, has this landscape. He will know if this description of it is just. The landscape back-ground of the St. Peter Martyr is another well known instance of the power of this great painter to give a romantic interest and an appropriate character to the objects of his pencil, where every circumstance adds to the effect of the scene,—the bold trunks of the tall forest trees, the trailing ground plants, with that cold convent spire rising in the distance, amidst the blue sapphire mountains and the golden sky.

“ Rubens has a great deal of gusto in his Fauns and Satyrs, and in all that expresses motion, but in nothing else. Rembrandt has it in every thing; every thing in his pictures has a tangible character. If he puts a diamond in the ear of a Burgomaster's wife, it is of the first water; and his furs and stuffs are proofs against a Russian winter. Raphael's gusto was only in expression; he had no idea of the character of any thing but the human form. The dryness and poverty of his style in other respects is a phenomenon in the art. His trees are like sprigs of grass stuck in a book of botanical specimens. Was it that Raphael never had time to go beyond the walls of Rome? That he was always in the streets, at church, or in the bath? He was not one of the Society of Arcadians*.

“ Claude's landscapes, perfect as they are, want gusto. This is not easy to explain. They are perfect abstractions of the visible images of things; they speak the visible language of nature truly. They resemble a mirror or a microscope. To the eye only they are more perfect than any other landscapes that ever were or will be

* “ Raphael not only could not paint a landscape; he could not paint people in a landscape. He could not have painted the heads or the figures, or even the dresses of the St. Peter Martyr. His figures have always an *in-door* look, that is, a set, determined, voluntary, dramatic character, arising from their own passions, or a watchfulness of those of others, and want that wild uncertainty of expression, which is connected with the accidents of nature and the changes of the elements. He has nothing *romantic* about him.

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painted; they give more of nature, as cognizable by one sense alone; but they lay an equal stress on all visible impressions; they do not interpret one sense by another; they do not distinguish the character of different objects as we are taught, and can only be taught, to distinguish them by their effect on the different senses. That is, his eye wanted imagination: it did not strongly sympathize with his other faculties. He saw the atmosphere, but he did not feel it. He painted the trunk of a tree or a rock in the foreground as smooth—with as complete an abstraction of the gross, tangible impression, as any other part of the picture; his trees are perfectly beautiful, but quite immovable; they have a look of enchantment. In short, his landscapes are unequalled imitations of nature, released from its subjection to the elements,—as if all objects were become a delightful fairy vision, and the eye had rarefied and refined away the other senses.

“The gusto in the Greek statues is of a very singular kind. The sense of perfect form nearly occupies the whole mind, and hardly suffers it to dwell on any other feeling. It seems enough for them *to be*, without acting or suffering. Their forms are ideal, spiritual. Their beauty is power. By their beauty they are raised above the frailties of pain or passion; by their beauty they are deified.

“The infinite quantity of dramatic invention in Shakspeare takes from his gusto. The power he delights to shew is not intense, but discursive. He never insists on any thing as much as he might, except a quibble. Milton has great gusto. He repeats his blow twice; grapples with and exhausts his subject. His imagination has a double relish of its objects, an inveterate attachment to the things he describes, and to the words describing them.

————— ‘Or where Chineses drive
With sails and wind their *cany* waggons *light*.’
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‘Wild above rule or art, *enormous* bliss.’

There is a gusto in Pope’s compliments, in Dryden’s satires, and Prior’s tales; and among prose-writers, Boccacio and Rabelais had the most of it. We will only mention one other work which appears to us to be full of gusto, and that is, the *Beggar’s Opera*. If it is not, we are altogether mistaken in our notions on this delicate subject.” P. 20.

We have not the presumption to offer any remarks, either in the way of explanation or objection, upon the subject matter of the above truly profound essay; our author is not obliged to furnish us with understanding, and we candidly confess that our understanding, such as it is, is quite unable to cope with the thick darkness in which Mr. Wm. Hazlitt loves to envelope his ideas. To speak out, although we have a high respect for natural

tural genius, and for the natural genius of Mr. Wm. Hazlitt in particular, yet we think that we have had occasion very frequently to remark, that when a writer ventures upon subjects upon which he is grossly uninformed, trusting to natural genius alone, he is extremely apt to fall into mistakes, which it is as well to avoid, if it were only for the sake of not appearing ridiculous. This observation of ours is not quite so refined and metaphysical as some of Mr. Hazlitt's, but it has the merit of being incontrovertible.

And now we come to the consideration of the moral essays contained in the volumes before us. The truly charming essay upon "Washerwomen," which is extracted above, was, we believe, the production of Mr Leigh Hunt; the following essay "Upon the Causes of Methodism," is from the pen of Mr. Hazlitt himself. In order fully to appreciate its merit, it will be necessary to view it with reference to the purpose for which it was intended. These papers, as we before had occasion to observe, were originally intended for the readers of the "Examiner" Newspaper; consequently it would, in truth, have shewn great want of judgment, had our author attempted to preserve the tone of good society; his object was to excite the applause and esteem of that numerous class of persons who assemble in pot-houses on Sundays; and, accordingly, the dexterity with which he has managed to subdue any thing like a regard to decency and good manners, cannot be too much praised. As in the essay upon "Washerwomen," so especially in the following paper upon "Methodism," a feeling of low-life, a smell, as it were, of smoke and tobacco, is successfully kept up; but super-added to this appropriate grace, there is, in what we are now going to extract, so much thorough and unaffected bad principle, as must render Mr. Hazlitt a valuable acquisition to the enlightened party in which he has enrolled himself.

" ON THE CAUSES OF METHODISM.

"The first Methodist on record was David. He was the first eminent person we read of, who made a regular compromise between religion and morality, between faith and good works. After any trifling peccadillo in point of conduct, as a murder, adultery, perjury, or the like, he ascended with his harp into some high tower of his palace; and having chaunted, in a solemn strain of poetical inspiration, the praises of piety and virtue, made his peace with heaven and his own conscience. This extraordinary genius, in the midst of his personal errors, retained the same lofty abstract enthusiasm for the favourite objects of his contemplation; the character of the poet and the prophet remained unimpaired by the vices of the man—

"Pure in the last recesses of the mind;"

and

and the best test of the soundness of his principles and the elevation of his sentiments, is, that they were proof against his practice. The Gnostics afterwards maintained, that it was no matter what a man's actions were, so that his understanding was not debauched by them—so that his opinions continued uncontaminated, and *his heart*, as the phrase is, *right towards God*. Strictly speaking, this sect (whatever name it might go by) is as old as human nature itself; for it has existed ever since there was a contradiction between the passions and the understanding—between what we are, and what we desire to be. The principle of Methodism is nearly allied to hypocrisy, and almost unavoidably slides into it: yet it is not the same thing; for we can hardly call any one a hypocrite, however much at variance his professions and his actions, who really wishes to be what he would be thought.

“The Jewish bard, whom we have placed at the head of this class of devotees, was of a sanguine and robust temperament. Whether he chose “to sinner it or saint it,” he did both most royally, with a fulness of gusto, and carried off his penances and his *faux-pas* in a style of oriental grandeur. This is by no means the character of his followers among ourselves, who are a most pitiful set. They may rather be considered as a collection of religious invalids; as the refuse of all that is weak and unsound in body and mind. To speak of them as they deserve, they are not well in the flesh, and therefore they take refuge in the spirit; they are not comfortable here, and they seek for the life to come; they are deficient in steadiness of moral principle, and they trust to grace to make up the deficiency; they are dull and gross in apprehension, and therefore they are glad to substitute faith for reason, and to plunge in the dark, under the supposed sanction of superior wisdom, into every species of mystery and jargon. This is the history of Methodism, which may be defined to be a religion with its slabbering-bib and go-cart. It is a bastard kind of Popery, stripped of its painted pomp and outward ornaments, and reduced to a state of pauperism. “The whole need not a physician.” Popery owed its success to its constant appeal to the senses and to the weaknesses of mankind. The Church of England deprives the Methodists of the pride and pomp of the Romish Church: but it has left open to them the appeal to the indolence, the ignorance, and the vices of the people; and the secret of the success of the Catholic faith and evangelical preaching is the same—both are a religion by proxy. What the one did by auricular confession, absolution, penance, pictures, and crucifixes, the other does, even more compendiously, by grace, election, faith without works, and words without meaning.

“In the first place, the same reason makes a man a religious enthusiast that makes a man an enthusiast in any other way, an uncomfortable mind in an uncomfortable body. Poets, authors, and artists in general, have been ridiculed for a pining, puritanical, poverty-struck appearance, which has been attributed to their real poverty. But it would perhaps be nearer the truth to say, that their being poets, artists, &c. has been owing to their original poverty

verty of spirit and weakness of constitution. As a general rule, those who are dissatisfied with themselves, will seek to go out of themselves into an ideal world. Persons in strong health and spirits, who take plenty of air and exercise, who are 'in favour with their stars,' and have a thorough relish of the good things of this life, seldom devote themselves in despair to religion or the Muses. Sedentary, nervous, hypochondriacal people, on the contrary, are forced, for want of an appetite for the real and substantial, to look out for a more airy food and speculative comforts. 'Conceit in weakest bodies strongest works.' A journeyman sign-painter, whose lungs have imbibed too great a quantity of the effluvia of white lead, will be seized with a fantastic passion for the stage; and *Mawworm*, tired of standing behind his counter, was eager to mount a tub, mistaking the suppression of his animal spirits for the communication of the Holy Ghost! * If you live near a chapel or tabernacle in London, you may almost always tell, from physiognomical signs, which of the passengers will turn the corner to go there. We were once staying in a remote place in the country, where a chapel of this sort had been erected by the force of missionary zeal; and one morning, we perceived a long procession of people coming from the next town to the consecration of this same chapel. Never was there such a set of scarecrows. Melancholy tailors, consumptive hair-dressers, squinting cobblers, women with child or in the ague, made up the forlorn hope of the pious cavalcade. The pastor of this half-starved flock, we confess, came riding after, with a more goodly aspect, as if he had 'with sound of bell been knolled to church, and sat at good men's feasts.' He had in truth lately married a thriving widow, and been pampered with hot suppers, to strengthen the flesh and the spirit. We have seen several of these 'round fat oily men of God,

'That shone all glittering with ungodly dew.'

They grow sleek and corpulent by getting into better pasture, but they do not appear healthy. They retain the original sin of their constitution, an atrabilious taint in their complexion, and do not put a right-down, hearty, honest, good-looking face upon the matter, like the regular clergy.

"Again, Methodism, by its leading doctrines, has a peculiar charm for all those, who have an equal facility in sinning and repenting,—in whom the spirit is willing, but the flesh is weak,—who have neither fortitude to withstand temptation, nor to silence the admonitions of conscience,—who like the the theory of religion

"* Oxberry's manner of acting this character is a very edifying comment on the text: he flings his arms about, like those of a figure pulled by strings, and seems actuated by a pure spirit of insatiation, as if one blast of folly had taken possession of his whole frame,

"And filled up all the mighty void of sense."

better

better than the practice,—and who are willing to indulge in all the raptures of speculative devotion, without being tied down to the dull, literal performance of its duties. There is a general propensity in the human mind (even in the most vicious) to pay virtue a distant homage; and this desire is only checked, by the fear of condemning ourselves by our own acknowledgments. What an admirable expedient then in ‘that burning and shining light,’ Whitefield, and his associates. to make this very disposition to admire and extol the highest patterns of goodness, a substitute for, instead of an obligation to, the practice of virtue, to allow us to be quit for ‘the vice that most easily besets us,’ by canting lamentations over the depravity of human nature, and loud hosannahs to the Son of David! How comfortably this doctrine must sit on all those who are loth to give up old habits of vice, or are just tasting the sweets of new ones; on the withered hag who looks back on a life of dissipation, or the young devotee who looks forward to a life of pleasure: the knavish tradesman retiring from business, or entering on it: the battered rake; the sneaking politician, who trims between his place and his conscience, wriggling between heaven and earth, a miserable two-legged creature, with sanctified face and fawning gestures; the maudling sentimentalist, the religious prostitute, the disinterested poet-laureat, the humane war-contractor, or the Society for the Suppression of Vice! This scheme happily turns morality into a sinecure, takes all the practical drudgery and trouble off your hands, ‘and sweet religion makes a rhapsody of words.’ Its proselytes besiege the gates of heaven, like sturdy beggars about the doors of the great, lie and bask in the sunshine of divine grace, sigh and groan and bawl out for mercy, expose their sores and blotches to excite commiseration, and cover the deformities of their nature with a garb of borrowed righteousness!

“The jargon and nonsense which are so studiously inculcated in the system, are another powerful recommendation of it to the vulgar. It does not impose any tax upon the understanding. Its essence is to be unintelligible. It is a *carte blanche* for ignorance and folly! Those ‘numbers without number,’ who are either unable or unwilling to think connectedly or rationally on any subject, are at once released from every obligation of the kind, by being told that faith and reason are opposed to one another, and the greater the impossibility, the greater the merit of the faith. A set of phrases which, without conveying any distinct idea, excite our wonder, our fear, our curiosity and desires, which let loose the imagination of the gaping multitude, and confound and baffle common sense, are the common stock-in-trade of the conventicle. They never stop for the distinctions of the understanding, and have thus got the start of other sects, who are so hemmed in with the necessity of giving reasons for their opinions, that they cannot get on at all. ‘Vital Christianity’ is no other than an attempt to lower all religion to the level of the capacities of the lowest of the people. One of their favourite places of worship combines the noise and turbulence of a drunken brawl at an ale-house, with the indecencies

cies of a bagnio. They strive to gain a vertigo by abandoning their reason, and give themselves up to the intoxications of a distempered zeal, that

‘ Dissolves them into extasies,
And brings all heaven before their eyes.’

“ Religion, without superstition, will not answer the purposes of fanaticism, and we may safely say, that almost every sect of Christianity is a perversion of its essence, to accommodate it to the prejudices of the world. The Methodists have greased the boots of the Presbyterians, and they have done well. While the latter are weighing their doubts and scruples to the division of a hair, and shivering on the narrow brink that divides philosophy from religion, the former plunge without remorse into hell-flames,—soar on the wings of divine love,—are carried away with the motions of the spirit,—are lost in the abyss of unfathomable mysteries, election, reprobation, predestination,—and revel in a sea of boundless nonsense. It is a gulf that swallows up every thing. The cold, the calculating, and the dry, are not to the taste of the many; religion is an anticipation of the preternatural world, and it in general requires preternatural excitements to keep it alive. If it takes a definite consistent form, it loses its interest: to produce its effect, it must come in the shape of an apparition. Our quacks treat grown people as nurses do children;—terrify them with what they have no idea of, or take them to a puppet-show.” *W. H. Vol. i. p. 163.*

We shall now take our leave of the profound writers of the “Round Table;” they will probably feel no obligations to us for the sincere, and, we may add, (though they will probably not believe us,) the dispassionate judgment which we have passed upon their labours. But we can truly say that we are not sensible of having experienced during the perusal of the papers before us, feelings of any sort, by which our judgment could have been warped; contempt, supreme contempt for the talents, and pity for the bad principle displayed by the writers, were the only emotions their performance excited in our minds; and this, in spite of the obligations which we feel to them, for having set forth the principles which they profess upon the subject of “Literature, Men, and Manners,” in all their natural deformity. Had the pernicious doctrines contained in these essays been disguised by wit, good taste, learning, or talents of any kind, we might then perhaps have felt more strongly; but now we recommend the Round Table to our readers as the best proof we are acquainted with, to shew how indissolubly such principles as Mr. Hunt and Mr. Hazlitt profess, are connected with a bad taste in all things.

ART. IV. *Fourth Annual Report of the Committee of the Henley Bible Society, &c. with an Appendix, detailing the Mode of organizing and conducting Bible Associations on the Southwark System.* 2s. 6d. Henley. 1816.

IT has been thought by some of those, whose opinions in great measure coincide with our own, that in many places, where we have had occasion to speak of the Bible Society and its proceedings, we have been betrayed into a warmth, which had a tendency to prejudice rather than to advance our cause. Now even allowing the charge to be just, we can only reply, that it is a very easy thing for those who reason theoretically only on a subject, and are by their habits or situation prevented from witnessing its practical results, to preserve their temper in the most enviable repose; while those who enter *αὐτοσχεδόν* as it were, in the actual and personal combat, who see every hostile principle starting up into an active and a fearful reality, may readily be excused, if they shall have been occasionally hurried a little beyond the bounds, which a calm and philosophical moderation might prescribe. We should be sorry, indeed, to have at any time outstepped the limits of christian charity; but there is a just and a lawful indignation, the feelings of which it is neither necessary nor expedient to restrain. It is much the fashion of the present day to bow a man down a precipice, to mix up the tenderest sympathy with the most cutting cruelty, and to smother the character and hopes of an adversary with a feather bed of eider down. We do not understand these complimentary *coups de grace*; specious and affected candour adds no less to the insult of an execution, than unmerited brutality: the latter is the result of native barbarity, the former of a more refined and digested cruelty. If then we have abstained on the one hand from idle and unfeeling liberality, so on the other we have wilfully indulged in no wanton nor unprovoked asperity. Of men and of things we have spoken as they deserve, and as we know that they deserve; and if many of our readers were as well acquainted with them as we are, they might censure us more justly for our forbearance, than for our severity.

With respect to the Bible Society, our language has been uniform; we have ever professed our sincere respect for many of its warmest supporters, we have lamented only that the goodness of their intentions was not equalled by the soundness of their judgment. That the general tendency of the Society was to undermine the principles of the Church, by giving to dissenters and fanatics an engine of far greater power than they
ever

ever yet possessed, we have constantly maintained, and that this object has been considerably advanced, they themselves already begin with triumph to proclaim. It is indeed with feelings of the deepest sorrow that we see the growing influence of those principles, which we have so long endeavoured to expose; enough is now before us to startle even the coldest and most indifferent observer, and to display the progress of a system, which is making such rapid strides to puritanize the whole community. Against the Bible Society as a whole, we have already stated our objections in too full a manner to warrant their repetition; against the Bible Society as it now appears before us in its separate parts, we have charges of a much more serious nature to advance.

It may be laid down as a general maxim, that ALL POPULAR ORGANIZATION, INDEPENDENT OF THE LAWS OF THE COUNTRY, IS ATTENDED WITH THE HIGHEST POLITICAL DANGER. Whether it be for Bible Societies or Benefit Societies, for pretences of petitioning, or pretences of praying, all general association is perilous, in proportion to its extent. It teaches the multitude an attachment to themselves rather than to their country, it arms them with a power, subversive of the balance of the constitution, it places that power in the hands of artful and designing men, as an engine of ambition the most daring, of faction the most destructive. We have not yet heard of a scheme of organization better digested in its plan, more complete in all its parts, more calculated for general practice, than the system which is developed in the publication before us; and we can assure our readers that it has not been confined to theory alone, it has been already carried into effect in many parts of the kingdom with considerable success, and unless it meet with a timely and an instant check, an *imperium in imperio* will be formed, destructive alike to the Church and to the Government of the country.

At the first commencement of the Bible Society, Auxiliary Societies were formed in different parts of the kingdom, anniversaries were held, oratory exhibited, subscriptions levied, but all without any internal organization, at least to any alarming degree. Then arose the PENNY SOCIETIES, against the principle of which we have strongly protested, as a cruel and unnecessary tax upon the earnings of the poor. These Penny Societies have now grown up into BIBLE ASSOCIATIONS; the country is mapped into districts, each district has one or more of these Bible Associations; every house is numbered in a book for the purpose, the names, ages, &c. of all its inhabitants registered, the inclination of each of its inhabitants to the Bible Association is marked down; the whole is regularly canvassed
and

and recanvassed: weekly meetings, quarterly conferences are instituted, bye-laws enacted, and every subscriber of one penny per week is thereby constituted a member of the whole.

Let the public remember that this is not confined to any particular place, or country; the promoters of this system profess their intention of extending it to the **WHOLE OF ENGLAND**. The population of the Borough of Southwark is already organized; and the same system is rapidly proceeding in all the outskirts of London; and there are few towns in England in which this system of complete organization is now adopted. The Report before us is generally recommended by all the friends of Bible Associations as the best manual of instruction for their formation and direction, we have therefore thought it expedient to lay its contents before the public, that they may learn the extent of their danger, that they may know the confederacy which are spreading their fibres in every district around them, that they may see the system in its true colours, not from the representation of its enemies, but of its promoters and friends.

The first step recommended to be taken is, to secure **THE LADIES**.

"The result of experience has satisfactorily proved, that the executive duties of Bible Associations are best conducted by FEMALES; except so far as respects General Meetings, which should be exclusively conducted by the Members of the Auxiliary Committee. But it will be easily perceived, that the following suggestions are equally applicable, whether male or female agency be employed." P. 55.

A provisional committee is to be first appointed, and to meet at the house of one friendly to the association. They are then to adjourn for a week, and to employ the interval in spreading information and requesting personal aid. A second meeting is then to be held, and various resolutions adopted, out of which we select one, to which we earnestly call the attention of our readers.

"IV. Resolved, That G. H. I. K. and L. M. be a Sub-Committee, for dividing this parish (or district) into (8, 12, 20, 30, 40, &c. according to the extent and population,) sub-divisions; that they specify on different sheets of paper, the respective boundaries of each, with the several streets, lanes, &c. comprised therein, and that they submit the same to the next Meeting." P. 59.

We doubt whether the police itself of the country has ever exercised so regulated and extensive a system of espionage; it is worthy of a Savary or a Fouché. We shall not follow the several meetings of "the committee of accommodation," "the committee

committee of arrangement," &c. for it is astonishing to how great an extent the slang as well as the system of revolutionism prevails; but we shall give our readers at some length the instructions laid down for the first general meeting, the arrangement for the oratory, the preconcerted order of the speakers, exhibiting such a system of quackery and imposture, as might tempt the most melancholy to smile, did it not contain documents which would make even the merriest to look melancholy.

"As much of the success which has attended Bible Associations may be ascribed to the tone and spirit which have been excited by the first General Meeting of each, too much attention cannot be directed to those preparatory measures which have been already detailed. The place, day, and hour, have been selected, which appeared most accordant with the comfort and convenience of the great body of the inhabitants; and it is evident that the co-operation and harmony, which so particularly characterize this great design, are most effectually preserved by avoiding every thing partaking of a sectarian aspect. The place selected is central and commodious, generally a large warehouse or loft; and the evening of Monday has been found most agreeable to the poor. In distributing the hand-bills, the District Committees are careful that every family is supplied; the poor thus acquire a knowledge of the object in view, and are at the same time apprized of the time and place where they may receive more full information. The company of FEMALES is particularly requested: their example is powerfully interesting, and their exertions in this good cause have already been productive of a happy effect. In the choice of speakers, care is taken to invite gentlemen of every denomination of professing Christians, due preference being given to those of the Established Church. Should any occurrence prevent the Patron from taking the Chair, another respectable and judicious person is selected as Chairman." P. 67.

The Established Church are really much indebted to the gentlemen of the Bible Association, for giving them the preference in these oratorical arrangements. We can only say, that if they disgrace their profession by appearing at such exhibitions, they well deserve the *preference* intended for them. We proceed next to the order of the meeting. Whoever has had an opportunity of going behind the scenes of a theatre previous to the performance, must have seen the prompter's bill of instruction for the different acts.

"ACT I. Stage lamps down—Miniature for Mr. Kemble—Swords and pistols—Thunder and lightning.

"ACT II. Blanket to catch Mr. Barrymore—Trap-door down for the Ghost—Men ready to carry off Miss O'Neil fainting, &c. &c. &c."

R r

We

1. 1.1. — second to action No. 1.

The action, No. 1, having been passed, are

2. 1.1. — same No. 1.

* That the general acknowledgment of the meeting is hereby given — the same being carried out in the name of the Executive Committee, in carrying the office of Treasurer, in the name of the President, and the Secretary of the Association.

3. 1.1. — second to action No. 1.

The action, No. 1, having been passed by the power, are carried.

4. The President — acknowledgment to the Executive.

5. 1.1. — same No. 1.

* That the meeting is hereby acknowledged as being carried out in the name of the Executive Committee, in carrying the president, treasurer, and secretary, and the important subject of the meeting.

6. 1.1. — second to action No. 1.

The action, No. 1, having been passed, are

7. 1.1. — same No. 1.

8. 1.1. — same No. 1.

* That the general acknowledgment of the meeting is hereby given to the Executive Committee, in carrying the president, treasurer, and secretary, and the important subject of the meeting.

9. 1.1. — second to action No. 1.

The action, No. 1, having been passed, are

10. 1.1. — same No. 1.

"That the thanks of this Meeting be presented to the Chairman, for his impartial conduct in the Chair."

15. *A.B.*

seconds the motion, No. 5.

The question, No. 5, having been put by the mover, and carried,

16 *The Chairman.*

acknowledges the Resolution,—adjourns the Meeting to the day specified in the Rules, (see page 85,) and concludes by referring to the plates for receiving contributions, and books for entering subscribers' names.

"The object of Bible Associations being to excite an interest in the great body of our population, it is evident, that every exertion should be used to induce a full attendance of the labouring classes of the community." P. 68.

From what follows, our readers will observe, that not only the succession of the performers, but the matter also which they deliver, is placed under due regulation. The speeches at an Association are to be different from those at an Auxiliary Meeting, rather more, we apprehend, in the style of low comedy, with interesting *anecdotes and facts*, such as we meet with in a previous part of the Report; of which the following is a specimen.

"A little boy is so anxious to have his Bible, that he lays by every halfpenny which is given him, that he may procure it sooner. He sold three old copy books (*which probably he had stolen*) for a penny each, that he might add to his subscription." P. 40.

The following is the general *recipe* for the speeches at an Association, which are to be addressed to the lower classes exclusively.

"For this purpose a decided preference should be shown them in the invitation to the General Meeting: having never before heard a similar appeal to their feelings and their judgment, the effect is decisive. The object, pure and simple in its nature, is comprehended, while its importance is felt; and the conviction that even *their* limited means may be rendered conducive to the promotion of the glorious design, and *their* services availing in the extension of its benefits, produces a moral effect to which they had hitherto been strangers. They are attracted from sensual and degrading pleasures, and presented with a view of higher and superior enjoyments. That which they have long wanted, is proved to be within their reach; and they feel a strong desire to co-operate in a cause where pursuit confers its own reward, and where ultimate success is certain

"But

“ But in order to effect this,—to give the Poor this new moral tone of feeling, and to instil this new and pure incentive to action, the attention of the *Speakers* at the General Meeting should be directed to the peculiar character of the auditors. *It will easily be perceived, that those addresses which would be admirable at the establishment of an Auxiliary Society, are out of place at that of an Association :* and that simplicity of language,—a full and clear explanation of the plan,—and a detail of practical results, from similar proceedings in other places, are the principal means by which the attention of a popular assembly can be engaged.—Above all, those cheering anecdotes and interesting facts, of which no friend to the Bible Society should be ignorant, ought to be brought forward ; and if prudently introduced, the effect is irresistible,—they exhibit the most striking illustration of the design, and *they* are remembered when argument is forgotten.

“ One of the *Speakers* should allude to the vacancies purposely left in the Committee, and urge the voluntary offers of active and efficient ladies to fill this important and honourable department. It may not be improper to observe, that the length of the General Meeting should not exceed from two to three hours ; the auditory should depart with a desire of hearing more of ‘ this new thing,’ rather than fatigued, and inconvenienced by a too long detention from their homes and families.” P. 71.

A three hours’ exhibition of this description, will be accounted by most of our readers as a tolerable good dose : much credit is due indeed to the framers of these instructions for limiting the time, for when once the floodgates of absurdity are opened, it is the hour-glass alone that can stop the current.

We now proceed to the appointment of Secretaries.

“ In the appointment of SECRETARIES, and in the selection of the COMMITTEE, attention should be paid to their religious professions : if eligible ladies offer, it is advisable *that the Secretaries should be of different persuasions, and that one half of the Committee should consist of Members of the Established Church. Too much care cannot be taken to introduce into every branch of the Society, that admirable regulation of the Parent Institution, which attracts the affections, and secures the co-operation of every denomination of Christians.*” P. 77.

Our readers will mark the especial care with which it is provided, that the Secretaries should be of different persuasions, and half the Committee of sects adverse to the Establishment, as we shall presently shew the duties which they are designed to fulfil. We now proceed to shew the exertions made to engage those who may justly be considered as possessing considerable influence over the population of the country in this righteous cause.

“ Great

“ Great advantage has resulted from interesting FOREMEN, CLERKS, and SUPERINTENDANTS of manufactories and workshops as subscribers : their influence and example, when properly directed, being found to operate powerfully on the subordinate workmen. Similar benefit has been derived from interesting a class of individuals who are never backward in promoting the great cause of religion and morality—the TEACHERS IN SUNDAY SCHOOLS: their exertions in behalf of the Bible Society have been conspicuous, and the effect on the minds of the children has surpassed the most sanguine expectations.” P. 77.

We have produced evidence enough to shew the deep laid scheme of general organization—female influence—foremen, clerks, and superintendant of manufactures—Teachers of Sunday schools, are all enlisted in this comprehensive system. We have now to shew the CANVASSING-BOOK, a model of which is thus represented in the Report before us.

“ Each District Committee and Collector of a Bible Association should be furnished with *two* books; the one called a *Canvassing Book*, the other a *Collecting Book*.—

“ Each

Name.	Residence.	Able to become free Subscribers.	age. under 16.	age. read, above 16.	age. under 16.	Bible or Testament.	Observations.
A. B.		sub. 3d. week.					
C. D.		dona. 10s. 6d.					Mrs. or Miss C. D. is a proper person for Committee.
E. F.			7	3	1	No.	Very desirous of having a large one.
G. H.			4	0	0	No.	Object of attention for Free and Adult Schools, will subscribe as far as ability admits.
I. K.			5	2	1	A Test.	Wishes for a Brevier Bible, and will give a penny per week for one, at scale price.
L. M.		sub. 2d week.					
N. O.		—1d. week.	3	2	2	Yes.	Will give a penny a week freely.
P. Q. widow			0	1	0	No.	Wishes for a large Testament—very poor.
R. S.		sub. 3s. quart.					
T. U.			6	2	3	Yes, small print.	Will give 2d. a week for a large one.
V. W.			5	2	0	No.	Very desirous to be able to read, and then have a Bible, will begin to subscribe a penny a week.
X. Y.		declines.					<i>Disapproves of the Society, informed that they would be called upon again next re-canvass.</i>
Z.		sub. 2d. week.					Declined last canvass, but has seen reason to alter his mind.

“ This book is to be used at the *establishment* of Associations, and at every *re-canvass* of the districts, and if carefully called up, will be a very useful depository of information, respecting the state of the neighbourhood.” P. 90.

The tone and spirit which this Society now assumes, is well worthy of remark. X Y. we read, "*disapproves of the Society, informed that they would be called on again next re-canvass.*" It is early yet to talk of compulsory measures, but the time is not far distant, unless means are taken to arrest the progress of the evil, when subscriptions to the Bible Society will no longer be a matter of choice. The tyranny of fanaticism begins already to develop itself in no-dubious form; and if the English nation are still liberal, or still blind enough to close their eyes against evidence so clear, and proofs so indisputable, upon themselves will be visited in full severity the punishment of their judicial infatuation.

We have laid before our readers sufficient to assure them of the universal organization which these Societies in all their ramifications, are intended to produce. We might, perhaps, move some feelings of just indignation at the mean and cruel rapacity, with which the weekly penny is to be extracted from the hands of a poor and starving family.

"The Poor should always be induced to subscribe the *cost* prices for Bibles and Testaments; and they should be informed that such prices are considerably under those of the booksellers. When a Subscriber has paid the scale, or half-price, the Bible or Testament may be delivered, with an understanding, that where ability admits, the Subscription is to be regularly continued, and that the book has been given *before* it has been paid for.

"The several District Committees should frequently call upon those to whom Bibles and Testaments have been gratuitously presented, in order to see whether proper care has been taken of the books; and any instance of improper disposal should be immediately reported to the General Committee.

"Punctuality in collecting the Subscriptions cannot be too strongly enforced: when the District Committees call regularly *once a week*, the Subscriptions are cheerfully paid, but if *they* neglect their duty, the poor are too frequently induced to apply their money to other purposes." P. 77.

We have ever maintained, and by practical insight into the circumstances of the majority of the poor at the present period, we do still maintain, that this impost is a cruel and unnecessary tax upon the hard-earnings of the lower classes. We have ourselves seen many instances in which during the last winter, the poor were unable to go on with their weekly subscriptions; and in such cases all that they had previously subscribed, were lost to them for ever. But for what purpose is this exaction made—to furnish the poor with Bibles?—that object either is or ought to have been long since effected by the annual income of the Society, which amounts to nearly A MILLION.

Yet,

Yet, notwithstanding the immense contribution of the opulent, the poor are to be induced by every art and persuasion to subscribe not at the *reduced*, but at the *cost* price of the Society, and the poor are to be cheated into the belief that when a Bible has been delivered at the reduced price, that it has been in fact "delivered before it has been paid for." Every art is thus resorted to, to pick the pockets of the poor, and to impose the constant tax of a penny per week, long after the object for which it was originally levied, has been accomplished.

For what purpose is this vast and complicated machinery to be established and kept up?—FOR THE DISTRIBUTION OF THE BIBLE?—We might as well employ a steam-engine to draw a cork.—We have long endeavoured to impress upon our readers, that the distribution of the Holy Scriptures was but a pretence and a cloak to farther and deeper designs. We now bring forward as the proof of our assertion, not the abstract reasonings and apprehensions of enemies, but the triumphant testimony of friends—of the friends and promoters of the Society in all its ramifications. We have seen the formation of the District Committees, the materials of which they are composed: we now call the attention of our readers to the duties which they are thus instructed to perform.

"A very interesting part of the duty of the District Committees will be their *monthly* visits among the poor who *have received* their Bibles. It is of very little use to possess a Bible unless it is *read*.—These monthly visits are designed to make enquiry on this point in particular; to encourage a serious perusal of the sacred volume; and to bring to light the moral benefits of the institution. Some hours of the month will be well and happily employed in this interesting service. If the district be large, or the number of the objects of attention be many, it will be advisable to subdivide the district, and take a part of it one week and another part another week, so that in the month all shall be visited. An interest more easily felt than described will be excited by this attention to the best interests of the poor, and a powerful stimulus will be kept up by a desire that 'that field' may always present an encouraging prospect, 'which they have themselves enclosed, divided, and cultivated, and which owes its verdure and fertility to them.' It is not enough for the anxious husbandman, that the field is prepared and the seed sown—he is attentive to the vicissitudes of the weather and the face of the sky, that he may be prepared to take the full benefit of every gleam of sunshine and every falling shower: how much more alert and attentive should the moral cultivator be, to produce a far more valuable crop: and how much happier must he be in observing, 'first the blade, then the ear, and then the full corn in the ear.' If the attention thus given to the moral welfare of the district, be conducted

ducted rather in the manner of *visits* than of *calls*—if the general circumstances of the family and the welfare of their children be made the subject of tender and affectionate enquiry—a chapter of *their Bible* be read to them, or turned down for their own reading, or the importance and benefit of Bible Associations familiarly explained to them, all tending to convince them that their real welfare is the object of the Committee's solicitude ; it would become a source of pure and delightful satisfaction, and of real personal advantage." P. 95.

Here then the former ground of the Society is entirely given up. It is not the DISTRIBUTION of the Scriptures alone, but the EXPOSITION of them, which is the object of the Bible Associations. We have long maintained that the circulation of the Scriptures among the poor, without any interpreter or guide, contained in itself a fallacy ; it now appears from better evidence than our own reasoning, that it really is so. The Scriptures then are to be explained as well as distributed—and by whom are they to be explained?—By a committee, of whom half are necessarily dissenters of any or every denomination, and the other half professed Churchmen, but too often the bitterest enemies, with whom the Church has to contend. And these are the persons to whom, in this immense system of organized confederacy, the exposition of the Scriptures throughout the kingdom is to be entrusted. That this exposition is *now* declared to be a leading part in the duty of these District Committees, another passage will clearly evince.

" *Monthly visits.*—Are the Bibles *used*—how *preserved* and how esteemed ? has any moral benefit resulted from the reading the Scriptures, or is any effect produced, to your knowledge, upon the habits and conduct of the poor by the operations of the Association ? Incidental observations on the *state* and *character* of the poor." P. 114.

THE BIBLE and the BIBLE only, another point formerly insisted upon by the advocates of this Society, appears now to be gradually given up. Accordingly we find at the conclusion of these instructions, a catalogue of *tracts* and *papers*, " required for establishing Bible Associations."

" LIST OF PAPERS, *explanatory of the nature, tendency, and effects of BIBLE ASSOCIATIONS.*

" 'SOUTHWARK SHEET OF FACTS,' being a Selection of interesting Anecdotes, illustrative of the beneficial effects of Bible Associations.

" 'The Advantages of distributing the Holy Scriptures among the lower orders of society, chiefly BY THEIR OWN AGENCY.' By the Rev. W. Dealtry, Rector of Clapham.

" 'THE

“ ‘**THE BIBLE.**’ By C. S. Dudley, Esq.

“ ‘**AN APPEAL TO LABOURERS, MECHANICS, AND OTHERS.**’
By Mr. James Montgomery. —

“ ‘**ADDRESS TO THE HEADS OF FAMILIES.**’ By C. S. Dudley, Esq.

“ ‘**ADDRESS TO SERVANTS.**’ By the same.

“ ‘**Ditto**, printed large as placards.’

“ ‘**ADDRESS TO MARINERS.**’ By the same.

“ ‘**Two Letters.**’ By the Chancellor of the Exchequer.

“ The printed speeches of Z. Macaulay, Esq. Rev. Robert Hall. Rev. Mr. James. Rev. Mr. Thorp. Rev. Mr. Dealtry, &c. &c. &c.

“ It is presumed that no friend of Bible Associations is without CHALMER’S pamphlet on ‘the Influence of Bible Associations to promote the temporal Interests of the Poor,’ and the II. and III. Annual Reports of the Southwark Auxiliary Bible Society.

“ The above, with every other book and paper required for establishing Bible Associations, may be obtained, on application to JAMES LOW, Bookseller, 21, Gracechurch Street, London.”
P. 115.

Thus much then for the **BIBLE AND THE BIBLE ONLY.** We now find that the Bible Society cannot be extended without other books and tracts, and that a bookseller is actually appointed to furnish every rising association with these requisites for its formation.

To those, whose prejudices will allow them to reflect calmly upon the evidence now before them, this growing system of confederated associations must surely appear to threaten at no distant period consequences of the most alarming nature. Few have the opportunity, fewer still have the inclination, to search into facts, especially when those facts, if proved, must induce a change of their preconceived opinions. The Report before us is perhaps very little known to any, excepting to the active agents of the Society in question. The moderate supporters of the Bible Society, pleased with its general principle, subscribe their money, and attend perhaps a single annual meeting, without troubling themselves to follow it into its minuter details and its more distant ramifications. Few again, even of those who disapprove of its general principle, have either the will or the means to enter into any particular investigation, and express themselves much surprised at the strong language held by men who are in the habit of tracing the progress and marking the steps of this gigantic association. We would only wish that those who consider us as needless alarmists, would take the examination into their own hands, nor should we fear the result of their enquiry. The Report before us, together with those of
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the Southwark Associations, develop a system of such extensive organization, as those who are distant from the scene of action would scarcely credit. Men of letters and of business, whether living in the seclusion of college or in the hurry of the world, will hardly believe the extent of a system so entirely beyond the sphere of their observation, and in almost all cases would much more readily conclude that it did not exist, than trouble themselves to investigate the evidence of its existence. So true is the principle of Mr. Macaulay, that "Ministers," and men in general, he might have added, "will let you do any thing, if you will save them the trouble of thinking"—of thinking beyond the sphere of their usual occupations.

The whole machinery of these Bible Associations is so completely exposed to public view in the Report before us, that little farther need be produced to make the reader a perfect master of the whole. We have not room to give a detailed account of every part of this complicated but well organized system. The construction, indeed, of the whole, the harmony and correspondence of the parts, the arrangement of every previous proceeding, the instructions to the actors, are the results of much thought and experience. The plan is not a crude or an airy speculation; it has already been tried with the utmost success in Southwark and many of our great towns, and the publication before us displays a finished and a perfect system, digested by time and matured by practice.

It is somewhat curious to observe the stress which is laid upon FEMALE AGENCY. Of the powers which females possess to alleviate the miseries and to soothe the anguish of mankind, we have formed the highest conception. The greatest blessing which Providence can shower down upon an extensive population, is a society of active and judicious females. In every condition of our existence, but especially in the humbler walks of life, in all the haunts of poverty, in the school, in the cottage, in the workhouse,

"Where pain and anguish wring the brow,
A guardian angel thou"

But because we acknowledge with admiration and gratitude the blessings of female agency in its proper sphere, we cannot with patience see it degraded into the instrument and engine of fanaticism. That females are warm advocates in any cause which they undertake, we are well assured; and it is for that very reason, that the cause should be such an one as should call no bad passions into play. We like not the pertness and conceit of female canvassers, whether it be at a County Election or a Bible Association. Now even allowing the latter to be wholly unobjectionable

unobjectionable in itself, it becomes objectionable when forwarded by the exertions of improper agents. We would not see the cause of the venerable Society for the Promotion of Christian Knowledge publicly entrusted to the hands of ladies, nor would we willingly witness them canvassing for its support. Religion is as much, or perhaps more liable than any other pursuit, to be converted into a party business and a party game, and we know no surer means of making it so than by employing females as active agents in the system. The captivating delicacy of the female character rapidly wears away, when it is engaged in pursuits beyond its sphere, and we know no instance in which this delicacy is more fatally abandoned, than in the demure conceit and the sanctified assurance displayed by the zealous patronesses of fanaticism.

We have no hesitation in stating it as our opinion, that the great aim of the fanatical party at present is to enlist the ladies under their banners, and by every artifice so to flatter the vanity, and work upon the passions of the weaker sex, as to unite their hearts and affections in the cause. The little artifices of the sex are often so engaged in the service, as to conceal the real tendency of their sentiments and to deceive the eye of the uninitiated observer: and thus are they often received into families and schools as governesses and teachers, being little suspected of the opinions which they really entertain; till the unconscious parents find their children imbued with the fatal disease, and often too deeply, to admit of a remedy. Thus much for FEMALE AGENCY, a system which is daily encreasing, and against which it behoves all those who are engaged in the education either of their own children or of others, to be constantly on their guard.

The system which the publication before us exhibits, is too extensive in its ramifications, too deep in its root to be easily eradicated. Much is yet in the power of the Clergy, much is in the power of the laity. Whatever might have been the former opinions on the Bible Society, they must now undergo a change correspondent with that which has taken place within itself. The constitution of the Bible Society is not now what it first pretended to be. It is not a DISTRIBUTION only, but an EXPOSITION of the Holy Scriptures. It is not THE BIBLE AND THE BIBLE ONLY, but TRACTS also, which form constituent parts of its machinery. He therefore who now continues his support to the Bible Society, gives his support to those expositions which committees, half of which are professed dissenters, must be expected to afford, gives his support to those doctrines which the other half, who are *always* of the fanatical party, are thus empowered to inculcate: he gives his support to a system the *declared* intention of which

which is, to PURITANIZE THE WHOLE COMMUNITY. Much may yet be done by every sound and conscientious Clergyman in his own parish to check the progress of those associations, to warn the population against the delusions practised both on their consciences and their pockets, and what is the most important step of all, vigilantly to preserve the mind of the rising generation from the contamination which threatens them.

It is for the laity whose especial interest it is, politically speaking, to crush so alarming a system of organization, by their influence and support to protect the Clergy in the discharge of their duty, and to add every facility to their powers, every encouragement to their exertions. It is for the laity to remember that when the system of organization is complete, it is applicable to any purpose or design, and that which was a religious association to day, may become a political confederacy to-morrow, and that with the enthusiasm which endangers the Church will ever be connected the rebellion which threatens the State.

ART. V. *A Series of Discourses: or the Christian Revelation viewed in Connection with the Modern Astronomy.* By Thomas Chalmers, D.D. Minister of the Tron Church, Glasgow. 8vo. 276 pp. 8s. Longman & Co. 1817.

A SEASON scarcely ever passes in England without the irruption of some comet from the unknown regions of the air, which rushes athwart the system, overpowering the eyes of all with its superior splendour, and threatening destruction to the dull and humdrum planets of the regular system. The present year has been rather productive in these eccentric dazzlers. Mr. Junius Lucius Booth—Dr. Chalmers—Dr. Watson. In the theatre, in theology, in treason, we know not which luminary has blazed with the most transcendant lustre, or has attracted the greater and more respectable mob. With reference indeed to the Author of the Discourses now before us, he did not rise quite so unexpectedly on our view. A thousand little Lucifers, in the shape of puffs and panegyrics, prepared our weak eyes for the burst of the comet itself upon our horizon. Not even of Dr. Solomon's Guide to Health were there so many copies sold in the first year, as of the Doctor's Discourses in the first day. Five editions (sold as we have heard) in as many days, were the avant couriers of the Doctor's fame. The Post and Chronicle, the Times and Day, vied in their eulogi-

ums, in every varied form, on the Doctor's powers. "*Wonderful occurrence.*"—" *Surprising fact.*"—" *Unparalleled demand?*"—all lent their aid to usher in the Doctor and his Discourses. Sometimes his reputation shrouded itself under the modest form of "*A Letter to the Editor:*" sometimes insinuated itself in the specious form of "*A Caution to the Public.*" Under whatever form or dress, there it always was, till Mr. Bish himself grew jealous, and Mr. Goodluck ceased to advertise. At last the Doctor himself appeared, and since the days of Master Betty, no place of public exhibition has been ever thronged with so desperate a crowd. Ins and Outs, Ministry and Opposition, Atheists and Fanatics, those who never were in a Church before, and those who never will be in a Church again, were all jostled together in the heterogeneous mass. Those whom the doors would not receive, the windows were opened to admit, and happy was the Puritan or the dandy who could get a footing upon the ladder, which in their estimation was to lead to heaven. Now as no personages half so little as we unfortunate critics, could even gain admission into the adjoining street, we sat ourselves down contented with the volume before us, taking for granted that we could not judge of the Doctor's powers by any fairer criterion.

The design of the Doctor in these Discourses, is to answer the following hacknied objection of the infidel to the general system of Christianity, "that God would not have sent down his Son from heaven to die for the salvation of so insignificant a speck in the creation, as the globe which we inhabit." To which Dr. Chalmers has well answered :

"Christianity makes no such profession. That it is designed for the single benefit of our world is altogether a presumption of the infidel himself."

If the Doctor had added, "that of other worlds we can know nothing in our present state, because it is not expedient for the purposes of our present state of existence that we should," and had here concluded the whole, we are of opinion that he would have consulted much more wisely both for himself and for his subject. We should not indeed have grudged him the following argument in favour of the plurality of worlds. It is eloquently, rationally, and scripturally expressed ; and as it is by far the best specimen of Dr. Chalmers's power ; we shall extract it entire.

"Now, what is the fair and obvious presumption ? The world in which we live, is a round ball of a determined magnitude, and oc-
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cupies its own place in the firmament. But, when we explore the unlimited tracts of that space which is every where around us, we meet with other balls of equal or superior magnitude; and from which our earth would either be invisible, or appear as small as any of those twinkling stars which are seen on the canopy of heaven. Why then suppose that this little spot, little at least in the immensity which surrounds it, should be the exclusive abode of life and of intelligence? What reason to think that those mightier globes which roll in other parts of creation, and which we have discovered to be worlds in magnitude, are not also worlds in use and in dignity? Why should we think that the great Architect of nature, supreme in wisdom as he is in power, would call these stately mansions into existence and leave them unoccupied? When we cast our eye over the broad sea, and look at the country on the other side, we see nothing but the blue and stretching obscurity over the distant horizon. We are too far away to perceive the richness of its scenery, or to hear the sound of its population. Why not extend this principle to the still more distant parts of the universe? What though, from this remote point of observation, we can see nothing but the naked roundness of yon planetary orbs? Are we therefore to say, that they are so many vast and unpeopled solitudes; that desolation reigns in every part of the universe but ours; that the whole energy of the divine attributes is expended on one insignificant corner of these mighty works; and that to this earth alone, belongs the bloom of vegetation, or the blessedness of life, or the dignity of rational and immortal existence?

“But this is not all. We have something more than the mere magnitude of the planets to alledge, in favour of the idea that they are inhabited. We know that this earth turns round upon itself; and we observe that all those celestial bodies, which are accessible to such an observation, have the same movement. We know that the earth performs a yearly revolution round the sun; and we can detect in all the planets which compose our system, a revolution of the same kind, and under the same circumstances. They have the same succession of day and night. They have the same agreeable vicissitude of the seasons. To them, light and darkness succeed each other; and the gaiety of summer is followed by the dreariness of winter. To each of them the heavens present as varied and magnificent a spectacle; and this earth, the encompassing of which would require the labour of years from one of its puny inhabitants, is but one of the lesser lights which sparkle in their firmament. To them, as well as to us, has God divided the light from the darkness, and he has called the light day, and the darkness he has called night. He has said, let there be lights in the firmament of their heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of heaven, to give lights upon their earth; and it was so. And God has also made to them great lights. To all of them he has given the sun to rule the day; and to many of them he has given moons to rule the night. To them he has made
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the stars also. And God has set them in the firmament of heaven, to give light upon their earth; and to rule over the day, and over the night, and to divide the light from the darkness; and God has seen that it was good.

“In all these greater arrangements of divine wisdom, we can see that God has done the same things for the accommodation of the planets that he has done for the earth which we inhabit. And shall we say, that the resemblance stops here, because we are not in a situation to observe it? Shall we say, that this scene of magnificence has been called into being merely for the amusement of a few astronomers? Shall we measure the counsels of heaven by the narrow impotence of the human faculties? or conceive, that silence and solitude reign throughout the mighty empire of nature; that the greater part of creation is an empty parade; and that not a worshipper of the Divinity is to be found through the wide extent of yon vast and immeasurable regions?” P. 26.

Had the Doctor concluded here, all had been well; it is the utmost limit of what can be said upon the subject, and all beyond is tiresome and empty rhodomontade. Never, perhaps, was a more childish or ignorant supposition ever broached than that which occurs in the following passage.

“Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of man within the circle of his present acquirements? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming, when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance. They may resolve the same question by the evidence of sense which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art, and industry, and intelligence. We may see summer throwing its green mantle over these mighty tracts, and we may see them left naked and colourless after the blush of vegetation has disappeared. In the progress of years or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot by the powers of some future telescope. Perhaps the glass of some observer, in a distant age, may enable him to construct the map of another world, and to lay down the surface of it in all its minute and topical varieties. But there is no end of conjecture, and to the men of other times we leave the full assurance of what we can assert with the highest probability, that yon planetary orbs are so many worlds, that they teem with life, and that the mighty Being who presides in high authority over this scene of grandeur and astonishment has there planted the worshippers of his glory.” P. 31.

We must confess our astonishment, that any man professing common sense, should have entertained an idea half so absurd. Dr. Chalmers ought to have known, or he ought not to have written about astronomy if he did not know, that although the magnifying power of the telescope should be increased to an extent almost incredible, yet thus its means of approximating distant objects would not be proportionably increased. The doctor ought to have known, that the distinctness of vision keeps no pace with the magnifying power of the glass; but that if the visual angle be increased beyond a certain limit, nothing but confusion ensues. The distinctness of the object moreover depends as much upon its own brightness, as upon the magnifying powers of the telescope; and thus by increasing the power, we diminish the brightness, which must for ever prevent the improvement of a telescope beyond a certain limit. So much then for our chance of witnessing the change of seasons, and the colours of the vegetation in the moon. Taking the magnifying power alone, we should require a telescope with more than seven hundred times the power of Dr. Herschel's forty-foot telescope, to see a neighbour in the moon; but how far it is probable that such an one will ever be constructed, we leave it to the judgment of our readers to determine: and even if such a thing were accomplished, the privacy of the man in the moon would not be broken in upon, as the visual angle would have so greatly exceeded its proper limits. The whole of Dr. Chalmers' supposition is a burlesque upon the subject.

We will not quarrel with the doctor for some few assertions made without any proof at all: such as the regular revolution of the spots in the sun, the apparent recession of the stars in one quarter of the celestial sphere, from each other: whether true or false, as they do not bear upon the argument. We will call the attention of our readers to the following passage.

“But, we have now reason to think, that, instead of lying uniformly, and in a state of equi-distance from each other, they are arranged into distinct clusters—that, in the same manner, as the distance of the nearest fixed stars so inconceivably superior to that of our planets from each other, marks the separation of the solar systems; so the distance of two contiguous clusters may be so inconceivably superior to the reciprocal distance of those fixed stars which belong to the same cluster, as to mark an equally distinct separation of the clusters, and to constitute each of them an individual member of some higher and more extended arrangement. This carries us upwards through another ascending step in the scale of magnificence, and there leaves us wildering in the uncertainty, whether even here the wonderful progression is ended.” P. 47.

The doctor has left his readers indeed *wildering in uncertainty*. What can be his meaning in this exquisite specimen of absurdity? Will any of the doctor's warmest admirers pretend to attach any decent interpretation to the passage before us? If there be a Bathos in astronomy, the doctor has surely dived, with all his powers, into the fathomless abyss.

Thus much for Lecture the first, containing "a sketch of modern astronomy." The second professes to treat upon the modesty of true science; containing a rhetorical panegyric upon Newton, and some very common-place reflections upon modern infidelity, which might have been comprehended in about as many lines as there are pages. The third is upon the divine condescension, in redeeming a world so insignificant as our own; an argument which is better stated in the beginning of the fourth Lecture, from which we shall willingly make the following extract.

"Now it is saying much for the benevolence of God, to say that it sends forth these wide and distant emanations over the surface of a territory so ample—that the world we inhabit, lying imbedded as it does, amidst so much surrounding greatness, shrinks into a point that to the universal eye might appear to be almost imperceptible. But does it not add to the power and to the perfection of this universal eye, that at the very moment it is taking a comprehensive survey of the vast, it can fasten a steady and undistracted attention on each minute and separate portion of it; that at the very moment it is looking at all worlds, it can look most pointedly and most intelligently to each of them; that at the very moment it sweeps the field of immensity, it can settle all the earnestness of its regards upon every distinct handbreadth of that field; that at the very moment at which it embraces the totality of existence, it can send a most thorough and penetrating inspection into each of its details, and into every one of its endless diversities? You cannot fail to perceive how much this adds to the power of the all-seeing eye. Tell me, then, if it does not add as much perfection to the benevolence of God, that while it is expatiating over the vast field of created things, there is not one portion of the field overlooked by it; that while it scatters blessings over the whole of an infinite range, it causes them to descend in a shower of plenty on every separate habitation; that while his arm is underneath and round about all worlds, he enters within the precincts of every one of them, and gives a care and a tenderness to each individual of their teeming population. Oh! does not the God, who is said to be love, shed over this attribute of his, its finest illustration! when, while he sits in the highest heaven, and pours out his fulness on the whole subordinate domain of Nature and of Providence, he bestows a pitying regard on the very humblest of his children, and sends his reviving Spirit into every heart, and cheers by his presence every home, and provides for the wants of every family, and watches every sick-bed, and listens to the com-

plaints of every sufferer ; and while by his wondrous mind the weight of universal government is borne, oh ! is it not more wondrous and more excellent still, that he feels for every sorrow, and has an ear open to every prayer.

“ ‘It doth not yet appear what we shall be,’ says the apostle John, ‘but we know that when he shall appear, we shall be like him, for we shall see him as he is.’ It is the present lot of the angels, that they behold the face of our Father in Heaven ; and it would seem as if the effect of this was to form and to perpetuate in them the moral likeness of himself ; and that they reflect back upon him his own image ; and that thus a diffused resemblance to the Godhead, is kept up amongst all those adoring worshippers who live in the near and rejoicing contemplation of the Godhead. Mark then how that peculiar and endearing feature in the goodness of the Deity, which we have just now adverted to—mark how beautifully it is reflected down upon us in the revealed attitude of angels. From the high eminences of Heaven, are they bending a wakeful regard over the men of this sinful world ; and the repentance of every one of them spreads a joy and a high gratulation throughout all its dwelling places. Put this trait of the angelic character into contrast with the dark and luring spirit of an infidel. He is told of the multitude of other worlds, and he feels a kindling magnificence in the conception, and he is seduced by an elevation which he cannot carry, and from this airy summit does he look down on the insignificance of the world we occupy, and pronounces it to be unworthy of those visits and of those attentions which we read of in the New Testament. He is unable to wing his upward way along the scale, either of moral or of natural perfection ; and when the wonderful extent of the field is made known to him, over which the wealth of the Divinity is lavished—there he stops, and wilders, and altogether misses this essential perception, that the power and perfection of the Divinity are not more displayed by the mere magnitude of the field, than they are by that minute and exquisite filling up, which leaves not its smallest portions neglected ; but which imprints the fulness of the Godhead upon every one of them ; and proves, by every flower of the pathless desert, as well as by every orb of immensity, how this unsearchable Being can care for all, and provide for all, and throned in mystery too high for us, can, throughout every instance of time, keep his attentive eye on every separate thing that he has formed, and by an act of his thoughtful and presiding intelligence, can constantly embrace all.

“ But God, compassed about as he is with light inaccessible, and full of glory, lies so hidden from the ken and conception of all our faculties, that the spirit of man sinks exhausted by its attempts to comprehend him. Could the image of the Supreme be placed direct before the eye of the mind, that flood of splendour, which is ever issuing from him on all who have the privilege of beholding, would not only dazzle, but overpower us. And therefore it is, that I bid you look to the reflection of that image, and thus to take a view of its mitigated glories, and to gather the lineaments of the Godhead in
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the face of those righteous angels, who have never thrown away from them the resemblance in which they were created ; and unable as you are to support the grace and the majesty of that countenance, before which the seers and the prophets of other days fell, and became as dead men, let us, before we bring this argument to a close, borrow one lesson of him who sitteth on the throne, from the aspect and the revealed doings of those who are surrounding it.

“ The infidel, then, as he widens the field of his contemplations, would suffer its every separate object to die away into forgetfulness : these angels, expatiating as they do, over the range of a loftier universality, are represented as all awake to the history of each of its distinct and subordinate provinces. The infidel, with his mind afloat among suns and among systems, can find no place in his already occupied regards, for that humble planet which lodges and accommodates our species : the angels, standing on a loftier summit, and with a mightier prospect of creation before them, are yet represented as looking down on this single world, and attentively marking the every feeling and the every demand of all its families. The infidel, by sinking us down to an unnoticeable minuteness, would lose sight of our dwelling-place altogether, and spread a darkening shroud of oblivion over all the concerns and all the interests of men : but the angels will not so abandon us ; and undazzled by the whole surpassing grandeur of that scenery which is around them, are they revealed as directing all the fulness of their regard to this our habitation, and casting a longing and a benignant eye on ourselves and on our children. The infidel will tell us of those worlds which roll afar, and the number of which outstrips the arithmetic of the human understanding—and then with the hardness of an unfeeling calculation, will he consign the one we occupy, with all its guilty generations, to despair. But he who counts the number of the stars, is set forth to us as looking at every inhabitant among the millions of our species, and by the word of the Gospel beckoning to him with the hand of invitation, and on the very first step of his return, as moving towards him with all the eagerness of the prodigal's father, to receive him back again into that presence from which he had wandered. And as to this world, in favour of which the scowling infidel will not permit one solitary movement, all Heaven is represented as in a stir about its restoration ; and there cannot a single son, or a single daughter, be recalled from sin unto righteousness, without an acclamation of joy amongst the hosts of Paradise. Aye, and I can say it of the humblest and the unworthiest of you all, that the eye of angels is upon him, and that his repentance would, at this moment, send forth a wave of delighted sensibility throughout the mighty throng of their innumerable legions.” P. 161.

As to the “ wave of delighted sensibility,” we leave the reader to stem it as he can ; the passage, upon the whole, is not without considerable merit. The immediate subject of the chapter is indeed very absurd, being “ upon the sympathy felt for man in the distant places of the creation.” If the doctor will inform
us,

us, upon the credit of his own experience, that these inhabitants are all angels, such as "rejoice in heaven over the sinner that repenteth," we will admit this sympathy as far as he chooses; but if they be not ministering spirits, we have no reason for thinking that they have any more sympathy for us, than we have for them. The Almighty has not been pleased to reveal to us, whether they have or not; we are therefore justified in concluding, that whether they have or not, is a consideration of mighty little consequence to us, in our present state of existence.

The remaining Lectures we have carefully read; but whether it be from the inflation of the language, the confusion of the argument, or the dulness of our comprehension, certain it is, that we can discover no chain of reasoning, no connection of parts, from the beginning to the end. In one place, the doctor launches out into a panegyric upon Moravianism, and appears to advocate the cause of sensible inspiration.

"And here I cannot but remark, how much effect and simplicity go together in the annals of Moravianism. The men of this truly interesting denomination, address themselves exclusively to that principle of our nature, on which the proper influence of Christianity turns. Or, in other words, they take up the subject of the gospel message—that message devised by him who knew what was in man, and who, therefore, knew how to make the right and the suitable application to man. They urge the plain Word of the Testimony; and they pray for a blessing from on high; and that thick impalpable veil, by which the god of this world blinds the hearts of men who believe not, lest the light of the glorious Gospel of Christ should enter into them—that veil, which no power of philosophy can draw aside, gives way to the demonstration of the Spirit; and thus it is, that a clear perception of Scriptural truth, and all the freshness and permanency of its moral influences, are to be met with among men who have just emerged from the rudest and the grossest barbarity. Oh! when one looks at the number and the greatness of their achievements—when he thinks of the change they have made on materials so coarse and so unpromising—when he eyes the villages they have formed—and around the whole of that engaging perspective by which they have chequered and relieved the grim solitude of the desert, he witnesses the love, and listens to the piety of reclaimed savages;—who would not long to be in possession of the charm by which they have wrought this wondrous transformation—who would not willingly exchange for it all the parade of human eloquence, and all the confidence of human argument—and for the wisdom of winning souls, who is there that would not rejoice to throw the loveliness of the song, and all the insignificance of its passing fascinations away from him?" P. 249.

We should certainly conceive, that the doctor is innocent of any peculiar attachment to the doctrine in question; as in other places

places he seems to be as strongly inclined to discredit it. Moravianism furnished so powerful a temptation for a splendid common place, that the rhetorical powers of the doctor were unable to resist it. This indeed appears to be the stumbling-block of our author. He appears at all times happy in the opportunity of sacrificing argument, connection, and often common sense itself, to the charms of an unmeaning and useless common place.

In his language Dr. Chalmers suffers himself to swell into the most inflated verbosity, and to indulge in a poetical diction which is as repugnant to good taste, as it is perplexing to good argument. It is curious to observe the variety of the Doctor's poetical powers in his description only of our earth.

In p. 98, it is "a puny ball which floats its little round."

In p. 112, it is "a grain of sand on the high field of immensity."

In p. 200, it is "one of the smaller islets which float on the ocean of vacancy."

In another place it is a "twinkling atom," in another "a remote and solitary monarchy;" these indeed are but a few among the flowers with which the Doctor has contrived to adorn our lower world.

The Doctor is very fond of "*groping his darkling way*;" we find this expression p. 193, and again p. 253, and if our memory does not deceive us, much oftener.

In point of argument, Dr. Chalmers has left the question just where he found it. Of his talent indeed as a reasoner, we had formed no very high idea, from his former Lectures upon the Evidences of Christianity; and certainly our opinion will not be changed by any thing that we have discovered in the work before us. It is often difficult to discover the meaning of the separate parts of the work; but to trace their connection one with another, is wholly impossible. A more dislocated, disjointed, incoherent production, never yet assumed the title of "a proof." In arrangement it is as defective, as in chastity of language and in elegance of taste.

The most favourable opinion which can be expressed of the doctor's work, may be given in the language of Shakspeare, "that he draws the thread of his verbosity finer than the staple of his argument." That there are two or three brilliant passages, we will readily allow; but even these are overlaid with common-place imagery, more adapted to a school-boy's declamation, than to a theological disquisition. We doubt not but that these discourses, if delivered with suitable action, might have had a wonderful effect at the British Forum, to the sphere of which, both in style, argument, and taste, they seem to be wonderfully

wonderfully adapted. Meretricious ornament, and turgid verbosity will ever have their admirers; and the doctor has certainly had his. We do not grudge him the applause which he has received; it will not last long, let him make the most of it while it remains. It is our duty to protest against this new-fangled fashion passing into a precedent, lest we should be overwhelmed with a torrent of second-hand rhodomontade; and every popular preacher, while he imitated the errors, should expect the reward of the celebrated doctor.

We have been informed that Dr. Chalmers is himself a modest man, and that he entertains a real dislike to the intolerable puffing with which he has been wafted into popular favour. If this be so, we can only advise the doctor to beware, not of his enemies, but of his friends; for never was a man more injudiciously foisted upon the world, before his eloquence had acquired strength, and his talents stability. If he ever can be made a great or a useful man, it will not be by the flattery of his friends, but by the wholesome discipline of those, whom, probably, he will esteem his enemies.

The subject which Dr. Chalmers has chosen, is one of no common grandeur and sublimity. How he has treated it, we have had the painful task of showing, at some length, to our readers. We will now shew them how he ought to have treated it; and this, not by tiring their patience with dogmas of rhetoric, but by introducing to their notice one of the most perfect compositions in the English language, on the self-same subject, which we shall make no apologies for presenting to them at full length: and then, after having dwelt on the chastened dignity, and majestic comprehension of an Addison; let them return, if they can, to the meretricious verbosity, and disjointed rhodomontade of a Chalmers.

“As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought rose in me which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflection: ‘When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou regardest him!’ In the same manner, when I considered that infinite host of stars, or to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of planets or worlds which were moving round their respective suns; when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former as the stars do to us; in short, while I pursued this thought,
I could

I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

"Were the sun which enlightens this part of the creation, with all the host of planetary worlds that move about him, utterly extinguished and annihilated, they would not be missed more than a grain of sand upon the sea-shore. The space they possess is so exceedingly little in comparison of the whole, that it would scarce make a blank in the creation. The chasm would be imperceptible to an eye that could take in the whole compass of nature, and pass from one end of the creation to the other; as it is possible there may be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ourselves. We see many stars by the help of glasses which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries. Huygenius carries this thought so far, that he does not think it impossible there may be stars whose light is not yet travelled down to us since their first creation. There is no question but the universe has certain bounds set to it; but when we consider that it is the work of infinite power prompted by infinite goodness, with an infinite space to exert itself in, how can our imagination set any bounds to it?

"To return therefore to my first thought, I could not but look upon myself with secret horror, as a being that was not worth the smallest regard of one who had so great a work under his care and superintendency. I was afraid of being overlooked amidst the immensity of nature, and lost among that infinite variety of creatures which in all probability swarm through all these immeasurable regions of matter.

"In order to recover myself from this mortifying thought, I considered that it took rise from those narrow conceptions which we are apt to entertain of the divine nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect some things, we must of course neglect others. This imperfection which we observe in ourselves, is an imperfection that cleaves in some degree to creatures of the highest capacities, as they are creatures; that is, beings of finite and limited natures. The presence of every created being is confined to a certain measure of space, and consequently his observation is stinted to a certain number of objects. The sphere in which we move, and act, and understand, is of a wider circumference to one creature than another, according as we rise one above another in the scale of existence. But the widest of these our spheres has its circumference. When therefore we reflect on the divine nature, we are so used and accustomed to this imperfection in ourselves, that we cannot forbear in some measure ascribing it to him in whom there is no shadow of imperfection. Our reason indeed assures us that his attributes are infinite; but the poorness of our conceptions is such that it cannot forbear setting bounds to every thing it contemplates, until our reason comes again to our succour, and throws down all those little prejudices

prejudices which rise in us unawares, and are natural to the mind of man.

“We shall therefore utterly extinguish this melancholy thought of our being overlooked by our Maker in the multiplicity of his works and the infinity of those objects among which he seems to be incessantly employed, if we consider in the first place that he is omnipresent, and in the second that he is omniscient.

“If we consider him in his omnipresence, his being passes through, actuates and supports the whole frame of nature. His creation, and every part of it, is full of him. There is nothing he has made that is either so distant, so little, or so inconsiderable, which he does not essentially inhabit. His substance is within the substance of every being, whether material, or immaterial, and as intimately present to it as that being is to itself. It would be an imperfection in him were he able to remove out of one place into another, or to withdraw himself from any thing he has created, or from any part of that space which is diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a being whose centre is everywhere, and his circumference nowhere.

“In the second place, he is omniscient as well as omnipresent. His omniscience indeed necessarily and naturally flows from his omnipresence: he cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Several moralists have considered the creation as the Temple of God, which he has built with his own hands, and which is filled with his presence. Others have considered infinite space as the receptacle, or rather the habitation of the Almighty. But the noblest and most exalted way of considering this infinite space is that of Sir Isaac Newton, who calls it the *Sensorium* of the Godhead. Brutes and men have their *sensoriala*, or little sensoriums, by which they apprehend the presence and perceive the actions of a few objects that lie contiguous to them. Their knowledge and observation turn within a very narrow circle. But as God Almighty cannot but perceive and know every thing in which he resides, infinite space gives room to infinite knowledge, and is as it were an organ to omniscience.

“Were the soul separate from the body, and with one glance of thought should start beyond the bounds of the creation; should it for millions of years continue its progress through infinite space with the same activity, it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead. While we are in the body, he is not less present with us, because he is concealed from us. ‘O that I knew where I might find him!’ says Job. ‘Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he does work, but I cannot behold him: he hideth himself on the right hand that I cannot see him.’ In short, reason as well as revelation assures

us, that he cannot be absent from us, notwithstanding he is undiscovered by us.

“ In this consideration of God Almighty's omnipresence and omniscience, every uncomfortable thought vanishes. He cannot but regard every thing that has being, especially such of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular which is apt to trouble them on this occasion: for as it is impossible he should overlook any of his creatures; so we may be confident that he regards with an eye of mercy those who endeavour to recommend themselves to his notice, and in an unfeigned humility of heart think themselves unworthy that he should be mindful of them.” *Addison's Prose Works*, Vol. IV. P. 76.

ART. VI. *Sermons on the Practical Duties of Christianity. For Families. In Two Volumes. By the Rev. John Clapp, M.A. Late Fellow of Balliol College, Oxford, Vicar of Long Benton, Northumberland, and Master of Lostwithiel Grammar School, Cornwall.*

THE practice of family prayer and family religious instruction cannot be too much encouraged; it can under few circumstances be productive of much evil, and it must in almost every case be productive of some good: the very assembling together for the purpose of prayer to God, and of being instructed in the doctrines and precepts of his Son's religion, the due sense of his important duties which such a custom evinces in the master of a family, and the regularity which it has a manifest tendency to promote, cannot but generate some good thoughts and some holy resolutions; and though these in many cases may be but transient, and be followed by no permanent effects, yet in many it may be expected that the consequence will be different, and that the spark of religious feeling so often elicited will at length kindle into a flame. Some good, we repeat, may be confidently looked for in almost every case as the result of this excellent custom regularly persevered in: but as far as instruction and increase of knowledge are concerned, the *quantum* of good, will undoubtedly be determined in great measure by the description of sermons which are read: in a greater or less degree as that is plain and penetrating, will the members of a family by the blessing of God be benefited. The language of some sermons, and the matter of others, disqualify them from acting as preceptors in a family parlour; a figurative style, or one too highly polished, will make no impression, and abstruse or polemical divinity will not be understood:

stood: the beauties of the one will be lost, and the depth of the other will not be fathomed by that part of the audience whose good is principally intended. Greater circumspection than that which is often used in this instance, is, we are convinced, necessary, in order to produce the end desired: and where so much good *might* be done, it is justly a matter of concern that in many instances so little actually is. It has fallen to our lot, and perhaps to that of some of our readers, to witness this inefficient mode of performing the duty in question; to witness the assembly of all the members of a family, and then hear a sermon read for their instruction, which might have edified the congregations of Lincoln's Inn or St. Mary's, but in the present instance is unintelligible, and therefore useless. St. Paul's remark on preaching in an unknown tongue, may be applied with equal force here. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."—Let this error be avoided, let the sermon selected be short and plain, and read with a suitable earnestness, let the whole be concluded with devout prayer, and let the practice of this duty be, if possible, regular and uninterrupted: and we must believe that every individual family will be ameliorated by it, and that true religion will more readily flourish and increase in that parish where the families composing it are in the habit of respectively meeting together for the purpose of prayer and instruction. In insisting so much on the necessity of perspicuity in family sermons, we would not be thought to recommend those of a too familiar and colloquial style: plainness and familiarity are very different; and when a sermon is deficient in that decorous and dignified gravity which should always attend religious exhortation, it must fail both in obtaining a respectful attention, and in leaving a beneficial impression. Members of the Church have no reason to complain for want of sermons every way adapted for the use of their families: the volumes now under consideration are however a valuable addition to the stock of this description, and we fearlessly recommend them to masters of families as well fitted for their important object. We shall notice some of them, accompanying our remarks with a few specimens of their style and matter. They are thirty-six in number, and are most of them short, all written in a clear and unaffected manner, and abounding in a spirit of genuine piety. The view of the Christian scheme evinced in them, is perspicuous and correct, founded on a diligent and conscientious study of the Scriptures, and therefore equally free from the heated conceptions of the enthusiast, as from the cheerless misrepresentations of the Deistical Unitarian. —The first three Sermons evince the truth of these observations; they contain a brief analysis of the contents of the Bible, an account

count of the creation of the world, of the fall of man, and the promise of a Messiah. The sixth Sermon on 2 Timothy, iii. 14, 15. is a very useful and sensible discourse on a subject of great importance, the necessity of an early initiation of youth into the knowledge of the Bible. This necessity the author presses upon his readers with great earnestness, and at the same time gives some useful rules, by the observation of which, young persons may with greater profit undertake the reading of the Scriptures. He disapproves of their being allowed to read them regularly through in the first instance, and judiciously points out the parts to which their attention should be directed. His remarks on the Epistles are sensible and seasonable, particularly when we consider them as addressed to the young and unlettered, who constitute the greatest part of every family. But our readers shall judge for themselves :

“ The Epistles contain many excellent rules for the government of our lives, many reproofs for disobedience, and exhortations and commands to lead holy and Christian lives. Therein also are contained arguments and disputations on certain points of faith and practice among the early Christians. These parts, indeed, of holy writ, though highly valuable in themselves, should be always read with great caution and diffidence : and therefore may not be so fit for the general use of young and inexperienced Christians : and particularly careful should all persons be not to take their religious opinions from, or graft their practice on, obscure and difficult passages, but on those which are clear, easy and decisive. Want of due attention to this rule has been the unhappy occasion of those warm and lasting disputes which have so long disturbed the peace and unity of the Christian church. As St. Paul says, in condemnation of such, ‘ where is the disputer of this world ? Hath not God made or declared to be, foolish, the wisdom of this world ? Such wisdom as is fond of shewing itself in noisy contentions, which gender strife and minister questions, rather than godly edifying, which is in faith ;’ which is serviceable to our furtherance in grace, and in the knowledge of our Lord Jesus Christ, and to the peace and unity of the church, which ought to be a matter of great consideration and importance to every real Christian. So at least thought St. Paul, when he so earnestly exhorted the Christians in Ephesus, and through them all other believers, to ‘ endeavour to keep the unity of the spirit in the bond of peace.’ And he writes to the Corinthians, ‘ Now I beseech you, brethren, mark them which cause divisions contrary to the doctrines which ye have learned, and avoid them.’ To all such the Apostle says, ‘ Is Christ divided ?’ ‘ God is not the author of confusion, but of peace, as in all the churches of the saints.’ As certainly did he design that it should be in the Christian church : ‘ in peace and unity in itself.’ We are sent into the world, not to argue and dispute on points of faith, but to live like Christians : and to fulfil all those duties, religious, relative
and

and social, which arise from our connection with God, the world, and eternity. What those duties are, the Holy Scriptures will tell us ; they will teach us to believe and act in such a manner, as to secure our eternal happiness, through the merits of that Jesus, who is the author and finisher of our faith. They will tell us that faith and practice are essential to our salvation ; that God hath joined them together, and therefore that they cannot be put asunder ; that no professions will be accepted in the lieu of holiness and virtue of life : that it is not enough for the Christian to believe the word of God, but that he must practise it also : that not every one that saith unto him, ‘ Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of God which is in heaven.’” —P. 6.

In this sermon Mr. C. has made a slight mistake in ascribing St. Peter’s assertion (2 Pet. iii. 16.) concerning the difficulty of St. Paul’s Epistles to St. James : an error with which we should immediately have charged the compositor of the press, was not this apostle further characterized as the head of the Christian Church at Jerusalem. We highly approve of the ninth sermon, in which is shewn the guilt, not only of abusing, but of not making a diligent use of the means of salvation put into our hands. The too common error among the lower orders of people, of pleading the inoffensiveness of their lives as a full performance of all their duty, is well pointed out and corrected : the idle servant is reproved, not because he had done evil with his talent, but because he had done no good. The eleventh Sermon is well written, and entirely orthodox : the text is the 17th verse of the sixth chapter of St. Matthew, and the subject, the necessity of good works for the attainment of salvation : but we conceive that Mr. Clapp has no ground whatever for ascribing an unworthy motive to the young man in the Gospel, who is represented as inquiring of our Saviour the way to eternal life, or for ranking him, as he does, with the boasting Pharisee in the parable. That he was not prepared for so great a sacrifice as that of surrendering all his riches, is certain ; but we have no right to argue from that, that his question was either an insidious one, or put with a view of exalting his own character in the eyes of the world. From two circumstances mentioned by St. Mark, we should rather conclude the contrary : his eagerness for instruction is well described by his “ running and kneeling” before Jesus, who, moreover, it is said, “ seeing him, loved him ;” no dubious mark of the favourable impression which the young man made on Him, who “ needed not that any should testify of man, for He knew what was in man.” The fourteenth, on the character of Cornelius, and the fifteenth, on Charity, are both of them Sermons admirably adapted for the use of families ;
and

and of the 17th, on Prayer, and the eighteenth, on the observance of the Sabbath-day, which close the first volume, we can speak equally favourable.

In the second volume we have eighteen Sermons, the greater part of which are entitled to our entire approbation (particularly the 8th, 14th, 17th and 18th,) though our limits prevent us from entering into any detail of their matter. We wish however to make a few remarks on one of them, and for so doing we feel ourselves assured of the thanks of Mr. C. inasmuch as the inaccuracy to be pointed out is we doubt not, principally attributable to a want of due care in preparing for the press, which in the event of a second edition of his work being called for he could easily correct. We have before remarked a mistake in the sixth Sermon of the first volume: and in the third Sermon of the second volume on the character of Hazael, we conceive our author has unconsciously contradicted himself. After Elisha had informed Hazael of the issue of his master's (Benhadad) disorder, he "settled his countenance fixedly on him, till he (Hazael) was ashamed: and the man of God wept:" the cause of these tears being explained, viz. the foresight of the evils about to be brought on his country by Hazael, the indignant reply follows; "But what, is thy servant a dog?" &c. &c. On which Mr. C. remarks, "It is perhaps hard to say, whether Hazael spoke this from the real sentiments of his heart at that time, or because he thought that he should never have it in his power to do such things:" and in another place he thinks it doubtful what the sentiments of Hazael were on hearing the Prophet's declaration. After all this we confess that we were surprized when we read thus: "In pronouncing the conclusion of his speech, the prophet, we are told, fixed his eyes with so much attention on Hazael, that the latter blushed, and was ashamed. Conscious of the badness of his heart, his secret sins and wicked intentions, he could not bear unmoved the keen and searching gaze of a righteous man: and expressed, by a confused and altered countenance, the shame and self-abasement which he felt in his heart." If Hazael was "conscious of the badness of his heart, his secret sins and wicked intentions," it is neither hard to say, nor doubtful, what the workings of his mind then were: but what these were, is the very point doubted of above by Mr. C. The fourth Sermon on the resolution of Joshua, contains such excellent advice, especially in the latter part of it, to masters of families, that we wish it could be read by every one who is deficient in his religious duty to those under his care. We sincerely regret that we are prevented from presenting our readers with some admirable extracts from it, by the necessity of confining ourselves to very narrow limits.

We take our leave of Mr. Clapp with much respect for his abilities, and esteem for his industry and zeal : there is not one of these sermons that is not replete with sound instruction and persuasive exhortation, temperately but affectionately enforced, and there is not one that may not be read to a family with great promise of producing a beneficial effect. Mr. C. has wisely (on this occasion) avoided all discussion of controverted points ; he has explained the grand saving doctrines of our holy religion, he has urged the observance of her pure and indispensable precepts : and he has done the one simply and perspicuously, the other in that mild yet earnest spirit which becomes a minister of the Gospel of peace.

ART. VII. *Lalla Rookh. An Oriental Romance. By Thomas Moore. 4to. 2l. 2s. Longman and Co. 1807.*

THE character of Mr. Moore, as a poet, is appreciated with sufficient justice. His amatory poems are the works of no ordinary genius. The very poison which they instil becomes the more dangerous from the softened imagery and the chastened language under which it is concealed. The poems of Little, as they are called, are perhaps the most formidable enemies to public morals which have issued at any time from the British press, and we do not hesitate to say that we have traced more dereliction of public principle to the effect of that little volume, than even to our intercourse with a profligate and an abandoned continent. Whoever is the author of this pernicious production must have a fearful account to answer, not only for the prostitution of talents the most fascinating, and taste the most elegant, but for the ruin of many an innocent soul, to which those talents have been most fatally accessory.

Of the Irish melodies, taken separately, we should speak in terms of much approbation. The language, though occasionally affected, is yet poetical and just ; the imagery is both elegant and original ; the sentiments are generally not liable to much objection. Taken as a whole, they have a secondary application to the political state of Ireland, of which we little approve. We could not sum up the character of Mr. M. more justly, than in regarding him as our native Catullus. He has all the elegance, all the playfulness, the occasional melancholy, and the occasional affectation of that exquisite poet of antiquity. In other points also the resemblance is carried too far. Both Catullus and Mr. M. have exercised their genius in the shorter style

style of poetry ; their productions are like gems highly polished, in estimation for their water, rather than for their magnitude.

As this was the first long poem of Mr. Moore, it was expected by the public with much anxiety, and read with considerable avidity. How far it has either met or disappointed their expectations, a short analysis of its contents will most satisfactorily shew.

The volume before us consists partly of poetry, and partly of prose ; the story indeed is told in prose, while the poetical part only branches out as it were from the narration. In the preface or prologue we are told that Aliris, the king of Bucharia, in the course of a pilgrimage to the tomb of the prophet, passed through Delhi. Aurungzebe was then on the throne, and received the young monarch with much hospitality. A marriage was agreed upon between the young king and Lalla Rookh, the daughter of the Emperor, who was to be sent to Cashmere, for the celebration of the nuptials. She sets out with a splendid retinue ; she is charmed with the beauty and the novelty of all she sees around her ; she is especially struck with the talents and the form of Feramorz, a young poet, in her train, who is introduced to her presence, and recites, in verse, the story of the Veiled Prophet of Khorassin. We shall not trouble our reader with an account of the story, but shall cite the best specimen we can find of our author's powers in this lengthened species of composition.

“ Though few his years, the West already knows
Young AZIM's fame ;—beyond th' Olympian snows,
Ere manhood darken'd o'er his downy cheek,
O'erwhelm'd in fight and captive to the Greek,
He linger'd there, till peace dissolv'd his chains ;—
Oh ! who could, ev'n in bondage, tread the plains
Of glorious GREECE, nor feel his spirit rise
Kindling within him ? who, with heart and eyes,
Could walk where Liberty had been, nor see
The shining foot-prints of her Deity,
Nor feel those god-like breathings in the air,
Which mutely told her spirit had been there ?
Not he, that youthful warrior,—no, too well
For his soul's quiet work'd the awakening spell ;
And now, returning to his own dear land,
Full of those dreams of good that, vainly grand,
Haunt the young heart ;—proud views of human-kind,
Of men to Gods exalted and refin'd ;—
False views, like that horizon's fair deceit,
Where earth and heav'n but *seem*, alas, to meet !—

T t

Soon

Soon as he heard an Arm Divine was rais'd
 To right the nations, and beheld, emblaz'd
 On the white flag MOKANNA's host unfurl'd,
 Those words of sunshine, "Freedom to the World,"
 At once his faith, his sword, his soul obey'd
 Th' inspiring summons; every chosen blade,
 That fought beneath that banner's sacred text,
 Seem'd doubly edg'd, for this world and the next;
 And ne'er did Faith with her smooth bandage bind
 Eyes more devoutly willing to be blind,
 In virtue's cause;—never was soul inspir'd
 With livelier trust in what it most desir'd,
 Than his, th' enthusiast there, who kneeling, pale
 With pious awe, before that Silver Veil,
 Believes the form, to which he bends his knee,
 Some pure, redeeming angel, sent to free
 This fetter'd world from every bond and stain,
 And bring its primal glories back again!"

P. 13.

In the second part of the Poem, Mr. Moore evidently improves, as the following scene between Azim and his beloved will shew.

" 'Poor maiden!' thought the youth, 'if thou wert sent,
 With thy soft lute and beauty's blandishment,
 To wake unholy wishes in this heart,
 Or tempt its truth, thou little know'st the art.
 For though thy lips should sweetly counsel wrong,
 Those vestal eyes would disavow its song.
 But thou hast breath'd such purity, thy lay
 Returns so fondly to youth's virtuous day,
 And leads thy soul—if e'er it wander'd thence—
 So gently back to its first innocence,
 That I would sooner stop th' unchained dove,
 When swift returning to its home of love,
 And round its snowy wing new fetters twine,
 Than turn from virtue one pure wish of thine!'

" Scarce had this feeling pass'd, when, sparkling through
 The gently open'd curtains of light blue
 That veil'd the breezy casement, countless eyes
 Peeping like stars through the blue evening skies,
 Look'd laughing in, as if to mock the pair
 That sat so still and melancholy there.
 And now the curtains fly apart, and in
 From the cool air, 'mid showers of jessamine
 Which those without fling after them in play,
 Two lightsome maidens spring, lightsome as they
 Who live in the' air on odours, and around
 The bright saloon, scarce conscious of the ground,

Chace

Chace one another, in a varying dance
Of mirth and languor, coyness and advance,
Too eloquently like love's warm pursuit :—
While she, who sung so gently to the lute
Her dream of home, steals timidly away,
Shrinking as violets do in summer's ray,—
But takes with her from AZIM's heart that sigh
We sometimes give to forms that pass us by
In the world's crowd, too lovely to remain,
Creatures of light we never see again !”

P. 64.

The second Poem which the young Feramorz recites, is “ Paradise and the Peri.” A Peri stands at the gate of Paradise, and laments the banishment of her race from the mansions of Heaven. As she weeps, the guardian Angel who stands at the door of Heaven, in compassion to her tears, informs her

“ 'Tis written in the book of fate,
The Peri yet may be forgiven
Who brings to this eternal gate
The gift that is most dear to Heaven.”

The Peri endeavouring to solve the enigma, considers what shall be deemed the dearest gift of Heaven.

“ While thus she mus'd, her pinions fann'd
The air of that sweet Indian land,
Whose air is balm; whose ocean spreads
O'er coral banks and amber beds;
Whose mountains, pregnant by the beam
Of the warm sun, with diamonds teem;
Whose rivulets are like rich brides,
Lovel, with gold beneath their tides;
Whose sandal groves and bowers of spice
Might be a Peri's Paradise!
But crimson now her rivers ran.

With human blood—the smell of death
Came reeking from those spicy bowers,
And man, the sacrifice of man,

Mingled his taint with every breath
Upwafted from the innocent flowers!
Land of the Sun! what foot invades
Thy Pagods and thy pillar'd shades—
Thy cavern shrines, and Idol stones,
Thy Monarchs and their thousand Thrones?
'Tis He of GAZNA—fierce in wrath

He comes, and INDIA's diadems
Lie scatter'd in his ruinous path.—

His blood-hounds he adorns with gems,
Torn from the violated necks
Of many a young and lov'd Sultana ;—

Maidens within their pure Zenana,
 Priests in the very fane he slaughters,
 And choaks up with the glittering wrecks
 Of golden shrines the sacred waters!

"Downward the PERI turns her gaze,
 And, through the war-field's bloody haze
 Beholds a youthful warrior stand,
 Alone, beside his native river,—
 The red blade broken in his hand,
 And the last arrow in his quiver.
 'Live,' said the Conqueror, 'live to share
 The trophies and the crowns I bear!'
 Silent that youthful warrior stood—
 Silent he pointed to the flood
 All crimson with his country's blood;
 Then sent his last remaining dart,
 For answer, to the' Invader's heart.

"False flew the shaft, though pointed well—
 The Tyrant liv'd, the Hero fell!
 'Yet mark'd the PERI where he lay,
 And when the rush of war was past,
 Swiftly descending on a ray
 Of morning light, she caught the last—
 Last glorious drop his heart had shed,
 Before its free-born spirit fled!
 "'Be this,' she cried, as she wing'd her flight,
 'My welcome gift at the Gates of Light.'" P. 137.

The offering is not accepted, a holier sacrifice must be prepared. She flies to Egypt during the season of a dreadful pestilence. She finds a youth dying in a lone place of the disease; his only consolation is, that she whom he loved was at a distance, and safe from the infection. Hearing, however, of his retreat, she comes to nurse him in his dying moments, and falls a sacrifice with him to the fidelity of her love. The Peri presents the souls of the faithful pair at the gate of Heaven, and they are received; but a holier offering still is required, before those gates can be opened for herself. The Peri disappointed, descends again to the earth, and hovers over the vale of Balbec. She sees a child at play; a man presently reaches the spot, in whose countenance she reads the robber—the profligate—the murderer.

"Yet tranquil now that man of crime
 (As if the balmy evening time
 Soften'd his spirit,) look'd and lay,
 Watching the rosy infant's play:
 Though still, whene'er his eye by chance
 Fell on the boy's, its lurid glance

Met that unclouded, joyous gaze,
As torches, that have burnt all night
Through some impure and godless rite,
Encounter morning's glorious rays.

" But hark, the vesper call to prayer,
As slow the orb of day-light sets,
Is rising sweetly on the air,
From SYRIA's thousand minarets !
The boy has started from the bed
Of flowers, where he had lain his head,
And down upon the fragrant sod
Kneels, with his forehead to the south,
Lisping th' eternal name of God
From purity's own cherub mouth,
And looking, while his hands and eyes
Are lifted to the glowing skies,
Like a stray babe of Paradise,
Just lighted on that flowery plain,
And seeking for its home again !
Oh 'twas a sight—that Heav'n—that Child—
A scene, which might have well beguild
Ev'n haughty EBLIS of a sigh
For glories lost and peace gone by !

" And how felt *he*, the wretched Man
Reclining there—while memory ran
O'er many a year of guilt and strife,
Flew o'er the dark flood of his life,
Nor found one sunny resting-place.
Nor brought him back one branch of grace !
' There *was* a time,' he said, in mild,
Heart-humbled tones—' thou blessed child !
When young and haply pure as thou,
I look'd and pray'd like thee—but now—'
He hung his head—each nobler aim
And hope and feeling, which had slept
From boyhood's hour, that instant came
Fresh o'er him, and he wept—he wept !

" Blest tears of soul-felt penitence !
In whose benign, redeeming flow
Is felt the first, the only sense
Of guiltless joy that guilt can know.
' There's a drop,' said the PERI, ' that down from the
moon
Falls through the withering airs of June
Upon EGYPT's land *, of so healing a power,

So

* " The Nucta, or Miraculous Drop, which falls in Egypt
precisely

So balmy a virtue, that ev'n in the hour
 That drop descends, contagion dies,
 And health re-animates earth and skies !—
 Oh, is it not thus, thou man of sin,
 The precious tears of repentance fall ?
 Though foul thy fiery plagues within,
 One heavenly drop hath dispelled them all !”
 And now—behold him kneeling there
 By the child's side, in humble prayer,
 While the same sun-beam shines upon
 The guilty and the guiltless one,
 And hymns of joy proclaim through Heaven
 The triumph of a Soul Forgiven !

“ 'Twas when the golden sun had set,
 While on their knees they linger'd yet,
 There fell a light, more lovely far
 Than ever came from sun or star,
 Upon the tear that, warm and meek,
 Dew'd that repentant sinner's cheek ;
 To mortal eye this light might seem
 A northern flash or meteor beam—
 But well the enraptur'd PERI knew
 'Twas a bright smile the Angel threw
 From Heaven's gate, to hail that tear
 Her harbinger of glory near !” P. 155.

The offering is accepted, and the gates of glory are opened to the Peri. This is certainly a very pretty tale ; the moral is good, and the versification light and elegant. The space between the tales is occupied by the criticisms of Fadladeen, the grand chamberlain, upon the previous poetry, in which Mr. Moore contrives to revenge himself upon his old friends, the Reviewers of the North. In the mean time, the story of *Lalla Rookh* goes on : she falls desperately in love with young Feramorz the minstrel, and to check her guilty passion, she resolves that he should be no more admitted into her presence. In the course of their journey they pass by a strange and ancient ruin, with the history of which the Princess is desirous of becoming acquainted. Fadladeen is forced, very unwillingly, to refer to Feramorz for its history, which he relates, informing them that it was connected with the struggles of the Fire-worshippers in Persia against their Arab masters ; he then begins his poetical narration, which is entitled “ *The Fire-worshippers.*” The story is too complicated, and too long for our readers

precisely on St. John's day, in June, and is supposed to have the effect of stopping the plague.”

readers to expect an accurate detail. The following description of Hafed, the hero of Iran or Persia, preparing himself for death, is spirited and good.

“ But soon the painful chill was o’er,
 And his great soul, herself once more,
 Look’d from his brow in all the rays
 Of her best, happiest, grandest days !
 Never, in moment most elate,
 Did that high spirit loftier rise ;—
 While bright, serene, determinate,
 His looks are lifted to the skies,
 As if the signal-lights of Fate
 Were shining in those awful eyes !
 ’Tis come—his hour of martyrdom
 In IRAN’s sacred cause is come ;
 And, though his life has pass’d away
 Like lightning on a stormy day,
 Yet shall his death-hour leave a track
 Of glory, permanent and bright,
 To which the brave of after-times,
 The suffering brave, shall long look back
 With proud regret,—and by its light
 Watch through the hours of slavery’s night
 For vengeance on the’ oppressor’s crimes !
 This rock, his monument aloft,
 Shall speak the tale to many an age ;
 And hither bards and heroes oft
 Shall come in secret pilgrimage,
 And bring their warrior sons, and tell
 The wondering boys where HAFED fell,
 And swear them on those lone remains
 Of their lost country’s ancient fanes,
 Never—while breath of life shall live
 Within them—never to forgive
 The’ accursed race, whose ruthless chain
 Has left on IRAN’s neck a stain
 Blood, blood alone can cleanse again !”

P. 258.

The agony of Hinda, the daughter of the Moslem, when she hears the fate of Hafed, is thus pourtrayed :

“ Oh ! ’tis not, HINDA, in the power
 Of Fancy’s most terrific touch
 To paint thy pangs in that dread hour—
 Thy silent agony—’twas such
 As those who feel could paint too well,
 But none e’er felt and liv’d to tell !
 ’Twas not alone the dreary state
 Of a lorn spirit, crush’d by fate,

When,

When, though no more remains to dread,
 The panic chill will not depart ;—
 When, though the inmate Hope be dead,
 Her ghost still haunts the mouldering heart.
 No—pleasures, hopes, affections gone,
 The wretch may bear, and yet live on,
 Like things, within the cold rock found
 Alive, when all's congeal'd around.
 But there's a blank repose in this,
 A calm stagnation, that were bliss
 To the keen, burning, harrowing pain,
 Now felt through all thy breast and brain—
 That spasm of terror, mute, intense,
 That breathless, agoniz'd suspense,
 From whose hot throb, whose deadly aching
 The heart has no relief but breaking!" P. 281.

Mr. Moore has imitated his friend Lord Byron in these lines with much success ; they are superior perhaps to any of his master's. The fourth poem which the young minstrel recites on the close of the journey is called the " Lights of the Haram." The Pearl of Roses, in the Valley of Cashmere, is thus described :

" And what a wilderness of flowers !
 It seem'd as though from all the bowers
 And fairest fields of all the year,
 The mingled spoil were scatter'd here.
 The lake too like a garden breathes,
 With the rich buds that o'er it lie,—
 As if a shower of fairy wreaths
 Had fall'n upon it from the sky !
 And then the sounds of joy,—the beat
 Of tabors and of dancing feet ;—
 The minaret-cryer's chaunt of glee
 Sung from his lighted gallery,
 And answered by a ziraleet
 From neighbouring Haram, wild and sweet—
 The merry laughter, echoing
 From gardens, where the silken swing
 Wafts some delighted girl above
 The top leaves of the orange grove ;
 Or, from those infant groups at play
 Among the tents that line the way,
 Flinging, unaw'd by slave or mother,
 Handfuls of roses at each other !—

And the sounds from the Lake,—the low whisp'ring in boats,
 As they shoot through the moonlight—the dipping of oars,
 And the wild, airy warbling that every where floats,
 Through the groves, round the islands, as if all the shores

Like

Like those of KATHAY utter'd music, and gave
 An answer in song to the kiss of each wave!
 But the gentlest of all are those sounds full of feeling,
 That soft from the lute of some lover are stealing,—
 Some lover, who knows all the heart-touching power
 Of a lute and a sigh in this magical hour.
 Oh! best of delights as it every where is
 To be near the loved *One*,—what a rapture is his,
 Who in moonlight and music thus sweetly may glide
 O'er the Lake of CASHMERE, with that *One* by his side!
 If Woman can make the worst wilderness dear,
 Think, think what a Heav'n she must make of CASHMERE!"

P. 299.

We shall not present our readers with any farther extracts from these poems, but shall give them a specimen of the prose, especially of the criticisms of Fadladeen.

"Fadladeen, at the conclusion of this light rhapsody, took occasion to sum up his opinion of the young Cashmerian's poetry,—of which, he trusted, they had that evening heard the last. Having recapitulated the epithets, 'frivolous'—'inharmonious'—'nonsensical,' he proceeded to say that, viewing it in the most favourable light, it resembled one of those Maldivian boats, to which the Princess had alluded in the relation of her dream, a slight, gilded thing, sent adrift without rigging or ballast, and with nothing but vapid sweets and faded flowers on board. The profusion, indeed, of flowers and birds, which this poet had ready on all occasions,—not to mention dews, gems, &c.—was a most oppressive kind of opulence to his hearers; and had the unlucky effect of giving to his style all the glitter of the flower-garden without its method, and all the flutter of the aviary without its song. In addition to this, he chose his subjects badly, and was always most inspired by the worst part of them. The charms of paganism, the merits of rebellion,—these were the themes honoured with his particular enthusiasm; and in the poem just recited, one of the most palatable passages was in favour of that beverage of the Unfaithful, wine; 'being, perhaps,' said he, relaxing into a smile, 'as conscious of his own character in the Haram on this point, 'one of those bards, whose fancy owes all its illumination to the grape, like that painted porcelain, so curious and so rare, whose images are only visible when liquor is poured into it.' Upon the whole it was his opinion, from the specimens which they had heard, and which, he begged to say, were the most tiresome part of the journey, that—whatever other merits this well-dressed young gentleman might possess—poetry was by no means his proper avocation; 'and indeed,' concluded the critic, 'from his fondness for flowers and for birds, I would venture to suggest that a florist or a bird-catcher is a much more suitable calling for him than a poet.'" P. 336.

Poor

Poor Fadladeen however is plunged into a woeful scrape, as appears by the conclusion of the tale. The retinue of the Princess enters the happy Valley of Cashmere, where she was to meet her intended bridegroom. Still her favourite minstrel Feramorz kept possession of her soul.

“ The morning was as fair as the maid upon whose nuptials it rose, and the shining Lake, all covered with boats, the minstrels playing upon the shores of the islands, and the crowded summer-houses on the green hills around, with shawls and banners waving from their roofs, presented such a picture of animated rejoicing, as only she, who was the object of it all, did not feel with transport. To LALLA ROOKH alone it was a melancholy pageant; nor could she have even borne to look upon the scene, were it not for a hope that, among the crowds around, she might once more perhaps catch a glimpse of FERAMORZ. So much was her imagination haunted by this thought, that there was scarcely any islet or boat she passed, at which her heart did not flutter with a momentary fancy that he was there. Happy, in her eyes, the humblest slave upon whom the light of his dear looks fell!—In the barge immediately after the Princess was FADLADEEN, with his silken curtains thrown widely apart, that all might have the benefit of his august presence, and with his head full of the speech he was to deliver to the King, ‘ concerning FERAMORZ, and literature, and the Chabuk, as connected therewith.’

“ They had now entered the canal which leads from the Lake to the splendid domes and saloons of the Shalimar, and glided on through gardens ascending from each bank, full of flowering shrubs that made the air all perfume; while from the middle of the canal rose jets of water, smooth and unbroken, to such a dazzling height, that they stood like pillars of diamond in the sunshine. After sailing under the arches of various saloons, they at length arrived at the last and most magnificent, where the monarch awaited the coming of his bride; and such was the agitation of her heart and frame, that it was with difficulty she walked up the marble steps, which were covered with cloth of gold for her ascent from the barge. At the end of the hall stood two thrones, as precious as the Cerulean Throne of Koolburga, on one of which sat ALIRIS, the youthful King of Bucharía, and on the other was, in a few minutes, to be placed the most beautiful Princess in the world. Immediately upon the entrance of LALLA ROOKH into the saloon, the monarch descended from his throne to meet her; but, scarcely had he time to take her hand in his, when she screamed with surprise and fainted at his feet. It was FERAMORZ himself that stood before her!—FERAMORZ was, himself, the Sovereign of Bucharía, who in this disguise had accompanied his young bride from Delhi, and, having won her love as an humble minstrel, now amply deserved to enjoy it as a King.

“ The consternation of FADLADEEN at this discovery was, for the

the moment, almost pitiable. But change of opinion is a resource too convenient in courts for this experienced courtier not to have learned to avail himself of it. His criticisms were all, of course, recanted instantly; he was seized with an admiration of the King's verses, as unbounded as, he begged him to believe, it was disinterested; and the following week saw him in possession of an additional place, swearing by all the Saints of Islam that never had there existed so great a poet as the Monarch, ALIRIS, and ready to prescribe his favourite regimen of the Chabuk for every man, woman, and child that dared to think otherwise.

“Of the happiness of the King and Queen of Bucharia, after such a beginning, there can be but little doubt; and, among the lesser symptoms, it is recorded of LALLA ROOKH, that, to the day of her death, in memory of their delightful journey, she never called the King by any other name than FERAMORZ.” P. 342.

Of the poems before us, the *Peri and Paradise* is decidedly the best. The first is decidedly dull; nor does Mr. Moore appear to succeed in the deca-syllabic metre, at far at least as respects the composition of a poetic tale. There is perhaps no metre so generally ill adapted for narrative. Pope indeed, in his *Homer*, and Dryden in his *Absalom and Ahithophel*, have done wonders in this measure, though of the latter poem, the narrative, perhaps, forms the least prominent part. We are persuaded, that for a genius of the second order, either the octo-syllabic metre, occasionally varied with the dactylic (or more properly anapæstic) is the preferable. The Spenserian stanza also, if managed with moderate ability, will seldom fail to please. The *Fire-Worshippers* has a few fine passages, but the interest of the story is not kept up throughout. In the last of the four, Mr. Moore is an evident plagiarist from himself, it being little more than the echo of all that he has yet produced.

Mr. Moore has evidently taken very great pains with the work before us. He has made himself thoroughly acquainted with the superstition of the eastern mythology, and has introduced the allusions to them with a very happy effect. There is a style, an effort, and a strain, too visible throughout; and in the labour to please, Mr. Moore has almost lost the power. The faults also of the poet, appear to be magnified in proportion to the length of his work. Mr. Moore is a very considerable mannerist in his smaller poems; there is the same turn of idea, the same “smile and tear in thy eye,” the same “stealing our years away,” the same “pouting lips, and girl of my heart;” in short, the same meretricious slang throughout. Beauties indeed there are, and those of no common water; but they are like a diamond or two, which have insinuated themselves into a necklace of paste: there are few, however, of the readers of Mr. Moore, with eyes
sharp

sharp enough to discover the difference between the genuine and fictitious jewel. Indiscriminate admiration appears to have been his greatest enemy; his faults have been the subject of more general approbation than his beauties; he has written up to the bad taste which he raised, and has made his own false style the only object of his imitation. If imitation of others be not the sure road to real eminence, much less so is the imitation of a man's own self.

We shall be happy to see any smaller poems of Mr. Moore, with which he may hereafter present the world, provided that the subject be not sacred; as, from the few specimens of Mr. Moore's productions, which we have seen in the religious style, we are persuaded, that to him, the hill of Zion is forbidden ground. The streams of Siloa, will never unite with the waters of Cythera.

The flippancy and affectation displayed in the prose portions of the work, is unredeemed by very little beauty. Mr. Moore may occasionally be witty in rhyme, but in prose he will always be dull. A coxcomb, who may be endured in a department where he excels, when he ventures beyond his own immediate line, is a very tiresome and disgusting animal.

ART. VIII. *Loss of the American Brig Commerce, wrecked on the Western Coast of Africa, in the Month of August, 1815. With an Account of Tombuctoo, and of the hitherto undiscovered great City of Wassanah. By James Riley, late Master and Supercargo.* 4to. 1l. 16s Murray. 1817.

AS the volume before us contains one of the most curious and interesting narratives which has ever issued from the press, we shall not fatigue the patience of the reader with any previous dissertation, but shall enter immediately into the subject, and shall present as copious an analysis as possible of it, which if it shall so engage the attention as to induce the reader to give his attention to the original, will fully answer the purpose for which it was intended.

James Riley, the master and supercargo of the American brig Commerce, was born at Connecticut, in the year 1777; all that respects his birth we shall pass over of course, and join him when he was appointed master of the brig Commerce, in April, 1815. The voyage in which he suffered that shipwreck, with which his adventures commence, was taken in the August following

following from Gibraltar, towards the Cape de Verd Islands. After the wreck of the ship, Riley, with eleven companions, reached the shore in a boat, laden with as many goods as could be preserved from the wreck. On their first landing they were plundered by a family of natives, whom Riley represents as the most horrid in appearance and countenance, that he had ever witnessed. During the night they were unmolested, but on the succeeding morning the family of the plunderers returned with the addition of two young men, armed with scymitars, and accompanied with camels, whom they proceeded to load with the spoils of the wreck, burning all that they could not take with them, and setting Riley and his company at defiance. In a subsequent recontre, the money also which had been saved from the wreck, was seized by the savages, and our author himself was made their prisoner. Contriving, however, to plunge suddenly into the surf, he escaped from their hands, and reached the boat which his crew had rigged out. The savages immediately massacred one of the sailors who was unfortunate enough to be in their power. The sufferings of the crew in the open boat were almost beyond the power of imagination to conceive, or of human nature to bear. With one keg of water, a little corn, a few pieces of salt pork, and a live pig, among eleven, they put to sea; and in this condition they remained for seven whole days, when wearied by incessant labour, and with scarcely any liquid to moisten their mouths, they again sought the shore. After scrambling, days and nights, among the rocks, in search of a fresh spring, every drop of their wine and water being now exhausted, their state was such as those only who have felt can describe.

“ Having lain down in our exhausted state, neither thirst nor our reflections had power to keep our eyes open; we sunk into a lethargic sleep, which continued about two hours, during which time a light breeze from the sea had set in, and gently fanned and refreshed our debilitated bodies. We then ascended the steep bank, crawling frequently on our hands and knees. Though I had previously prepared all their minds for a barren prospect, yet the sight of it, when they reached its level, had such an effect on their senses, that they sunk to the earth involuntarily; and as they surveyed the dry and dreary waste, stretching out to an immeasurable extent before them, they exclaimed, ‘Tis enough; here we must breathe our last! we have no hope before us of finding either water or provisions, or human beings, or even wild beasts: nothing can live here.’ The little moisture yet left in us overflowed at our eyes, but as the salt tears rolled down our woe-worn and haggard cheeks, we were fain to catch them with our fingers and carry them to our mouths, that they might not be lost, and serve to moisten our tongues, that were now nearly as dry as parched leather, and so stiff,

stiff, that with difficulty we could articulate a sentence so as to be understood by each other.

" I began now to exhort and press them to go forward ; telling them that we still might find relief, and in this effort I was assisted by Hogan, who thought with me that it was time enough to lie down and die, when we could not walk. Mr. Williams and Mr. Savage were also willing, and we moved on slowly, with scarcely a hope however of meeting with the least relief. We continued along on the edge of the cliffs, which could not be less than from five to six hundred feet in perpendicular height : the surface of the ground was baked down almost as hard as flint ; it was composed of small ragged stones, gravel, and reddish earth. We observed a small dry stalk of a plant, resembling that of a parsnip, though very low ; and some dry remains of locusts were also scattered on the surface as we proceeded. Near night we saw some small holes dug on the surface, and on examination found they had been made in order to get at the root of the dry weed we had just before seen ; this we conceived had been done by some wild beasts ; but finding no tracks of any kind near them, nor on the dirt dug up, I concluded it was done by man, and declared my hopes to my desponding companions of soon meeting with human beings.

" We procured, after great labour in digging with sticks we had brought from the boat, and the help of stones, a few small pieces of a root as large as a man's finger ; it was very dry, but in taste resembled smellage or celery. We could not get enough to be of any material service to us, owing to the scarcity of the plant, and the hardness of the ground ; but about sunset we discovered, on a small spot of sand, the imperfect track of a camel, and thought we saw that of a man, which we took to be a very old track.

" Believing from our present feelings that we could not possibly survive a day longer without drink, and no signs of finding any appearing, the last ray of hope faded away, and the gloom of despair, which had at length settled on our hearts, now became visible in every countenance. A little after sunset we saw at a considerable distance in advance, say three or four miles, another sand beach, and I urged myself forward towards it as fast as I could, in hopes of getting some rest by sleeping on the sand for the night, as the ground we were now on was as hard as a rock, and covered with small sharp stones. I was encouraging the men to follow on, when Clark, being near me, begged me to look towards the beach, saying, ' I think I see a light ! ' it was the light of a fire ! " P. 65.

The light they descried, came from a company of about fifty Arabs, by whom they were taken prisoners, a lot which they were contented to undergo, for a single draught of water. The crew was separated. Riley, Savage, Clark, Horace, and Dick the cook were attached to one party, while the remaining six were carried off by another. Riley and his companion were carried on camels into the interior of the desert of Zaharah.

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The horrors which they underwent in the course of their pilgrimage, is thus described :

" At daylight (Sept. 13th) we were called on to proceed. The families struck their tents, and packed them on camels, together with all their stuff. They made us walk and keep up with the camels, though we were so stiff and sore all over that we could scarcely refrain from crying out at every step : such was our agony ;—still pursuing our route to the S. E. In the course of the morning, I saw Mr. Williams ; he was mounted on a camel, as we had all been the first day, and had been riding with the drove about three hours—I hobbled along towards him ; his camel stopped, and I was enabled to take him by the hand—he was still entirely naked ; his skin had been burned off ; his whole body was so excessively inflamed and swelled, as well as his face, that I only knew him by his voice, which was very feeble. He told me he had been obliged to sleep naked in the open air every night ; that his life was fast wasting away amidst the most dreadful torments ; that he could not live one day more in such misery ; that his mistress had taken pity on him, and anointed his body that morning with butter or grease, but, said he, ' I cannot live ; should you ever get clear from this dreadful place, and be restored to your country, tell my dear wife that my last breath was spent in prayers for her happiness : ' he could say no more ; tears and sobs choked his utterance.

" His master arrived at this time, and drove on his camel and I could only say to him, ' God Almighty bless you,' as I took a last look at him, and forgot, for a moment, while contemplating his extreme distress, my own misery. His camel was large, and moved forward with very heavy motions : as he went from me, I could see the inside of his legs and thighs—they hung in strings of torn and chafed flesh—the blood was trickling down the sides of the camel, and off his feet—' My God ! ' I cried, ' suffer us not to live longer in such tortures.'

" I had stopped about fifteen minutes, and my master's camels had gained a great distance from me, so that I was obliged to run that I might come up with them. My mind was so shocked with the distresses of Mr. Williams, that I thought it would be impious for me to complain, though the sharp stones continued to enter my sore feet at every step. My master saw me, and stopped the drove for me to come up ; when I got near him, he threatened me, shaking his stick over my head, to let me know what I had to expect if I dared to commit another fault. He then rode off, ordering me and Hogan to drive the camels on as fast as we could. About an hour afterwards he came near us, and beckoned to me to come to him, which I did. A tall old man nearly as black as a negro, one of the most ill-looking and disgusting I had yet seen, soon joined my master, with two young men, whom I found afterwards were his sons—they were also joined by a number more on camels, and well armed.

" After some time bartering about me, I was given to the old
man,

man, whose features showed every sign of the deepest rooted malignity in his disposition. And is this my master? thought I. Great God! defend me from his cruelty; He began to go on—he was on foot; so were his two sons; but they walked faster than camels, and the old man kept snarling at me in the most surly manner, to make me keep up. I tried my very best, as I was extremely anxious to please him, if such a thing was possible, knowing the old adage of ‘the devil is good, when he is pleased,’ was correct, when applied to human beings; but I could not go fast enough for him; so after he had growled and kept on a considerable time, finding I could not keep up with him, he came behind me and thrust me forward with hard blows repeatedly applied to my exposed back, with a stout stick he had in his hand. Smarting and staggering under my wound, I made the greatest efforts to get on, but one of his still more inhuman sons (as I then thought him) gave me a double-barrelled gun to carry, with his powder-horn and other accoutrements: they felt very heavy, yet after I had taken them, the old man did not again strike me, but went on towards the place where he meant to pitch his tent, leaving me to follow on as well as I could.” P. 95.

It appears, however, that this burthen was imposed by the young Arab in mercy, for while he carried his gun, the old man would not continue to beat him. Added to the heat of the sun during the day, was a cold and cutting wind during the night; it is extraordinary, indeed, how the naked human body, wore down by fatigue, and lacerated and blistered on every part, could bear the sudden transition. At a distance of about three hundred miles from the sea, the milk of their camels began to fail them, owing to the absence of both water and provisions. Their allowance was now reduced to a gill of camel’s milk once in four-and-twenty hours. In this state of hunger and thirst, our readers will judge of the joy with which they found a few snails on a dwarf thorn bush, which they washed and eat.

On the twentieth of September they were joined by two Arabian merchants. One of these Sidi Hamet was prevailed upon to purchase Riley, his son Horace, Clark, and Savage, examining them as a jockey would a horse; looking whether their bones were all sound, and finding fault with their emaciated and diseased condition. By this time Riley had learned enough of the Arabic language to negotiate with his new master, for the sum which should be paid for the ransom of himself and his companions when they reached Morocco. After having undergone considerable fatigue and deprivation in the course of their journey, they came at last to a spring of pure water, the first which they had tasted since they left their ship.

“By this time, we had arrived nearly opposite the place where he calculated the spring was, and his brother and Abdallah, being
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not far off, he hailed them to know if they had found it; to which they answered in the negative. After searching about an hour in the bank, he discovered it, and calling to me, for I was below, bade me come up to where he was, at the foot of a perpendicular cliff—I clambered up over the fragments of great rocks that had fallen down from above, as fast as my strength would permit, and having reached the spot, and seeing no signs of water, the tears flowed fast down my cheeks, for I concluded the spring was dried up, and that we must now inevitably perish. Sidi Hamet looked at me, and saw my tears of despair—"Look down there," said he; (pointing through a fissure in the rock;) I looked and saw water, but the cleft was too narrow to admit of a passage to it; then showing me another place, about ten or fifteen yards distant, where I could get down to another small spring—"Sherub, Riley, (said he,) it is sweet." I soon reached it, and found it sweet indeed; and taking a copious draught, I called my companions, who scrambled along on their way up, exclaiming with great eagerness, "Where is the water? for God's sake! where is it? Oh, is it sweet?" I showed it to them, and they were soon convinced of the joyful fact. This water was as clear and as sweet as any I had ever tasted.

"Sidi Hamet now allowed us to drink our fill, while Seid and Abdallah were driving the four camels up the bank by a zig-zag kind of a foot-way, from which the stones and other impediments had been before removed, apparently with great trouble and labour. This spring, the most singular perhaps in nature, was covered with large rocks, fifteen to twenty feet high, only leaving a narrow crooked passage next the high bank behind it, by which a common sized man might descend to get at it. It might contain, I should calculate, not more than fifty gallons of water; cool, clear, fresh, and sweet, and I presume it communicated with the one that was first shown me between the rocks, which was much smaller. The camels had been driven to within fifty yards below the spring; our masters then took off the large bowl which they carried for the purpose of watering the camels: then bringing a goat skin near the spring, made me fill it with the water, my three shipmates passing it up to me in the bowl—I kept admonishing my companions to drink with moderation, but at the same time I myself continued to take in large draughts of this delicious water, without knowing when to stop; in consequence of which I was seized with violent pains in my bowels, but soon found relief." P. 136.

The quantity of water consumed by the camel is surprising. Riley had an opportunity of seeing one of them slaking its thirst after a long drought, when it consumed a large goat-skin, holding nearly four gallons, fifteen times filled, being in the whole nearly sixty gallons of water. This spring, which yielded them such exquisite delight, was situated, as these springs generally are, on a bank nearly four hundred feet from the bottom, in a sort of recess or chasm; they flow at about an hundred feet below the level of

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the desert, and what is most extraordinary, do not exhibit the smallest sign of ever having overflowed their basins. When they ascended from this chasm, the desert was expanded on every side around them, without a single tree or shrub to break the horizon. In the course of their journey they met with a tribe of Arabs, whose hospitality formed a contrast with the barbarism of those with whom they had formerly been connected, and with them they enjoyed the rich feast of as much camel's milk as they could drink. In the course of their expedition through the desert, Sidi Hamet contrived to rob the owner of two camels, whom he met on his way, of some meal, while he was asleep; upon the poor man's discovering the robbery, and remonstrating with him, as a brother Arab, upon the injustice of the proceeding, Sidi Hamet returned to him all that remained of the booty, though at the same time he secreted some other goods of the same man, which were not missed until they parted company.

They now travelled for some time along the sea-shore, till the appearance of black mountains in the east gave them the hopes of coming up to some cultivated land.

“Our course rounded from S. E. to E. N. E. keeping the bottom of the valleys, most of which had been cultivated by the plough at no very remote period, but only in a narrow strip. The sides of the mountains were entirely barren and naked of foliage, and we kept on winding as the valleys permitted, until about two o'clock P. M. when, suddenly through a deep valley before us, a few rough stone huts broke upon our view, and a moment afterwards we beheld a stream of clear water purling over a pebbly bottom, and meandering through banks covered with green bushes and shrubs in full blossom. On the farther side, cows, asses, and sheep, were feeding on green grass, and a number of date trees adorning and shading the margin of the rivulet. This was a sight none of us expected to behold, and I poured out my soul in rapturous effusions of thankfulness to the Supreme Being. Excess of joy had so far overpowered our faculties, that it was with difficulty we reached the water's edge; but urging forward to the brink with headlong steps, and fearlessly plunging in our mouths, like thirsty camels, we swallowed down large draughts until satiated nature bade us stop. The rivulet was fresh, and fortunately not so cold as to occasion any injurious effects; it was quite shallow, and not more than about five yards in width; it appeared, however, very evidently that when the rain falls in the surrounding country, it flows with a much deeper and broader current. It is called by the Arabs *el Wod Noon*, or the river Nun; comes from the south-east, and runs from this place to the sea in a northerly direction. We had arrived on its right bank, where some barren date trees grew, but which afforded to us nothing but their shade: hungry, however, as we were, our fatigue got the better of every other want, and as these were the first trees we had met with during our distressing pilgrimage,

grimace, we embraced the kindly offer, and enjoyed about two hours of refreshing sleep; I was then awakened by Sidi Hamet, who directed me to come with my companions and follow him: this we instantly did, and going near one of the small houses, he divided amongst us, to our inexpressible joy, about four pounds of honey in the comb. This indeed was a dainty treat; and with the hungriness of greedy bears, we devoured it, comb and all, together with a host of young bees just ready for hatching, that filled two-thirds of the cells; our hearts at the same time swelling with gratitude to God, and tears of joy trickling down our fleshless cheeks.

“Hassar’s men pressed around and endeavoured to snatch from us this delicious food, of which they had no share; but Sidi Hamet placing the bowl on his knees, passed the honeycomb to us piece by piece in one hand, while he held his gun in the other, ready to fire on any one who should attempt to deprive us of our meal. The eyes of these fellows seemed to flash fire at the preference we enjoyed, and we dreaded the effects of their malicious envy; for the Arabs set no bounds to their anger and resentment, and regard no law but that of superior force. Having finished our luscious repast, we were told by our masters to go to rest, which we did, and soon fell asleep in the shade formed by a beautiful umbrella palm-tree.” P. 193.

After a number of adventures, some of them extremely interesting, Riley and his companions reached Mogadore. Soon after his arrival, our author was weighed, and was found to be below ninety pounds, his usual weight being two hundred and forty. He represents the weight of his companions to have been still less, even as low as forty. They were indeed all literally reduced to skeletons, their muscles were dried and hard, and it seemed as if their bodies contained not a drop either of liquid, or of volatile substance.

Sidi Hamet, into whose hands Riley had fallen, appears to have been a man of a naturally generous and noble mind. It was a sense of compassion, more than a hope of gain, that induced him, in the first instance, to purchase Riley and his companions; and in the course of the journey, he appears to have paid them the most considerate attention. Privations, indeed, they underwent, of the most heart-rending nature; but they were privations to which the Arabs, from their childhood, were accustomed, and were, of course, proportionably disregarded.

The second part of the volume contains a very interesting narrative of a journey across the Great Desert, from Wadnoon to Tombuctoo, and back again to Wadnoon, by Sidi Hamet. Riley took the relation down from his own mouth; and though he could not of course vouch for his veracity and accuracy, yet as there could be no temptation to falsify the account, and as

Sidi Hamet possessed an intelligent mind, and a retentive memory, there can be little reason to doubt the truth of the narration.

Sidi Hamet had performed this journey three times. On the first occasion, there was little happened worthy of remembrance. On the second, as he was travelling with an immense caravan, the Sirocco overtook them.

“ ‘ We travelled along three days on the hard sand, and then arrived among innumerable drifts of fine loose sand ; not such coarse sand as you saw near the sea ; it was as fine as the dust on a path, or in a house, and the camel's feet sank in it every step up to their knees : after travelling amongst this sand (which in the day-time was almost as hot as coals of fire) six days, there began to blow a fierce wind from the south-east, called the wind of the Desert, bringing death and destruction with it : we could not advance nor retreat, so we took the loading from off our camels, and piled it in one great heap, and made the camels lie down. The dust flew so thick that we could not see each other nor our camels, and were scarcely able to breathe—so we laid down with our faces in the dust, and cried aloud with one voice to God—‘ Great and merciful God, spare our lives !’ but the wind blew dreadfully for the space of two days, and we were obliged to move ourselves whenever the sand got so heavy on us that it shut out all the air, and prevented us from breathing ; but at length it pleased the Most High to hear our supplications : the wind ceased to blow ; all was still again, and we crawled out of the sand that had buried us for so long a time, but not all, for when the company was numbered, three hundred were missing—all that were left having joined in thanks to God for his mercy in sparing our lives,—we then proceeded to dig out the camels from the sand that had buried their bodies, which, together with the reloading of them, took us two days. About two hundred of them were dead—there was no green thing to be seen, and we were obliged to give the camels a little water from the skins, to wash their parched throats with, and some charcoal to eat ; then we kept on twenty-four days as fast as we could through the dry, deep, and hot sand, without finding any green bushes worth noticing for our camels to eat, when we came to a famous valley and watering-place, called *Haherah*. All our camels were almost expiring, and could not carry the whole of their loads ; so we threw away a great deal of the salt before we got to *Haherah*, where we intended to stop twenty days to recruit our beasts, but who can conceive our disappointment and distress, when we found there was no water in any of the wells of this great valley ! not one drop of rain had fallen there for the last year. The caravan, that amounted to upwards of one thousand men and four thousand camels when we set out, was already reduced to about six hundred men, and thirty-five hundred camels. The authority of *Sheick Ishrel* could now scarcely restrain these almost desperate men ; every one was eager to save his own life and property, and separately sought the means of relief by running

ning about the valley in a desultory manner, looking for water ; this disorder continued for two days, when being convinced that nothing could be done without union, they became obedient, and joined together in great numbers in digging out the different wells. After digging five days without the smallest sign of water, all subordination was entirely at an end. The Sheick, who was a wise and prudent man, advised and insisted that all the camels should be killed but three hundred, so that the little water found in them, together with their blood, might keep the rest alive, as well as all the men, until, by the aid of Providence, they should reach some place where they could find water ; but the company would not hearken to this advice, though the best that could possibly be given ; no one being willing to have his own property sacrificed. *Sheick Ishrel*, however, directed thirty of the oldest and most judicious men to pick out the three hundred camels that were to be spared, who accordingly selected the most vigorous ; but when they began to kill the others, a most furious quarrel and horrible battle commenced. The Sheick, though a man of God, was killed in a moment—two or three hundred more were butchered by each other in the course of that dreadful day ; and the blood of the slain was drunk to allay the thirst of those who shed it. Seid was badly wounded with a dagger in his arm—about five hundred camels were killed this day, and the others drank the water from their bodies, and also their blood.

“ ‘ Fearing there would be no end to this bloody conflict until all had perished, and as I had been a captain in the other caravan, and knew how to steer a course on the Desert ; and as both Seid and myself were very strong men, we killed four out of six of our own camels that remained, in the first part of the night, and gave their water and blood to the other two : we saved a small package of goods, and some barley, and some meat, and persuaded thirty of our friends privately to do as we had done, and join us, for we meant to set off that night. This was agreed on, for to stay there was certain death, and to go back was no less so. We were all ready about midnight, and without making any noise, we moved off with our company of thirty men and thirty-two camels. The night was very cloudy and dark, and it thundered at a distance, as if the Almighty was angry with us for fighting together ; but there was no rain. We went towards the south-west, in the hope of reaching *Tishlah*, another watering-place, before our camels died : the Desert was dry and hard, and as we went along, we found only now and then a little hollow, with a few prickly shrubs in it : these the camels devoured as we passed among them ; but many died, so that on the twelfth day we had only eighteen camels left ; when the Great God saved our lives by sending a tempest of rain, but he thundered so as to make the whole earth tremble, because of our sins, and we all fell upon our faces and implored his forgiveness : the rain that fell upon the ground gave plenty of water to our camels, and we filled thirty skins with it ; when we steered to the south towards the borders of the Desert. Nine of our company had died, and many of our camels, before we went down from the Desert to
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the cultivated land, and we then made to the south towards a little river of fresh water, to which some Arabs whom we met with, directed us, after they had first given us some rice and some milk, for all our milch camels had died on the desert.' " P. 357.

Sidi Hamet describes Tombuctoo as a city of very considerable extent; his account indeed bears a very considerable resemblance to that of Adams, which our readers cannot fail to remember. The two narratives indeed, reflect much light upon each other. From Tombuctoo, Sidi Hamet travelled to Wassanah, the great metropolis, as it were, of that portion of the interior of Africa. This city is built on the bank of the river, which, at that place, is so very wide, that a man can hardly be distinguished on the opposite bank. There appears to be no suburbs, but the inhabitants all live within the walls. The whole caravan was not admitted within its walls, but only twenty at a time. The streets are composed of rows of huts, rather than of houses, made of stones, piled up without clay, and with reeds laid across the top. From the following facts, some curious conclusions, respecting the geography of Africa, may be drawn.

"The inhabitants catch a great many fish: they have boats made of great trees, cut off and hollowed out, that will hold ten, fifteen, or twenty negroes, and the brother of the king told one of my Moslem companions who could understand him, (for I could not,) that he was going to set out in a few days with sixty boats, and to carry five hundred slaves down the river, first to the southward, and then to the westward, where they should come to the great water, and sell them to pale people who came there in great boats, and brought muskets, and powder, and tobacco, and blue cloth, and knives, &c.—he said it was a great way, and would take him three moons to get there, and he should be gone twenty moons before he could get back by land, but should be very rich.' I then asked him how many boats he supposed there were in the river at Wassanah? he said:—'A great many, three or four hundred, I should think; but some of them are very small:' we saw a great many of these people who had been down the river to see the great water, with slaves and teeth, and came back again: they said, the pale people lived in great boats, and had guns as big as their bodies, that made a noise like thunder, and would kill all the people in a hundred negro boats, if they went too near them: we saw in the river and on the bank a great number of fish, with legs and large mouths, and these would run into the water in a minute, if any man went near them, but they told us they would catch children, and sometimes men, when in the boats: [these are, no doubt, crocodiles or hippopotamuses:] the negroes are very kind, and would always give us barley, corn, or rice, milk or meat, if we were hungry, though we could not speak a language they understood. While we stopped at Wassanah,

Wassanah, it rained almost every day. Having traded away all the goods we carried there, Shelbaa took three hundred slaves and a great many teeth, dazzling stones, and shells, and gold; with these we set off again, and went the same way back to Tombuctoo, which took us three moons, and we were gone from the time we left it, to the time we returned, eight moons. On my arrival at Tombuctoo, we were paid by the chief of the caravan according to promise, and a few days afterwards a caravan arrived there from Tunis, which we joined to return by that way to our own country." P. 327.

We are tempted to think, with Mr. Riley, from the whole course of the narrative, and from these observations in particular, that the river in question is a branch of the Niger, which runs eastwardly for some hundreds of miles to Tombuctoo, near which city many branches uniting in one stream, it takes the name of Zolibib, and continues to run eastward for two hundred and fifty miles, when meeting with high land, (all the Desert indeed is higher than the cultivated country around) it is turned south-eastwardly, till it comes to a considerable fall, which Sidi Hamet described as having seen; after this, taking a more southwardly direction, it runs for nearly six hundred miles, till it comes to Wassanah; and from thence, after a course of about two thousand five hundred miles, it empties itself into the ocean. It seems indeed highly probable, that this and other rivers are obstructed in their eastward course by the high mountains in the interior, and are turned southwardly, which may perhaps serve as a solution to many difficulties which have arisen respecting the apparently contrary courses of these rivers.

From the long intercourse which our author had with the Arabs, he is enabled to give us a very curious account of their habits and manners, which we shall extract at some length for the entertainment of our readers.

"The Arab is high-spirited, brave, avaricious, rapacious, revengeful; and, strange as it may appear, is at the same time, hospitable and compassionate: he is proud of being able to maintain his independence, though on a dreary desert, and despises those who are so mean and degraded as to submit to any government but that of the Most High. He struts about sole master of what wealth he possesses, always ready to defend it, and believes himself the happiest of men, and the most learned also; handing down the tradition of his ancestors, as he is persuaded, for thousands of years. He looks upon all other men to be vile, and beneath his notice, except as merchandise: he is content to live on the milk of his camels, which he takes great care to rear, and thanks his God daily for his continual mercies. They considered themselves much above me and my companions, both in intellect and acquired knowledge, as the proud and pampered West India planter (long accustomed to rule over slaves) fancies himself
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above the meanest new negro, just brought in chains from the coast of Africa. They never correct their male children, but the females are beat without mercy. The men were not cruel to us further than they thought we were obstinate, and always gave us a small share of what they themselves had to subsist on.

"I never witnessed a marriage among them, but was told that when a young man sees a girl that pleases him, he asks her of her father, and she becomes his wife without ceremony. Polygamy is allowed, but the Arabs of the Desert have but very seldom more than one wife, unless amongst some of the rich ones, who have need of servants, when they take another wife, and sometimes a third.

"They all learn to read and write : in every family or division of a tribe, they have one man who acts as teacher to the children : they have boards of from one foot square to two feet long, and about an inch thick, by eighteen inches wide : on these boards the children learn to write with a piece of pointed reed ; they have the secret of making ink, and that of a very black dye : when a family of wandering Arabs pitch their tents, they set apart a place for a school : this they surround with broken shrubs in the Desert to keep off the wind—here all the boys who have been circumcised, of from eight to eighteen or twenty years old, attend, and are taught to read and to write verses from the Koran, which is kept in manuscript by every family on skins : they write their characters from right to left—are very particular in the formation of them, and make their lines very straight : all the children attend from choice or for amusement.—The teacher, I was told, never punishes a child, but explains the meaning of things, and amuses him by telling tales that are both entertaining and instructive ; he reads or rehearses chapters from the Koran or some other book, for they have a great many poems, &c. written also on skins : when the board is full of writing, they rub it off with sand, and begin again : they enumerate with the nine figures now in use among all European nations, and in America, and were extremely astonished to find that I could make them, and understand their meaning, saying one to another, "This man must have been a slave before to some Arabian merchant, who has taught him the manner of using the Arabic figures, and contrary to his law, unless indeed he is a good man and a believer." The boards on which they wrote seemed to have lasted for ages—they had been split in many places, and were kept together by small iron plates on each side, fixed by iron rivets : these plates, as well as their rude axes, of which each family has one, are made of tempered iron by the smiths which belong to and journey with the tribe. I saw several of them at work. They burn small wood into charcoal, and carry it with them on camels : their anvil is made of a piece of iron a foot long, and pointed at the end—this they drive into the ground to work on—the head of the anvil is about six inches over : they
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make their fire in a small hole dug in the ground for that purpose, and blow it up by means of two skins curiously fixed; so that while one is filling with air, they blow with the other, standing between them—with a hand placed on each, they raise and depress them at pleasure. By means of a clumsy hammer, an anvil, and hot irons to bore with, they manage to fix the saddles for themselves to ride on, and to make knives and a kind of needles, and small rough bladed axes. This forge is carried about without the smallest inconvenience, so that the Arabs even of the Desert are better provided in this respect than the Israelites were in the days of Saul their King. Samuel, chap. xiii. verses 19 to 23—“Now there was no smith in all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears.”

“There appeared to be no kind of sickness or disease among the Arabs of the Desert during the time I was with them: I did not hear of, nor see the smallest symptom of complaint, and they appear to live to a vast age: there were three people I saw belonging to the tribe in which I was a slave; namely, two old men and one woman, who from appearance were much older than any I had ever seen; these men and the woman had lost all the hair from their heads, beards, and every part of their bodies—the flesh on them had entirely wasted away, and their skins appeared to be dried and drawn tight over the sinews and the bones, like Egyptian mummies; their eyes were extinct, having totally wasted away in their sockets, the bones of which were only covered by their eye-lids; they had lost the use of all their limbs, and appeared to be deprived of every sense, so that when their breath should be spent and their entrails extracted, they would, in my opinion, be perfect mummies without further preparation; for from their appearance there was not sufficient moisture in their frames to promote corruption, and I felt convinced that a sight of such beings (probably on the deserts of Arabia) might have given the Egyptians their first idea of drying and preserving the dead bodies of their relations and friends. An undutiful child of civilized parents might here learn a lesson of filial piety and benevolence from these barbarians; the old people always received the first drink of milk, and a larger share than even the acting head of the family when they were scantied in quantity. Whenever the family moved forward, a camel was first prepared for the old man, by fixing a kind of basket on the animal's back; they then put skins or other soft things into it, to make it easy, and next lifting up the old man, they place him carefully in the basket, with a child or two on each side, to take care of and steady him during the march, while he seems to sit and hold on, more from long habit than from choice.—As soon as they stopped to pitch the tents the old man was taken from his camel, and a drink of water or milk given him, for they take care to save some for that particular purpose. When the tent was pitched, he was carefully taken up and placed under it on their mat, where he could

could go to sleep: this man's voice was very feeble, squeaking, and hollow. The remarkably old man I am speaking of belonged to a family that always pitched their tent near ours, so that I had an opportunity of witnessing the manner of his treatment for several days together, which was uniformly the same.

"After I was redeemed in Mogadore I asked my master Sidi-Hamet of what age he supposed this old man to have been, and he said about eight *Zille*, or Arabic centuries. Now an Arabic century, or *Zille*, is forty lunar years of twelve moons in each year, so that by this computation he must have been nearly three hundred years old: he also told me that it was very common to find Arabs on different parts of the Great Desert, five *Zille* old, retaining all their faculties, and that he had seen a great many of the ages of from seven to eight *Zille*. He further said, that my old master from whom he bought me had lived nearly five *Zille* or centuries, though he was very strong and active; and from the appearance of a great many others in the same tribe I could have no doubt but they were much older. I then asked him how they knew their own ages, and he answered—'Every family keeps a record of the ages and names of its children, which they always preserve and pack up in the same bag in which they carry the Koran.'—I told him that few people in other parts of the world lived to the age of two *Zille* and a half, and the people of those countries would not believe such a story.

"The Arabs who live on the Desert (said he) subsist entirely on the milk of their camels; it is the milk of an animal that we call sacred, and it causes long life: those who live on nothing else, have no sickness nor disorders, and are particularly favoured by heaven; but only carry the same people off from the Desert, and let them live on meat, and bread, and fruits, they then become subject to every kind of pain and sickness when they are young, and only live to the age of about two *Zille* and a half at the most, while a great many die very young, and not one-tenth part of the men or women live to the age of one *Zille*. I myself (added he) always feel well when I live on the milk of the camel alone, even though I do not get half as much as I want, for then I am strong and can bear heat, and cold, and fatigue, much better than when I live on flesh, and bread, and fruit, and have plenty of good fresh water to drink, and if I could always have as much camel's milk as I could drink, I would never taste of meat again: but I love bread and honey very much." P. 409.

A very interesting chapter will be found at the conclusion of the volume, exhibiting the traits of comparison between the modern Arabs and the Jews. The theological reader will here discover many very curious illustrations of scriptural manners and expressions. The patriarchal system of the early Jews, is preserved

served entire among the modern Arabs ; and the reverence paid to the father, less perhaps as the parent, than as the head of the family, is precisely the same. The question which we often find in Scripture, " Is it peace," is now the first question put to an approaching stranger. The " dwelling in tents," the abundance of " flocks and herds," so commonly spoken of in Scripture, cannot be understood to their full extent by those who are unacquainted with the customs of the Arabs. In his progress through the province of Dugnella, our author met with an Douhar, or family caravan as it were of these wanderers, which consisted of one hundred and fifty tents. This Douhar consisted of two thousand nine hundred and twenty-six camels, one hundred and eighty-six horses, eight thousand seven hundred and seventy sheep, eight thousand and eight goats, nine hundred and twenty asses, besides dogs and poultry ; the inhabitants of the tents, at about nine to a tent, were upwards of a thousand three hundred. This Douhar belonged to one man, and was represented as being composed entirely of his own family. This will not appear incredible, when we are informed the patriarch Abraham, (Genesis xiv. 14.) had three hundred and eighteen servants in his own house, " able to go forth to war."

We find at the end of the volume a very good account of the empire of Morocco, and of the manners and customs of the inhabitants. Our readers will be much entertained with the following account of an exhibition of two venomous serpents.

" In the room stood two men who appeared to be Arabs, with long bushy hair and beards ; and I was told they were a particular race of men that could charm serpents. A wooden box, about four feet long and two feet wide, was placed near the door, with a string fastened to a slide at one end of it : this string went through a hole in the door. The two serpent-eaters were dressed in haicks only, and those very small ones. After they had gone through with their religious ceremonies most devoutly, they appeared to take an eternal farewell of each other : this done, one of them retired from the room, and shut the door tight after him. The Arab within seemed to be in dreadful distress—I could observe his heart throb and his bosom heave most violently ; and he cried out very loudly, ' Allah houakibar ! ' three times, which is, as I understand it, ' God, have mercy on me ! ' The Arab was at the farthest end of the room : at that instant the cage was opened, and a serpent crept out slowly ; he was about four feet long, and eight inches in circumference ; his colours were the most beautiful in nature—being bright, and variegated with a deep yellow, a purple, a cream colour, black and brown spotted, &c. As soon as he saw the Arab in the room, his eyes, which were small, and green, kindled as with fire ; he erected himself in a second, his head two feet high, and,

and, darting on the defenceless Arab, seized him between the folds of his haick, just above his right hip bone, hissing most horribly : the Arab gave a horrid shriek, when another serpent came out of the cage. This last, was black, very shining, and appeared to be seven or eight feet long, but not more than two inches in diameter : as soon as he had cleared the cage, he cast his red fiery eyes on his intended victim, thrust out his forked tongue, threw himself into a round coil, erected his head, which was in the centre of the coil, three feet from the floor, flattening out the skin above his head and eyes in the form and nearly of the size of a human heart ; and, springing like lightning on the Arab, struck its fangs into his neck, near the jugular vein, while his tail and body flew round his neck and arms in two or three folds. The Arab set up the most hideous and piteous yelling, foamed and frothed at the mouth, grasping the folds of the serpent, which were round his arms, with his right hand, and seemed to be in the greatest agony—striving to tear the reptile from around his neck, while with his left he seized hold of it near its head, but could not break its hold : by this time, the other had twined itself around his legs, and kept biting all around the other parts of his body, making apparently deep incisions : the blood issuing from every wound, both in his neck and body, streamed all over his haick and skin. My blood was chilled in my veins with horror at this sight, and it was with difficulty my legs would support my frame. Notwithstanding the Arab's greatest exertions to tear away the serpents with his hands, they twined themselves still tighter ; stopped his breath, and he fell to the floor, where he continued for a moment, as if in the most inconceivable agony, rolling over, and covering every part of his body with his own blood and froth, until he ceased to move, and appeared to have expired. In his last struggle, he had wounded the black serpent with his teeth, as it was striving, as it were, to force its head into his mouth ; which wound seemed to increase its rage. At this instant, I heard the shrill sound of a whistle ; and looking towards the door, saw the other Arab applying a call to his mouth : the serpents listened to the music ; their fury seemed to forsake them by degrees ; they disengaged themselves leisurely from the apparently lifeless carcass ; and creeping towards the cage, they soon entered it, and were immediately fastened in. The door of the apartment was now opened, and he without, ran to assist his companion : he had a phial of blackish liquor in one hand, and an iron chissel in the other : finding the teeth of his companion set, he thrust in the chissel, pried them open, and then poured a little of the liquor into his mouth ; and holding the lips together, applied his mouth to the dead man's nose, and filled his lungs with air : he next anointed his numerous wounds with a little of the same liquid ; and yet no sign of life appeared. I thought he was dead in earnest ; his neck and veins were exceedingly swollen ; when his comrade, taking up the lifeless trunk in his arms, brought it out into the open air, and continued the operation of blowing
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for several minutes, before a sign of life appeared : at length he gasped, and after a time recovered so far as to be able to speak. The swellings on his neck, body, and legs, gradually subsided, as they continued washing the wounds with clear cold water, and a sponge, and applying the black liquor occasionally : a clean baick was wrapped about him, but his strength seemed so far exhausted, that he could not support himself standing ; so his comrade laid him on the ground by a wall, where he sunk into a sleep. This exhibition lasted for about a quarter of an hour from the time the serpents were let loose, until they were called off ; and it was more than an hour from that time before he could speak. I thought that I could discover that the poisonous fangs had been pulled out of these formidable serpents' jaws, and mentioned that circumstance to the showman, who said that they had indeed been extracted ; and when I wished to know how swellings on his neck and other parts could be assumed, he assured me, that though their deadly fangs were out, yet that the poisonous quality of their breath and spittle would cause the death of those they attack : that after a bite from either of these serpents, no man could exist longer than fifteen minutes, and that there was no remedy for any but those who were endowed by the Almighty with power to charm and to manage them, and that he and his associate were of that favoured number." P. 550.

We cannot dismiss the volume before us without expressing our sense of the pleasure which it has afforded us in the perusal. The style is natural and unaffected, and the facts are both illustrative of other travels, and are themselves verified by them. We have no hesitation in placing our confidence in the author, and in believing his narrative to be both faithful and accurate. It is one of the most valuable books of travels which has lately been published in this country, and as such we have no hesitation in recommending it to general notice.

ART. IX. *The Pastor's Fire-Side, a Novel, in Four Volumes.*
By Miss Jane Porter, Author of *Thaddeus of Warsaw*,
Sidney's Aphorisms, and the *Scottish Chiefs*. 12mo.
Longman and Co. 1817.

MISS Porter has gained very considerable celebrity in the novel-reading world, by her "*Scottish Chiefs*," and her "*House of Braganza*." She certainly excels in those tales which have historical fact as their foundation. Her present work is taken from the history of the Duke de Ripperda, a personage well known to most of our readers. The celebrated Duke of Whar-

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ton is also a principal agent in the tale. The name indeed of the tale is rather strangely selected; for so far from being the "Fire-side of a Pastor," that it is in fact a political romance, giving a history of those times when negotiations of the highest importance were proceeding in all the courts of Europe. The principal agent in the tale, as he was upon the real theatre of affairs, is the Duke de Ripperda, whose character is thus drawn.

"He travelled throughout Europe, to study the characters and politics of its rulers, in the seats of their governments; and he returned with an extent of information which rendered his judgment on general policy, almost omniscient. His influence too, was not less far-reaching; for he never forgot the gracious courtesies of life, in the stern pursuits of the statesman.—In him was mingled a strange, but imposing union; the republican independence of a citizen of Holland, with the chivalric gallantry and feudal grandeur which distinguish the grandee of Spain.—His house was a palace; his retinue superb; and his table open every day to the first men in the States, and to all noble strangers who visited the country. His thoughts, his time, his fortune, all were dedicated to the Republic:—but he would bestow that all according to his own humour. Not by a covert, silent, channel; but openly, bounteously, magnificently; as he thought became him who made the dedication, and the great people by which it was accepted. With this profusion, he was no prodigal. His estates in Groningen and the adjacent provinces, were immense; but they were not his only means. His expansive genius had grasped the various resources of commerce; and the treasures which poured into him from every point of the compass, rendered his expenditure exhaustless. Thus absorbed in a wide-spreading vortex of public duties, which seemed by each successive movement to separate his thoughts still farther from domestic recollections, it is not surprising that he almost ceased to remember he was a father. Indeed the image of his absent son never presented itself, but when occasional letters arrived from Mr. Athelstone; and then the thought once or twice occurred to him to have Louis to Holland. The next public dispatch dissipated the idea; and it never crossed him again, till some other letter recalled the wish—to be as speedily forgotten. Meanwhile, the great events of Europe were operating an unlooked for change in the destiny of Baron de Ripperda.

"When Louis the Fourteenth of France died, his descendant Philip the Fifth of Spain, felt himself released from a yoke in which there had been more of the despot than of the parent.—And, in consequence of certain political changes which he immediately proposed, the States-General found it necessary to confide their affairs at this court to some man of diplomatic genius, capable of coping with the mysterious policy of Alberoni, and the variety of talent possessed by the foreign ministers assembled at Madrid.

Madrid. Their universal suffrage named the Baron de Ripperda, and without demur he undertook the embassy.

“ During a long and complicated negociation at Madrid, he became the object of general interest and curiosity. His fine person, and exquisitely polished manners, were themes of amazement and admiration with the Queen and her ladies. Such graces of mien, and eloquence of discourse, could hardly be native or acquired by a Hollander !—But when it was understood that his father, and all his paternal ancestors were Spaniards, the enthusiasm of the Queen was excited to re-unite so much talent to the service of his original country. His favour with the royal Isabella was no trifling object of observation with the foreign ministers. But the jealousy which his acute penetration, and alert turns in diplomacy might have kept on the alarm, was beguiled of its vigilance by the suavity of his manners, and his talent of winning their confidence, while he gained his object. He knew how to wear his triumphs with discretion ; for, content with victory, he never displayed its ensigns. Thus, he noiselessly pursued his diplomatic advantages, and had subdued the whole field, before his adversary even perceived his banner on the ground.—The object of his mission being obtained, he returned to Holland. The States-General received him with public testimonies of satisfaction :—but he found his former sway in their councils traversed by a number of new representatives, impatient of dictation, and jealous of his former supremacy in the state. Though he had brought in his hand a treaty, that proved his unswerving fidelity to Holland, these turbulent men affected to suspect he might hereafter be too well inclined to favour a country which had just invited him, with every maternal persuasion, to return to her bosom. Despising the juvenile demagogues who presumed to insinuate suspicions against his public faith ; and indignant at the timidity of his colleagues, in suffering the utterance of such slanderous insults ; he boldly declared, that the ingratitude of the States-General now determined him to re-unite himself to the land of his fathers.—‘ But,’ said he, ‘ the unchecked obloquy of these novices, shall not provoke me to forget, when returned to my mother country, that Holland, until this disgraceful moment, was my affectionate nurse !’

“ Whilst disposing of his estates in Groningen, and turning the tide of his commercial affairs to the coasts of Spain, new revolutions were taking place in the political theatre of his future action.—Alberoni was dismissed the kingdom, in consequence of a trifling accident, which had the momentous effect of discovering all his long concerted plans to the eyes of alarmed Europe. A scheme was developed to aggrandize Spain at the expence of all other nations ; and had not Philip sacrificed his too-daring minister to the indignation of the monarchs, he would have felt their resentment on every side of his kingdom. The cabinet of Madrid was in tumults ; and the King and Queen, doubting to what hand they could safely commit the helm in so dangerous a storm. At this juncture, Ripperda returned ; and was received with open arms.

Besides

Besides his acquaintance with foreign courts, his eminent situation, some years before, at the congress of Utrecht, by bringing him into diplomatic contact with the most efficient statesmen of the different nations, had informed him so thoroughly of their individual characters, and general views for their respective countries, that he found no difficulty in presenting his now acknowledged sovereigns, with a chart by which they might navigate the vessel of the State out of the perilous track into which the adventurous Alberoni had plunged her.

“ All this was transacted in the private boudoir of her Majesty. To the inconsiderate part of the world, Ripperda appeared to have strangely resigned himself to a life of mere amusement; for to the inconsiderate, all is what it seems. His fine person was excuse enough to them, for the high favour in which he stood with the Queen; for though no lip of slander had ever moved against her honour; all knew, that like the royal Elizabeth of England, she was fond of the attentions of handsome and accomplished men.

“ Ripperda purchased a villa near Segovia, and a superb mansion at Madrid. His household establishment and equipages were not less magnificent, than when he was one of the *merchant princes* of Holland; and his table, in like manner was surrounded by the best company of Spain. The gayer part believed that his evening attendance at the *Buen Retiro* was to play piquet with the Queen, or chess with his majesty; but the graver sort were fully aware that, whoever were the ostensible ministers of Philip, Ripperda was the one in fact. They could trace to his suggestion, and cover execution, various changes in the constitution, to consolidate its power and augment its resources. Plans of commerce were devised and put into practice; and manufactures introduced at Segovia and Gaudalaxera, which threatened the staple trade of Great Britain. Considering the immediate instruments of national greatness to be wealth, and the power of defending it; he formed a design for rendering Cadiz one of the noblest ports in the world; and to establish around the coast, docks and arsenals, and every other means of constructing a formidable navy. This was the internal policy of Spain, under the secret influence of the Baron de Ripperda. With Alberoni's dismissal, its external measures also took a new aspect; and with regard to the disputed accession in England, seemed meditating a change. A few years ago Philip had assisted the chevalier Saint George in his descent on Scotland; but he now resisted all applications to the same effect; and openly professed a growing respect for the house of Hanover. Notwithstanding similar repulses from the French minister, the irrepressible hopes of James Stuart were kept on the alert by repeated assurances from his partizans in England; that a schism in the parliament had aroused corresponding jealousies amongst the people, which were daily expected to break
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out into an insurrection, not likely to be quelled by a king and an heir-apparent avowedly hostile to each other." Vol. I. p. 179.

The son of the Duke is early introduced to our notice as educated in England, at the "Pastor's fire-side," which he quits to join his father, whom he had never yet seen, at Vienna. When he arrives at that city, he meets not his father, but the *Sieur Ignatius*, a mysterious personage, under whom he is instructed in the art of diplomacy. He is still anxious to hear of his father, but in vain. The *Sieur* at last, who appears to be a sort of super-human agent, is suddenly wounded. News is brought to the young man

" 'I am sent to tell you, *Senor*, that the *Sieur Ignatius* is at the point of death.'

" 'Impossible!' cried *Louis*, 'he was not here yesterday; but I saw him the evening before, in perfect health.'

" 'Last night he was stabbed in the porch of the *Jesuits' College*,' returned *Castanos*.

" *Louis's* tongue clove to the roof of his mouth, as grasping the arm of his unfeeling informant, he seemed to demand who had done it? For once in his life, the morose Spaniard suffered his half-closed eyes to look directly on the face of a fellow-creature. He was not insensible to the horror depicted on *Louis*, and in more humane accents replied—

" 'Villains way-laid him in the porch at the outer gate of the *College*, where he always quits his carriage. They closed on him; but he struggled, and drew his dagger. The business, however, was soon over; for the stroke of some heavy weapon felled him to the ground; and while he lay insensible, to make sure work, they stabbed him, and fled. But the drawn blood did a service not intended; it recovered my lord *Ignatius* from his swoon, and he managed to stagger to the gate, and gain admittance. When I was sent for to his chamber, which was not till this morning, I found surgeons and a priest with him, and they declare his wounds dangerous.'

" 'And am I not to see him?' cried *Louis*, forgetting his hard task-master, in the image of a fellow-creature dying by murder; that fellow-creature was his father's friend; and he repeated, 'may I not go to him?'

" 'I came to bring you to him,' replied *Castanos*.

" Shocked as he was by the horrid recital, *Louis* felt an emotion of pleasure at this summons. To be to his severe, but he believed upright guardian, a more soothing attendant than was in the power, if indeed in the will of the rugged Spaniard, gave a generous satisfaction to his heart. Having carefully locked the chamber which contained the secret papers; that, whether the *Sieur* lived or died, his injunctions might be equally respected, *Louis* accompanied his old conductor to a carriage which awaited them in the court-yard.

X x

" While

"While driving down the avenue, and crossing the esplanade into the city, both Louis and his companion were lost in thought. At last the former, hardly conscious of giving utterance to his meditations, suddenly asked Castanos whether he had any idea of the motive of this horrid deed?

" 'Not robbery,' replied the Spaniard; 'they never stopped for plunder. They wanted his life. And, I believe, we may curse the jealousy of your father's political enemies for the motive. I brought my dispatches from Madrid yesterday morning, and yesterday night these daggers were at work.'

" 'But how,' returned Lewis, 'can the death of the *Sieur Ignatius* be of such moment to my father's enemies, that they should load their souls with this assassination, and leave my father alive?'

" 'Senor,' said Castanos, 'you know little of politicians. The agents of such rivals are always in danger. So you will do well to look to yourself.'

" 'No man knows me in this capital.'

" 'But some may know your employment, and that is the object of grudge. Since the *stiletto* has reached our master, we know not how far it may be from ourselves.'

" Louis could not bid him not fear: for the assault on their employer proved that danger was connected with their situation; and being ignorant of what that situation really was, he could not foresee whence the danger might issue, nor how it might be repelled. He therefore made no reply; neither did he ask any more questions of a man, who, when he did break his sullen taciturnity, was ever more inclined to engloom an evil prospect, than to cheer it with a ray of hope.

"The silence that ensued, was not interrupted till the carriage drew up before a colossal column, surmounted by a bronze statue of the Virgin Mary, and in front of which stretched the dark walls of the College. At the portico they alighted.

'Here,' muttered Castanos, 'is the place of blood; and its marks are yet on the stones.'

"As he said, Louis saw; for it might be tracked from the spot where he supposed the *Sieur* had fallen, to where he rose and made his way to the gate. Louis shuddered at such a proof of the most dreadful part of the Spaniard's tale, and hastened to follow him through the porch. He entered a large quadrangle, surrounded by cloisters. As they proceeded, Louis perceived several persons in dark monastic habits, walking to and fro under the colonades. When he approached, they eyed him with curiosity; and when two or three were together, they whispered as he passed. Castanos seemed vexed by this notice; but without remarking on it, hurried his companion towards a great door at the extremity of one of the cloisters. He struck it with his clenched hand, and it was instantly opened by a man, who Louis recognised to be Martini, the servant who had attended him in his only walk beyond the walls

of the Chateau. He immediately enquired whether the *Sieur* had undergone any change since *Castanos* left him.

“ ‘No, *Signor*. The Superior of the College is with him now, but he is impatient for your arrival.’ ”

“ ‘Shew me to his apartment,’ cried *Louis*; and following with fleet steps the long strides of the Italian, the father of the *Jesuits* met him, as he passed into the presence of the wounded *Ignatius*.

“ The chamber was then left entirely to the invalid, and to the conference he had so strenuously desired to have with his secretary. *Louis* advanced into the room. *Ignatius* lay on a low couch, which, from its form and sombre appointments, looked more like a bier for the dead, than a bed of rest for the living. It stood in the centre of an arched cove at the end of the apartment. *Louis* approached in speechless awe. As he drew near, he saw the body of the *Sieur* extended under the coverlid, in the position he should have expected had he been to find him in his shroud. His head lay flat on the pillow, and was so veiled in a black cowl, nothing could be discerned of his face, but his ashy lips and grizzled beard.

“ *Ignatius* knew the step that so cautiously drew near his bed, and feebly raising the arm, which his pupil now saw had lain enveloped in black upon the dark coverlid, he put out his hand to him. *Louis* clasped it gently in his, but forbore to speak. He felt himself pressed by the cold fingers of *Ignatius*; and there was an expression in the touch that said, he understood his sympathy. *Louis* bent his head to that not silent hand, and put it to his lips.

“ ‘Son of *Ripperda*,’ said the *Sieur*, in a low agitated voice; ‘thou hast a kindly heart!’ ”

“ ‘The son of *Ripperda*,’ replied *Louis*, ‘could not feel otherwise towards the friend of his father. But I would devote myself to watch this couch, for the *Sieur Ignatius*’s own sake.’ Again he felt his hand pressed by the wounded man; and the smile, which was once so beautiful, flitted over his shrouded countenance like a departing spirit. *Louis* turned icy cold. He had never seen any one on a death-bed; and that spectacle, which he believed was now before him, shivered him to the soul.

“ ‘*Louis*,’ said the *Sieur*, after a pause, ‘I have not summoned you hither, to wait upon the tedious hours of my recovery, but to perform my part in the place, where jealousy of my success has brought me to this. You must go to the Imperial palace; I am expected there in the course of an hour; for none there yet know of this assassination. You must see the Empress, and acquaint her with what has happened. With difficulty I have written these few hardly legible lines, to assure her she may trust you with any confidential paper or message to me; and she too well knows my writing, to doubt their authenticity. My surgeons say little to encourage hope; but tell her Majesty, I feel a life in my heart, that her enemies and mine have not been able to reach!’ ”

“ Ignatius spoke this at intervals, checked at each sentence by internal spasms from his most dangerous wound. But he shewed a vehemence at the close, which his pupil had never before witnessed in his tempered discourse. More than his usual caution seemed taken from his lips ; and as Louis apprehended the approach of delirium, he felt the hand which still clasped his, flash at once into a scorching heat. The agitated speaker gasped for breath, but after a momentary pause he began again, and with rapid utterance went through a train of directions, to guide his pupil in his conference with the Empress. In the midst of the most energetic part of his discourse, his lip became convulsed, he suddenly stopped, and dropping the hand he held, seemed as if seized at once by the grasp of death. Louis sprang forward, to give air to the enveloped face ; but the moment Ignatius felt the attempt to withdraw his cowl, he arrested the hand that touched it, and said in a stifled voice : “ Do not be alarmed, I am not dying, but in pain. The villains struck well through my side, but not quite home !—Go,” continued he, “ you will find Martini in the anti-chamber. He has my orders to attend you to the palace. You will then be conducted to the Altheim apartments ; shew that card to the page at the door, (it is written by the Empress’s own hand, to admit the possessor,) and he will immediately obey its command. In those apartments you will see the Imperial Elizabeth.” Vol. II. p. 54.

The young man is entrusted with all the secrets of the court, and transacts the important business of the Spanish embassy, till the entrance of the Duke de Ripperda himself into Vienna. In the Duke he discovers not only his father, but the Sieur Ignatius, which character the Duke had adopted, not only the better to try the disposition, and to instruct the conduct of his son, but to carry on the state intrigues of his court with the greater success. To the reader, who is fond of political mystery, this tale will prove a source of great interest ; the situations are well imagined, the characters well drawn, and the truth of history tolerably preserved. It is certainly above the ordinary run of Romances ; though the authoress, in aiming at a higher order of writing, has sometimes soared beyond the sphere both of her capacity and of her information.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

On the Principles of the Christian Religion, addressed to her Daughter; and on Theology. By Mrs. Lucy Hutchinson, Author of the Memoirs of the Life of Col. Hutchinson, Governor of Nottingham Castle and Town, &c. 8vo. 10s. 6d.

An Appeal to Equity, showing the Unreasonableness and Injustice of obliging Dissenters to contribute toward the Support of the Church of England; with some Remarks on Tythes. By Phileleutherus. 8vo. 1s. 6d.

The Principles of Civil Obedience, laid down by Locke and Paley, analyzed and confronted with the Doctrine of Scripture, in a Sermon preached before the Judges of the Assizes, at Durham, July 26, 1815. By the Rev. D. M. Peacock, M.A. Rector of Great Staynton, in the County of Durham, &c. 1s.

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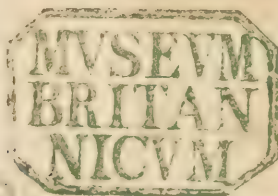
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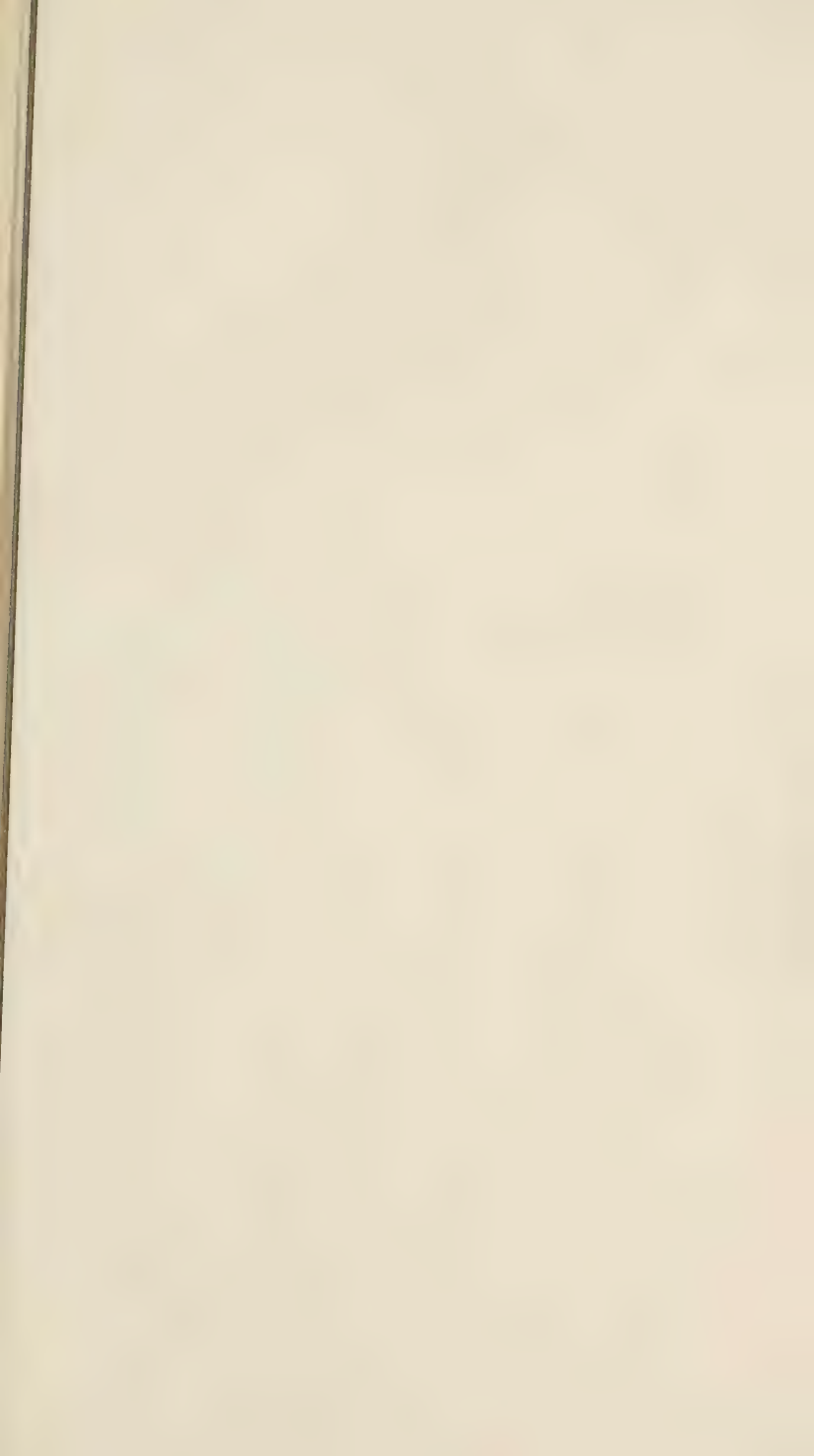
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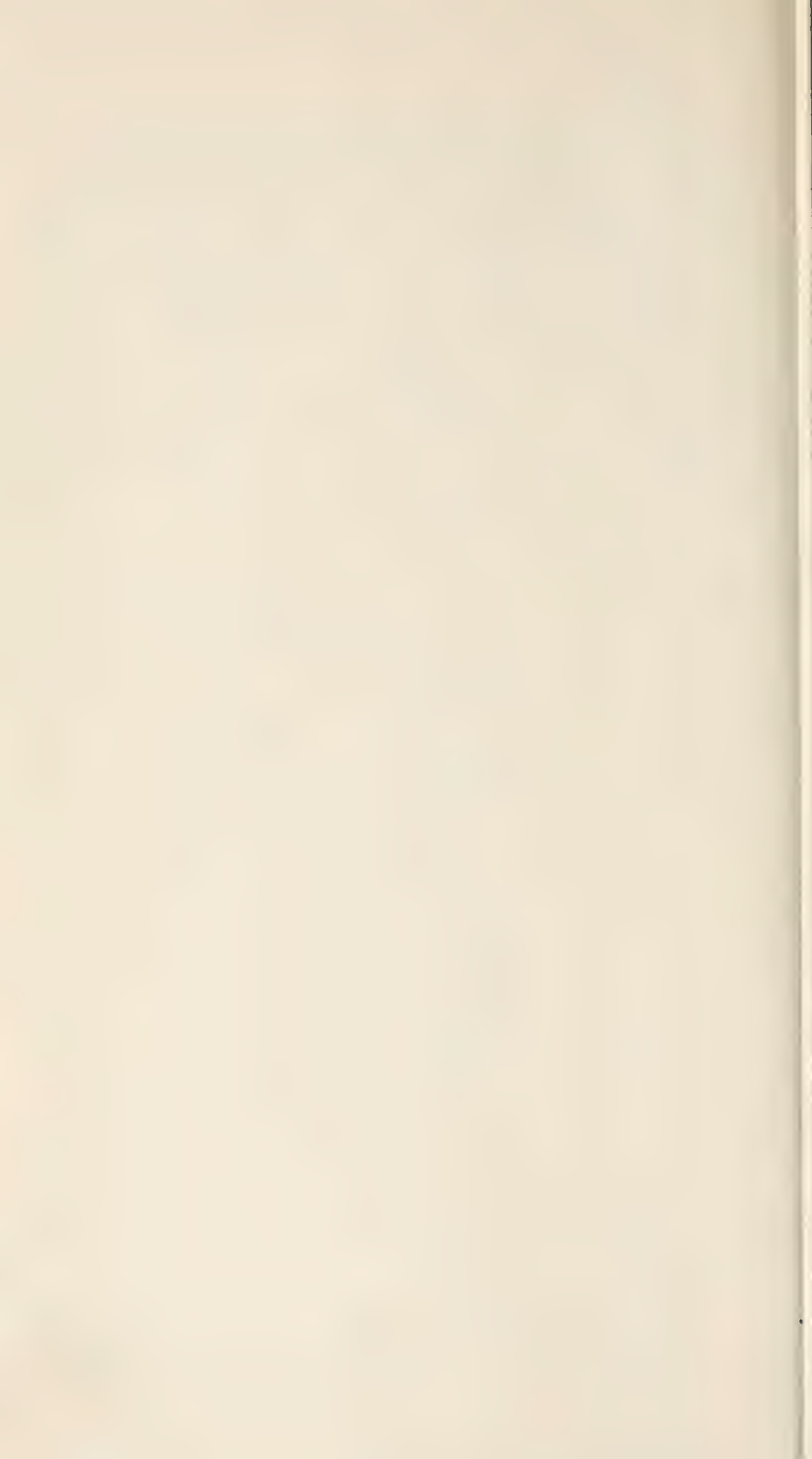
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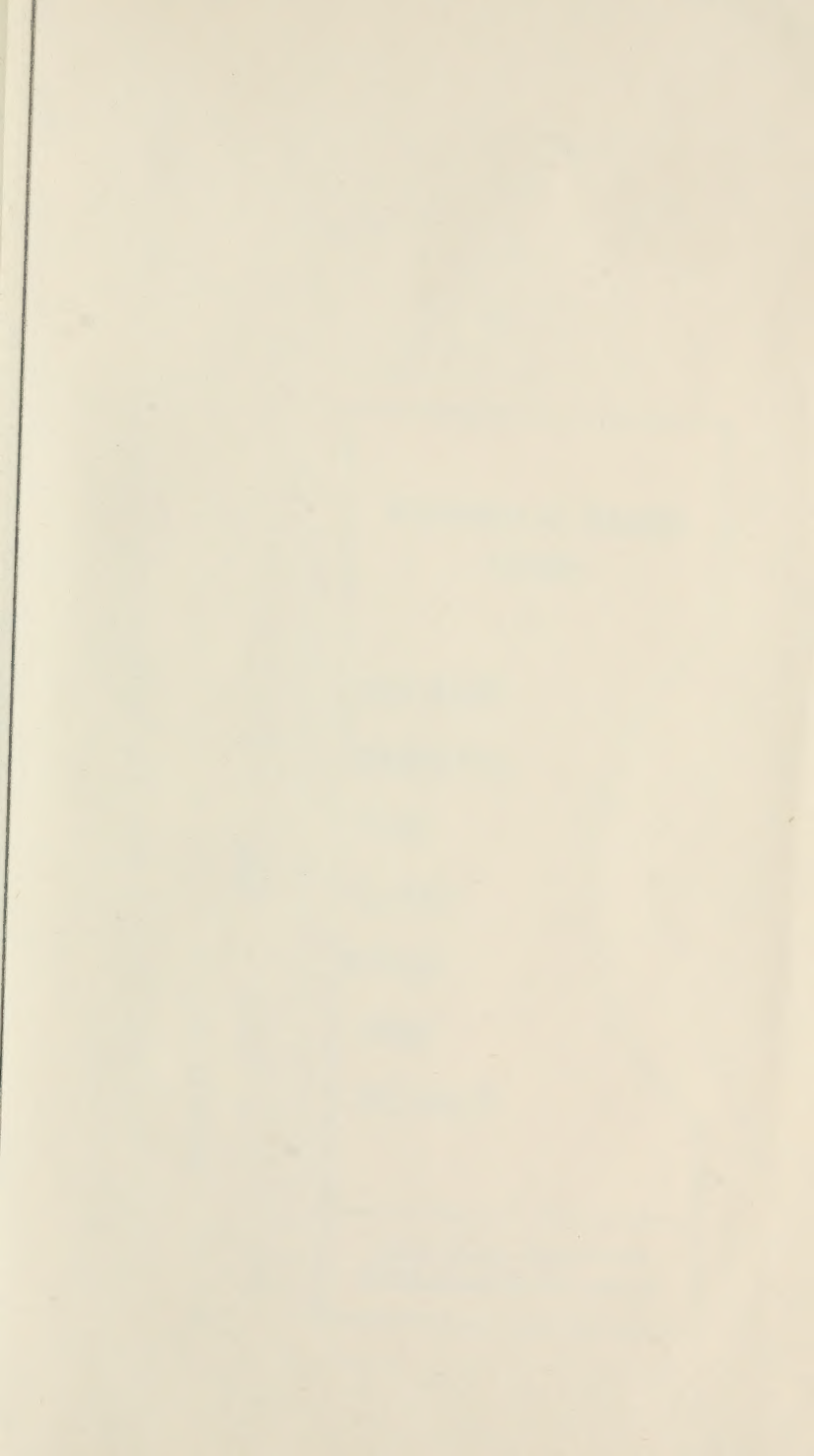
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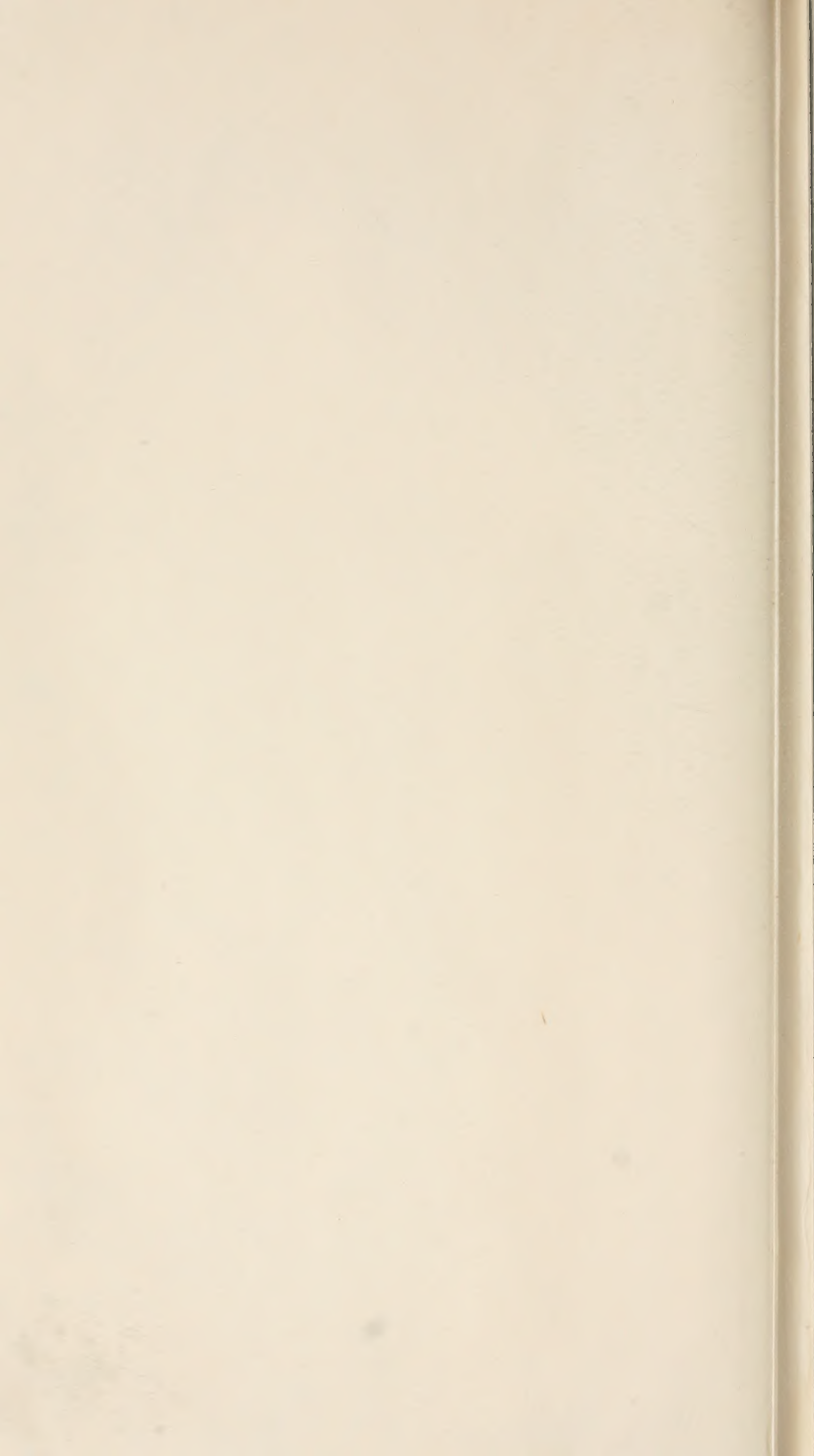
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